TRIBAL PEOPLES
AND ECONOMIC DEVELOPMENT

HUMAN ECOLOGIC CONSIDERATIONS
This is a working document published informally by the World Bank. To present the results of research with the least possible delay, the typescript has not been prepared in accordance with the procedures appropriate to formal printed texts, and the World Bank accepts no responsibility for errors. The publication is supplied at a token charge to defray part of the cost of manufacture and distribution.

The World Bank does not accept responsibility for the views expressed herein, which are those of the authors and should not be attributed to the World Bank or to its affiliated organizations. The findings, interpretations, and conclusions are the results of research supported by the Bank; they do not necessarily represent official policy of the Bank.

Library of Congress Cataloging in Publication Data

Goodland, Robert, 1939-
Tribal peoples and economic development.

"May 1982."
Bibliography: p.
1. Economic development projects--Social aspects.
2. Technical assistance--Anthropological aspects.
I. Title.
HD82.G6174 1982 306'.3 82-11192
TRIBAL PEOPLES
AND ECONOMIC DEVELOPMENT

Human Ecologic Considerations

May 1982

World Bank
1818 H Street, N.W.
Washington, D.C. 20433
FOREWORD

It is estimated that, at present, there are approximately 200 million tribal people, roughly 4 percent of the global population. They are found in all regions of the world and number among the poorest of the poor.

Development projects, assisted by the World Bank, are increasingly directed to remote, marginal areas of the rural environment and, without special precautions, will affect these peoples. It is frequently difficult to anticipate the nature and dimension of the impact that a development project may have on tribal people living in these areas, especially when this is their first contact with the dominant society. Without precautions, the ensuing acculturation process proves prejudicial to such people.

Until relatively recently, development planning had not adequately addressed the human, economic, and social aspects of the acculturation process. The World Bank has, therefore, taken a conscious, substantive look at the problems it has encountered, and may have to face in the future, in considering projects in areas where tribal people live.

The first chapter of this paper describes the problems associated with the development process as it affects tribal peoples. Subsequent chapters set forth why the Bank should be involved and outline the main requisites for meeting the human ecologic needs of tribal peoples. In Annex 1, the paper presents general principles that are designed to assist the Bank's staff and project designers in perceiving the issues and in incorporating timely measures.

By taking into account the policies put forward in this paper, the Bank has reached a consensus on appropriate procedures to ensure the survival of tribal peoples and to assist with their development.
This paper was prepared by Robert Goodland, with contributions by David Maybury-Lewis, Raymond Noronha, Rebecca Latimer, and Francis Lethem, and with the editorial support of Margaret de Tchihatchef.
## CONTENTS

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page No.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Foreword</td>
<td>iii</td>
</tr>
<tr>
<td></td>
<td>Notes on Terminology</td>
<td>vii</td>
</tr>
<tr>
<td><strong>CHAPTER I. GENERAL POLICY</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.1</td>
<td>Purpose and Perspective</td>
<td>1</td>
</tr>
<tr>
<td>1.2</td>
<td>Projects Affecting Tribal People</td>
<td>4</td>
</tr>
<tr>
<td>1.3</td>
<td>Characteristics of Tribal Groups</td>
<td>6</td>
</tr>
<tr>
<td>1.4</td>
<td>Phases of Integration</td>
<td>7</td>
</tr>
<tr>
<td>1.5</td>
<td>Geographic Location of Tribal People</td>
<td>8</td>
</tr>
<tr>
<td>1.6</td>
<td>Distinction between Tribal Groups and Peasants</td>
<td>9</td>
</tr>
<tr>
<td>1.7</td>
<td>Tribal Groups as Distinct Individual Units</td>
<td>9</td>
</tr>
<tr>
<td><strong>CHAPTER II. REASONS FOR BANK INVOLVEMENT</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.1</td>
<td>Project Vulnerability</td>
<td>10</td>
</tr>
<tr>
<td>2.2</td>
<td>Bank Policy on Project Social Design</td>
<td>11</td>
</tr>
<tr>
<td>2.3</td>
<td>Assistance to the Economically Lowest 40 Percent</td>
<td>11</td>
</tr>
<tr>
<td>2.4</td>
<td>International Legislation</td>
<td>12</td>
</tr>
<tr>
<td>2.5</td>
<td>National Legislation</td>
<td>12</td>
</tr>
<tr>
<td>2.6</td>
<td>Effective Use of Tropical Environments</td>
<td>13</td>
</tr>
<tr>
<td>2.7</td>
<td>Value of Tribal Peoples' Knowledge</td>
<td>14</td>
</tr>
<tr>
<td>2.8</td>
<td>Moral Imperative</td>
<td>15</td>
</tr>
<tr>
<td><strong>CHAPTER III. PREREQUISITES FOR ETHNIC IDENTITY AND SURVIVAL</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.1</td>
<td>Fundamental Needs</td>
<td>16</td>
</tr>
<tr>
<td>3.2</td>
<td>Effects of Contact</td>
<td>16</td>
</tr>
<tr>
<td>3.3</td>
<td>Land</td>
<td>17</td>
</tr>
<tr>
<td>3.31</td>
<td>Large Land Areas</td>
<td>18</td>
</tr>
<tr>
<td>3.32</td>
<td>Symbolic Value of Land</td>
<td>18</td>
</tr>
<tr>
<td>3.33</td>
<td>Legalization of Tribal Land Rights</td>
<td>19</td>
</tr>
<tr>
<td>3.34</td>
<td>Creation of Reserves</td>
<td>19</td>
</tr>
<tr>
<td>3.4</td>
<td>Health</td>
<td>22</td>
</tr>
<tr>
<td>3.41</td>
<td>Introduction of Disease</td>
<td>23</td>
</tr>
<tr>
<td>3.42</td>
<td>Alterations in Diet and Living Conditions</td>
<td>23</td>
</tr>
<tr>
<td>3.43</td>
<td>Social Change</td>
<td>25</td>
</tr>
<tr>
<td>3.5</td>
<td>Cultural Autonomy</td>
<td>27</td>
</tr>
<tr>
<td>3.51</td>
<td>Policy of Cultural Autonomy</td>
<td>27</td>
</tr>
<tr>
<td>3.52</td>
<td>Desired Outcome</td>
<td>28</td>
</tr>
</tbody>
</table>
Contents (continued)

ANNEXES

1. Operational Steps for the Project Cycle ....................... 33
2. Significant Dates Concerned with Tribal People ............... 36
3. List of Basic International Documents of Human Rights ........ 38
4. Summary of International Documents ......................... 40
5. National Government Agencies Coordinating Tribal Affairs .... 42
6. Non-Governmental Organizations Concerned with Tribal Affairs 49
7. Bibliography ............................................. 57

Section 1. Bibliography--by Author ............................ 59
Section 2. Bibliography--by Subject ........................... 105
Section 3. Bibliography--by Country or Region ................. 107
NOTES ON TERMINOLOGY

Aboriginal *: Implies having no known race preceding in the occupancy of the region, hence also includes national peasants albeit those with a traditional way of life.

Autochthonous *: Implies creation in that site, something created where it now occurs.

Ethnic minority*: Broadly encompasses all those races or groups not identifying with the dominant race (e.g., Chinese in Malaysia).

Indigenous *: Adds to "native" the implication of not having been introduced from another region of the country.

Native *: Implies birth or origin in the region and, thus, includes national peasants and all others born in the area.

Original *: Existing from the start; first occupants of a region.

Praescriptio longissimi temporis: The right or title acquired under common law, or the process of making claim, to something by very long use and enjoyment.

Prescription: The establishment of a claim of title to something under common law by use and enjoyment for a period fixed by statute.

Primitive people *: Is now not acceptable in anthropology, because of its inaccuracy and pejorative connotation.

Transhumance: Seasonal movement of livestock and their herders accompanied by the whole society of owners.

Tribal people *: A social group comprising families, clans, or generations, having its own customs, occupying a specific geographic territory, and being independent of, or having little contact with, the dominant national society of the country in which they live.

Uncontacted: Tribal people who have had no contact whatsoever with the dominant national population of the country in which they live.

Usucapion: A mode of acquiring title to property by uninterrupted possession of it for a definite period under a title acquired in good faith.

Usufruct: The legal right of using and enjoying the fruits or profits of something belonging to another -- in the context of this paper, the specific geographic territory in which tribal people live or on which they depend.

* Each of these terms encompasses a much larger and different population than the one intended. Four terms -- aboriginal, autochthonous, indigenous, and native -- apply to those with a traditional culture and with racial origins in the region in which they currently reside. Therefore, these terms also may be broadly applied to the indigenous peasants of a particular area. However, peasants are more a part of the national society than the people addressed in this paper.
CHAPTER I. GENERAL POLICY

This paper highlights the fact that certain peoples, specifically tribal, who are still living on the periphery of the dominant national society, deserve special consideration under World Bank projects, both to ensure that they will benefit -- though in the longer run -- from projects presently financed and that they will not be affected negatively by development projects.

In the case of uncontacted tribes located within the area influenced by a project (such as a highway or rural development), the Bank's policy is to ensure that the project supports means appropriate for their survival. As a next stage, and in the case of tribes at a more advanced stage of interaction within the nation, Bank policy is aimed at facilitating their development in a way that enhances their welfare and, to the extent desired by the beneficiaries and the nation, preserves their identity, as well as their individual and collective rights.

It is not the Bank's policy to prevent the development of areas presently occupied by tribal people. However, the Bank will assist projects within areas used or occupied by such people only if it is satisfied that best efforts have been made to obtain the voluntary, full, and conscionable agreement (i.e., under prevailing circumstances and customary laws) of the tribal people or that of their advocates, and that the project design and implementation strategy are appropriate to meet the special needs and wishes of such peoples. Assuming that tribal people will either acculturate or disappear, there are two basic design options: The World Bank can assist the government either with acculturation, or with protection in order to avoid harm.

1.1 Purpose and Perspective

The purpose of this paper is to provide an overall perspective -- i.e., background, interpretation, and rationale, supported by examples where desirable -- of this broad policy statement in order to assist borrowers and their consultants in the delicate task of designing projects, regulations, or institutions that take into account the special kinds of problems that arise when economic development impinges upon a tribal society.

The paper has three chapters. The first chapter identifies the tribal people concerned and the magnitude of the topic. The second chapter shows why special attention is needed. The third chapter outlines the particular needs of these people to be addressed in implementing policy. Specific operational measures for the project cycle, designed to mitigate any possible negative impact of development projects as they affect tribal lands,

1/ A definition of "tribal people" or "tribal groups" is given in sections 1.2 and 1.3.
are outlined in Annex 1. The other detailed annexes are designed to lead readers to sources of specific information on individual tribes.

The focus of this paper is more on the groups needing most attention, namely the relatively isolated tribal groups, and less on the substantially acculturated tribal groups. It largely excludes acculturated ethnic minorities, since the analysis of the social consequences of development projects upon the latter groups now is an integral part of the Bank's project work (e.g., Perrett and Lethem, 1980; Rogers et al., 1980).

Tribal minorities in all parts of the world have suffered for centuries from the adverse effects of expansion from outside into territories that were formerly entirely tribal and once supported larger tribal populations. This process has often led to the decimation and even to the extinction of these tribal populations. This was generally accepted as an inevitable, though by no means always intentional, by-product of development. Similarly, despoliation of their renewable resources had often severed such people from their economic and social bases and relegated formerly self-sufficient societies to the lowest economic level of the national society.

The reasons for this are well-known. A national society is technologically and demographically more powerful than the tribal peoples it affects. Often, such people are considered culturally inferior, and taking over their territory has been justified as "civilizing the natives" or, more recently, as bringing development into their part of the world. Consequently, tribal lands -- the basis of tribal economies -- have been acquired or expropriated. Upon losing their means of subsistence, tribal people are forced to seek out a living in a society that may despise them and may have little use for their special skills.

Dominant societies have usually sought to impose their value systems, socioeconomic and cultural patterns and organizations, and language on tribal groups. The option of tribal people to maintain their own culture and to develop fully has not often been recognized in practice. Furthermore, tribal people are only partially served by the national social services available to other citizens, particularly in health, communications, and education. This deprivation only serves to reinforce the low national status of tribal people, and limit their absorptive capacity for change and adaptation to new circumstances. Where such services are available, they are often used to facilitate the expropriation of tribal resources. Finally, more often than not, disease and poor levels of health and nutrition complete the demoralization and destruction of tribal societies, especially those that are early in the integration process.

---

2/ This assertion is abundantly documented worldwide -- e.g., Dostal, 1972; Bodley, 1975; Ramos, 1976; Davis, 1977; Maybury-Lewis, 1977, 1980.
These negative consequences of inadequately planned development are sometimes justified as being the painful, but necessary, side effects of a process that is for the greatest good of the greatest number. The destruction of weaker societies by, or for the benefit of, stronger ones corresponds to a view of social evolution that is difficult to justify legally and ethically, and is inconsistent with current Bank policies concerning the beneficial effects that Bank-assisted development projects are intended to have for affected populations.

Tribal groups can make valuable contributions to the wider society, especially to the national society's knowledge of socioeconomic adaptations to fragile ecosystems (Amaru IV, 1980). At the same time, tribal populations cannot continue to be left out of the mainstream of development. It is incumbent on development agencies to assist in bringing the benefits of development to people who "lie beyond the reach of traditional market forces and present public services" (McNamara, 1980). Eventually, or as soon as they desire, tribal people should be as fully participatory in development as other parts of society.

Development projects need to take into account the fact that, generally, the absorptive capacity of tribal populations is lower than that of other national populations. Therefore, the time frame for development must be longer than the usual five-year project duration. And it should be borne in mind that the unforeseen consequences of projects affecting tribal populations can result in further loss of tribal integrity and can relegate them to destitution and dependence.

The Bank's policy is, therefore, to assist with development projects that do not involve unnecessary or avoidable encroachment onto territories used or occupied by tribal groups. Similarly, the Bank will not support projects on tribal lands, or that will affect tribal lands, unless the tribal society is in agreement with the objectives of the project, as they affect the tribe, and unless it is assured that the borrower has the capability of implementing effective measures to safeguard tribal populations and their lands against any harmful side effects resulting from the project.

Mitigation of the destructive effects of development on tribal populations requires implementation of measures towards:

1. the observance and protection of tribal areas, resources, and economic potential;

3/ For example, the United Nations instruments, listed in Annexes 3 and 4, which apply to signatory nations.
2. the provision of adequate social services that take into account specific tribal norms, particularly in health protection against introduced disease;

3. ensuring tribal populations' cultural integrity and the maintenance of their cultures to the extent they so desire; and

4. providing a forum giving the tribal society an adequate voice in decisions affecting them.

1.2 Projects Affecting Tribal People

Many types of Bank-assisted projects have a direct or indirect effect on tribal populations. 4/ This paper does not dwell on those projects in which tribal people were the direct recipients of aid. 5/ It seeks to avoid potentially adverse effects in projects where the tribal groups are not yet accorded adequate attention. Direct impact occurs when the project fails to consider the ethnic and socioeconomic distinctiveness of a tribal population within the project area resulting in interethnic conflicts and damage to tribal cultures. This may also lead to project delays and failure to reach project goals. Examples of such projects are the Afghanistan First Agricultural Credit Project 6/ and the Papua New Guinea New Britain Smallholder Development Projects. 7/ Projects could have an indirect impact when tribal populations outside the project area are affected by project works. For example, highway construction near a tribal area could expose a tribal area to uncontrolled settlement, armed conflict, and economic domination by outsiders, if adequate measures are not integrated into project design.

At times, as in the Second SOCOPALM Project in Cameroon, establishing a new oil palm estate, the tribal group residing within the project area was identified (an estimated 3,000 forest-dwelling Pygmies in Ocean Department), but no measures were provided for directing project benefits to the

4/ Such as livestock, highway (and concomitant unplanned settlement), agriculture and rural development, forestry, hydroprojects, and mining.

5/ For example, the India Commercial Forestry Project, Somalia Central Rangeland Project, and Kenya Narok Development Project.

6/ The full implications of water and water rights in a subsistence tribal society of fiercely independent people was not fully appreciated by all concerned (Afghan and expatriate) right from the outset of preparation, through appraisal and initial implementation.

7/ Those settlers who were targeted for relocation shared traditional partisan tribal attitudes. Though the Project Authority tried to design the layout of the subdivision so as to maximize the opportunities for intertribal cooperation, there have been major fights in the labor quarters on the estate as well as in the settlements.
group, or for alleviating the potential harm that rapid social change could cause. Where, however, tribal populations are identified and project components are designed to maximize project benefits to them -- for example, in the Kenya Baringo Pilot Semi-Arid Areas Project -- the impact of the project can be continuously monitored and evaluated.

Some Bank projects do not identify tribal populations. Nor may some projects differentiate between separate tribal groups residing within a project area: Project area populations may be treated as homogenous. In these circumstances, a project may proceed through several stages of the project cycle before the existence of tribal groups becomes acknowledged. At that point, it is usually too late to redesign the project (assuming this were required) or to evaluate its impact on the tribal groups, though it may still be possible to add components to mitigate unintended harm or to improve the chances of benefiting the tribal population. Systematic evaluation of the effects of project implementation on the tribal way of life is not yet routine. This reveals a significant need for improvement in project design. Project area populations must, therefore, be identified as part of the baseline, background, or regional studies of the project cycle (Annex 1). Such practice implemented before the start of the project cycle will go far in achieving developmental objectives of the Bank and the borrower. Table 1 below clearly shows the magnitude of the subject of this paper. There are about 200 million tribal people, roughly 4 percent of the world's population. Most still live in isolation.

<table>
<thead>
<tr>
<th>Country</th>
<th>Loans</th>
<th>Credits</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bolivia</td>
<td>15</td>
<td>22</td>
</tr>
<tr>
<td>Brazil</td>
<td>9</td>
<td>-</td>
</tr>
<tr>
<td>Colombia</td>
<td>9</td>
<td>-</td>
</tr>
<tr>
<td>Ecuador</td>
<td>2</td>
<td>-</td>
</tr>
<tr>
<td>Guyana</td>
<td>8</td>
<td>17</td>
</tr>
<tr>
<td>Paraguay</td>
<td>38</td>
<td>50</td>
</tr>
<tr>
<td>Peru</td>
<td>8</td>
<td>-</td>
</tr>
<tr>
<td>Venezuela</td>
<td>30</td>
<td>-</td>
</tr>
</tbody>
</table>

Note: The entries in this table consist of projects in which tribal people may have been mentioned in Bank documents (loan or credit agreements), or other sources, regardless of whether such tribal groups were positively, negatively, or neutrally affected. Projects coinciding with a tribal area marked on the few maps available also were included.
1.3 Characteristics of Tribal Groups

The term "tribal people," often shortened to tribal or tribe, is employed here to characterize a specific type of population. Such groups typically have stable, low-energy, sustained-yield economic systems. More specifically, the people may be hunter-gatherers, shifting agriculturalists, herders, simple farmers, or fisherfolk. The populations included in this terminology exhibit many, if not most, of the following characteristics:

- geographical isolation or semi-isolation;
- unacculturated or only partially acculturated into the national society;
- nonliterate: not possessing a written language;
- nonmonetized or only partially monetized, largely or entirely independent of the national economic system;
- ethnic distinctiveness from the national society;
- linguistic difference from the national society;
- possessed of a common territory;
- economic base more tightly dependent on their specific environment;
- possessing leadership, but no national representation, and few, if any, political rights.

Other terms such as "ethnic minority," "native," "indigenous," "aboriginal," and "autochthonous," although not used as the standard categorization for such populations in this paper, are all common in the literature and are used on occasion in individual cases here. These terms, however, do not adequately identify the population under consideration for the reasons outlined in the "Notes on Terminology."

The term "tribal minority" or "tribe" narrows the indigenous population politically, thus allowing the differentiation between tribal minorities and indigenous peasant populations. In some project areas, a considerable part of the population may be tribal. In areas such as parts of Africa, where the distinction is even less clear, the nine characteristics listed above further narrow and help identify those societies to which this paper applies.

---

8/ This paper avoids the anthropologists' debate about which precise definition of "tribe" (if any) should be used in scientific discussions (see Fried, 1975). The term is used here in a sense closer to its common meaning in ordinary English: that referring to small populations relatively isolated from the dominant society.
1.4 Phases of Integration

Four successive phases of acculturation or integration into the national society may be distinguished. 9/

1. Isolated tribal groups: Completely uncontacted tribes, or those that rarely or accidentally enter into contact with nationals. Such groups inhabit, and are dependent for subsistence on, lands as yet largely unpenetrated by national society. Knowledge of their existence comes from adjacent contacted tribal groups who report their existence and location. Intertribal trading of nontribal goods usually precedes actual contact with the national society. Health and self-sufficiency commonly characterize these autonomous groups in their traditional habitat.

2. Semi-isolated tribal groups in intermittent contact: Contact with the national society is restricted to specialized nationals such as traders or missionaries. Such tribal groups subsist through traditional processes and retain a large degree of cultural autonomy. Societies in this phase have limited economic relations with the national society. These relations consist mainly of trade (often inequitable, see 1.4.4) in commodities for those few needs that may be perceived by the tribal people at this phase. Even limited contacts can create serious risk of epidemics.

3. Permanent contact: Tribal groups maintaining some degree of regular, permanent communication with numerous different representatives of the national society. Much of the tribe's cultural autonomy can be lost to the extent that dependency upon manufactured goods grows and increasing participation in the national economy disrupts tribal economic patterns. Debt bondage prevails at this stage in many areas. 10/ Many of the younger generation may speak the national language as well as their own.

9/ All intergrade, and progression may not be linear. These phases are descriptive and illustrative only.

10/ The United Nations International Labour Office (ILO) and the Nobel prize-winning Amnesty International regularly document cases of peonage, debt bondage, indenture, corvee, and other forms of contravention of generally accepted international conventions (see Annex 3).
4. Integrated: These tribal groups often serve as a reserve labor force at the lowest level of the national economy or as specialized producers of certain marketable commodities. Their recall of their former tribal culture is limited, and many have forgotten their original language. They may become virtually indistinguishable from rural peasants. They are not fully assimilated, however, since they identify with, and are identified as, tribal people rather than as nationals. Some tribes may eventually lose even a residual sense of tribal identification and become indistinguishably incorporated into the dominant society. In some cases, a tribal group can be so integrated as to be technically considered extinct as a distinct culture and society.

This paper is concerned primarily with small groups in the first three phases. People in the fourth phase and tribal groups that are numerically significant -- the Quechua and Aymara in Bolivia and Ecuador, where almost one-third of the population is Amerindian -- are accorded appropriate assistance, in principle, under standard Bank procedures. Societies in the first or uncontacted phase are rare and vulnerable. Special care, as will be outlined later, must be exercised, until they enter the second phase some years after satisfactory contact. In contrast, societies in the second and third phases are relatively more stable if left alone, so that they can acculturate at their own pace. Such societies are the main focus of this paper, as they will be affected, to some extent, by an increasing number of projects, for which the Bank’s assistance is sought, and cannot, the borrower and the Bank agree, be sited elsewhere. The paper describes why special attention is necessary in such cases. It outlines measures that will prevent or mitigate possible harm to the tribal society affected by such projects, as well as that will benefit it and facilitate its socioeconomic self-reliance within the dominant society.

This paper sets forth, in a general way, the problems and principles that affect, to different degrees, all tribal minorities. It attempts to strike a balance between too general a treatment and a narrowly specific case study. It provides a succinct perspective of the main issues.

1.5 Geographic Location of Tribal People

The uncontacted and semi-isolated tribal groups in the first and second phases have maintained an environmentally balanced way of life and cultural individuality partly because their remote location has, until recently, protected them from external contact and influence. Some groups have fled, or been pushed, into more remote areas where they may have been able to reestablish their economic and cultural independence. All the six regions, into which the Bank has organized its operational work, contain tribal people at various stages of integration. Areas that are still partially inhabited by tribal groups in the first three phases include Amazonia, the equatorial highlands of South America, parts of Central America and Southeast Asia and the Pacific, and parts of Africa. Bank loans to these areas, both for sectors and for projects, are increasing.
1.6 Distinction between Tribal Groups and Peasants

Semi-isolated or uncontacted tribal groups differ fundamentally from the national population and from the peasants in that population, with whom they are often erroneously classified in development planning. Tribal societies may not recognize or appreciate state sovereignty over them. They function apart from, or on the periphery of, the larger world economic system. The national peasant population, on the other hand, is linked intimately with that economic system.

The term "peasant" is usually applied to small farmers who, though producing at little more than at subsistence level, sell some surplus to the market. They and the rural poor perceive themselves as part of the national society and have varying degrees of political and economic power.

1.7 Tribal Groups as Distinct Individual Units

Tribal groups differ not only from peasants, but also from one another. Distinct customs, rites, social structures, and methods of food production often exist among tribal groups who share similarities of geographic location or language.

Development planning may benefit such people when they participate in the planning, if the differences between distinct tribal groups and cultures are clearly recognized. The common problems they face, particularly those relating to land and health, require solutions tailored to the specific circumstances of each tribe. Land needs and carrying capacities, for example, are difficult to calculate and require the collaboration of specialists such as anthropologists, ecologists, and agronomists to be effective. Such calculations require a knowledge of tribal land and patterns of resource use, of the potentialities and carrying capacity of the land itself, of the likely pace of adoption of technological innovations by the tribal people, and of the likely ecological and economic changes coming to the area. The land needs of a tribal group that relies heavily on hunting and gathering -- such as the Shavante of Central Brazil (Maybury-Lewis, 1967), the Yanomamo of Roraima, Northern Brazil (Taylor, 1979; Albert and Zaquini, 1979), the Pygmy of Cameroon, or the Gonds of Madhya Pradesh, India -- are markedly different from those of agricultural peoples. For example, in a year spent with the Shavante (1958-59), Maybury-Lewis noted that they spent an aggregate of only three weeks in the year on agricultural activities. Yet, such groups as the Shavante have progressively been able to turn to shifting and then to settled agriculture, with a corresponding change in the extent and kind of land that is available to them. The problem is thus one of predicting such changes (which are compelled by the unavoidable presence of the dominant population or by a development project) and of assisting in designing measures to benefit equitably all parties concerned.

11/ Tribal people have on occasion been the major source of goods for the world economic system as was the case in the Brazilian rubber boom of the late nineteenth century.
CHAPTER II. REASONS FOR WORLD BANK INVOLVEMENT

Increased attention by the World Bank to the design of project components appropriate for the recuperation or restoration of a tribal society -- including welfare, survival, and preservation of tribal groups who have been, or are being or may in the future be, affected by Bank-assisted development projects -- is merited for several reasons. Failure to design components of projects to benefit these poorest of the poor in developing member nations widens the gap between nationalists and the tribal people, and may even result in the destruction of the tribal people. Thus, it is first a matter of equity. The problem is large in numbers of tribal groups and will worsen as the national population grows, and as ever more marginal land is tackled by development. Another major justification for the Bank’s concern is the great potential value of tribal knowledge of management of marginal lands: an increasing investment opportunity contributing significantly to the dominant society. Other reasons for such special attention relate to the vulnerability of projects affecting tribal people, Bank policy on the social design of projects, and national and international legislation.

2.1 Project Vulnerability

Failure to understand customary tribal rights to land will usually result in considerable implementation delays. For instance, formal legal procedures that provide national governments with the right to acquire land are no guarantee that, in practice, no obstacles will arise to such acquisition. The design of the Kenya Forest Plantations Project assumed that 4,000 acres to 5,000 acres of agricultural land could easily be acquired for the project. In practice, acquisition proved extremely difficult: The land was subject to communal tenure by several groups who jealously guarded their rights to use the land. Similarly, the Madagascar Beef Cattle Development Project design assumed that grazing land in the project area was uninhabited and, because modern law recognized only one title to land in the area, it was assumed that the villagers had grazing rights. In practice, the assumptions proved expensively erroneous. Ethiopia’s Amibara Irrigation Project was belatedly discovered to be in a zone contested by two different ethnic groups, the Afars and the Issas.

Tribal groups may also, at some future date, resort to legal action to claim reinstatement of their original territories or compensation for the loss of these lands, if they were acquired in a manner inconsistent with acceptable customary laws and practice. There is ample precedent for this in
recent cases -- for example, in the States of Wisconsin, New York, Maine, and Washington in the United States, \(^1\) and in Australia and Papua New Guinea.

In ultimate analysis, consideration of tribal rights safeguards project implementation. Projects that prejudice tribal peoples' tenure of their current or traditional territories could be vulnerable to such litigation or judicial process. Consequently, the long-term viability of a project is open to doubt.

2.2 Bank Policy on Project Social Design

Since the Bank's new policy direction of 1973, its project design has placed a higher priority on the consideration of the social impact of projects upon poverty-level populations. Indigenous groups merit this attention in project planning at least as much as do other target populations. However, in the past, little or no systematic attention was given to tribal peoples per se in Bank-assisted projects. Tribal groups who may be affected by projects must now be identified as a matter of routine as part of the process of project identification and preparation. They must also be identified as part of country economic or sector work (Annex 1).

2.3 Assistance to the Economically Lowest 40 Percent

The sharing of tribal people in project benefits is critical, since without them any tribal societies in or near a project will inevitably fall into the lowest socioeconomic level of the national society. Beyond mere avoidance of harm to tribal groups, development assistance can actually encourage and strengthen, when appropriate, the productive capabilities of tribal groups already involved to some degree with the national economy. Project plans should also allow for an adequate pace necessary for the assimilation of recently contacted groups and their adjustment to the new circumstances. This essential process is usually difficult and often protracted.

---

\(^1\) The compensatory proposal in U.S. vs. Maine, filed in 1977 on behalf of the Penobscot and Passamaquody tribal people, whose lands were expropriated by the State in the nineteenth century, include 300,000 acres and $25 million. In 1978, the Penobscot and Passamaquody of Maine were awarded $37 million by the federal government with which to purchase 100,000 acres (40,500 ha.) of timberland to compensate for lands obtained from them in violation of the Indian Non-intercourse Act of 1790. Another suit filed December 5, 1979, the Oneida Indian Nation of Wisconsin vs. the State of New York, involves the return of 5 million acres to the Oneida nation. No fewer than eight other such cases are now pending (Guppy, 1980.)
2.4 International Legislation

International covenants, agreements, and other legislation (listed in Annexes 3 and 4) require protection of traditional tribal land tenure, the observance of social and cultural rights, and the option to maintain one's culture. These rights apply also to tribal minority groups. Ethnic minority groups have an internationally recognized right to their cultural traditions, history, and literature. However, in today's rapidly populating world and particularly in projects involving resettlement or sweeping cultural, economic, or environmental changes, the cultural integrity of tribal people is threatened unless special measures are implemented. The Bank, as an affiliate of the United Nations, should prudently be assured that those borrowers who are signatory to the UN charter are complying with the spirit of the United Nations charter, international covenants, treaties, and agreements, when it lends for projects affecting tribal people. Clearly, the Bank cannot assist borrowers with projects if tribal groups may be seriously harmed thereby.

2.5 National Legislation

Many nations have enacted legislation recognizing the unique status of tribal populations and providing for special protection of tribal areas, including restrictions on the power of nontribals to obtain tribal lands. Despite this legislation, however, breaches of tribal rights regularly occur and enforcement of rights has been slow. Numerous borrowers do not have legislation recognizing the rights of tribal groups, or they accord to tribals a status akin to minors or wards of the state. In these circumstances, tribal peoples have neither the right to determine their future nor the ability to control their destiny.

One basic principle which the Bank has adopted is that members of tribal populations within a Bank-assisted project area should have equality with their fellow citizens as provided for by the national legislation. But, in view of the initially vulnerable status of tribal peoples, special measures are necessary.

Where legislation that is consistent with international conventions or the UN charter exists, project design will assist in implementing such legislation to the extent that Bank projects may affect tribal areas. Where no legislation exists, the Bank will discuss with the borrower how the risks of the investment may be decreased and the design improved by, for example, the enactment of legislation before the project becomes effective. Or the Bank may include project covenants that would accord affected tribal groups an appropriate status with nontribals, as well as any necessary measures to protect tribal culture and resource bases.

Since many countries usually permit nationals to obtain rights to land by prescription -- that is, through open and unhindered, continuous use of
land for a determined number of years 2/ -- these rights should also be accorded to tribal societies. 3/ Tribal claims to the land that tribal populations have occupied and used for generations by prescription should be an additional alternative available to them. Claims by prescription can and should be extended to include the traditional usage made of the land, whether farming, grazing, transhumance, nomadism, hunting, gathering or shifting agriculture.

2.6 Effective Use of Tropical Environments

Since there are few short-term and no long-term standards for successful occupation by outsiders (nontribal) of marginal tropical wet forest regions still inhabited by tribal groups, it would be valuable for the world as a whole to learn how tribal people manage such ecosystems. The traditional, tribal way of life sustainably manages the renewable resources in the harsh and complex tropical environment, while leaving the resource base intact. Unlike tribal societies, both agroindustrial groups and peasant farmers have shown themselves almost totally unable to manage sustainably and produce effectively in such environments. 4/

2/ Including "usucapion," "squatters rights," "praescriptio longissimi temporis," or other provisions. Subsoil (mineral), forestry, and space rights also may have to be reconciled between national legislation and traditional usufruct.

3/ Tribal societies are beginning to hire legal expertise to defend their interests especially in this regard.

4/ Five admittedly somewhat circumstantial pieces of evidence are adduced for the assertion that tribal people can manage sustainably the tropical wet forest ecosystem in a way that nontribal people have not yet been able to achieve.

The prime evidence that tribal people have this ability is that they have done so for millennia and, where left unmolested, they continue to be successful.

Second, these environments, by and large, are inhabited by tribal people effecting no harm to the ecosystem.

Third, the technique adopted for this ecosystem by outsiders is to liquidate the resource for short-term profit, forcing the tribal people to move on to another tract. Not only does this technique ruin the resource
2.7 Value of Tribal Peoples' Knowledge

Tribal peoples are not only familiar with the thousands of biological species in their ecosystems, but they also understand ecological interrelations of the various components of their resource base better than do most modern foresters, biologists, agronomists, and ecologists. Indigenous knowledge is essential for the use, identification, and cataloging of the biota. Much knowledge accumulated by tribal people regarding ethnopharmacology, the identity, location, and mode of use of myriad foodstuffs and drug plants, animals, cures for specific ailments and prevention of many more, contraceptives, abortifacients, arrow poisons, and fish-stunning substances remains unknown to scientists.

The use made to date of tribal environmental knowledge has focused almost exclusively on single items such as quinine, reserpine, and other medicinal or chemical products known to the tribal society and useful to base, but it promotes population growth to exceed carrying capacity. The literature is replete with accounts of unsuccessful developments in this type of environment (e.g., Kirby, 1978; Mahar, 1979; Goodland, 1980).

Fourth, successful examples of colonization by nationals are either exceedingly rare (Sanchez, 1976), or they depend on outside capital for energy-intensive and never-ending inputs (e.g., petroleum, biocides, and fertilizers), or they are too premature to be judged.

Fifth, where nontribal people are cut off from external sources of food and other supplies by accident, they starve unless they are assisted by the local tribal people. For example, since around 1976, in the Peruvian and Swiss-financed Jenaro Herrera Project, colonists at Angamos on the Yavari River in Peru often run short of food between deliveries, because enough food is still not grown in the project area. Project officials and colonists nominally barter, but more usually purloin food from the Matses (Mayoruna) tribal people. The Matses live in precisely the same environment but, even with primitive tools and no outside inputs (Romanoff, 1980), they thrive enough to tolerate the demands of the much better equipped colonists. Improved subsistence with modest surplus production is one model for tribes after initial contact before they become resilient enough to withstand the dominant society without losing their cultural identity. Another case, though still controversial, relates to the use by nomadic people of the grazing potential of desertic areas. Findings of anthropologists of the International Livestock Center for Africa (ILCA) and of a number of Bank staff suggest that traditional herd management techniques may be more ecologically balanced (Horowitz, 1979).
Western science, regardless of ecological context. However, tribal knowledge encompasses the ecosystem in its entirety, including the interdependence of floral and faunal species, the specificities of microzones and their interfaces, seasonal and longer-term variations in plant and animal life, reproduction, growth, movement, and productivity: These aspects of tribal knowledge are almost always ignored. This is in large part because of a lack of perception by nontribal people, combined with difficulties of communication and the disdain with which tribal knowledge is often regarded by nationals.

Tribal people are the repository of accumulated experience passed on by word of mouth and, thus, permanently record their experiences and knowledge in a form inaccessible to outsiders. Therefore, as tribal groups disappear, their vast knowledge vanishes with them. Only as tribal people 5/ are they equipped with the necessary values, knowledge, and organization to manage successfully the resources of marginal ecosystems. The preservation of these groups, therefore, is a significant economic opportunity for the nation, not a luxury. They are at the forefront of knowledge of the management of marginal environments and can contribute to the national society. Sustainable exploitation of ecosystems often considered marginal is becoming increasingly necessary for national societies and the world as a whole. Capitalization on these unique strengths is highly desirable for economic development.

2.8 Moral Imperative

Clearly, the Bank accepts that entire tribes of human beings must not be sacrificed to the goal of economic development, particularly when certain human groups have shown that well-being is not necessarily equated with material wealth; nor should the technically more powerful abuse the rights or way of life of the technically less powerful. Since society as a whole lacks effective means of controlling people's abuse of each other and of nature, a most urgent need is to establish means for continued coexistence, respecting human ecological values, welfare, and integrity of peoples as well as the environments they manage. Any such means includes the preservation of biotic and human diversity. Annihilation of any existing human groups by whatever means, especially when their cultural expression has demonstrated harmony with the supporting environment, will impoverish humanity as a whole.

5/ Not as assimilated or extribal people. Some acculturated tribal people still see themselves as tribal (e.g., Navajo, Inuit, Xavante).
CHAPTER III. PREREQUISITES FOR ETHNIC IDENTITY AND SURVIVAL

Certain basic needs must be acknowledged and accommodated if tribal groups are to benefit from -- rather than being harmed by -- development projects. These fundamental needs are equally important, and each must be met for continued physical, socioeconomic, and cultural survival in the face of development.

3.1 Fundamental needs

The four fundamental needs of tribal societies relate to autonomy and participation, to conditions that will maintain their culture and their ethnic identity to the extent they desire: (a) recognition of territorial rights, (b) protection from introduced disease, (c) time to adapt to the national society, and (d) self-determination. Clearly, freedom of choice is worthless without understanding the implications of the given alternatives and the ability to choose between them. That is why tribal people must be allowed time to make their own adjustments at their own pace, and must be given the opportunity to learn about the wider society and to gain a place for themselves within it.

The needs of tribal groups, outlined in this chapter, differ critically from those of other rural and urban populations for whom Bank-assisted projects are usually designed, and from the experience of most development and project planners. Further, social needs differ also among tribal groups themselves as mentioned in Chapter I. For this reason, each project affecting such peoples must be designed to meet the specific needs of the tribal groups within or near the project area.

3.2 Effects of Contact

Particular problems occur and needs are evident in cases of uncontacted tribal groups. While there are only a few such groups remaining in the world today, special action is necessary if they are in the area of influence of any project considered by the Bank. These special measures do not apply to the more acculturated peoples who are more frequently affected by development projects. The contacting process, also known euphemistically as "pacification" or "attraction," poses serious risks for the survival of such tribal groups. In some cases, their physical flight from a contact team can so disrupt the normal economic and social life of the group as to leave them underfed, weakened both physically and psychologically, and highly vulnerable to disease particularly when newly introduced to different circumstances. Whether or not actual flight occurs, the risk from introduced disease is common and serious. This is in part because of the special difficulties of implementing preventive or curative health services for a group unaccustomed to such outside attention.
This situation becomes especially critical when the newly contacted group is brought into more or less immediate contact with nationals in addition to the original contact team. Records from various parts of the world document severe and rapid depopulation as an immediate, though not always direct, consequence of contact. Examples of this are the Kreenakrore, Surui, and Parakanan Amerindian groups in Brazil (Dostal, 1972; Seeger, 1980), all contacted in the last twenty years; the Semang and Sakai in Malaysia; the Andaman Islanders and the Todas and Kathodis in India; the Pygmies in Zaire; and the Igorottes in the Philippines. In fact, contact has inevitably resulted in a considerable loss of life among the tribal group involved. A number of precautions must, therefore, be taken if this risk is at least to be held to a minimum and appropriate procedures must be tailored to each specific case.

3.3 Land

The first and fundamental need for tribal survival and cultural viability is continued habitation in and use of the traditional land areas. The tribe's economic resource management, sociopolitical organization, and belief systems are tightly woven into the particular land areas inhabited and used to obtain and produce all necessities. The members of a tribe are intimately familiar with locations of different game animals and their habits, as well as the vegetation within the traditional range. Maintaining the traditional land-based patterns of environmental adaptation is essential to the perpetuation of most aspects of the tribal way of life.

3.3.1 Large Land Areas

Tribal lands include not only areas which are obviously inhabited at a given time, but others that may be used or occupied only intermittently in supra-annual cycles. Hunter-gatherers -- the Kalahari in Southern Africa and Australian Bushmen, for example -- range over wide areas and exploit them systematically (Maybury-Lewis, 1967). Pastoralists, such as the Masai in Kenya and Tanzania, the Fulani in Nigeria, the Bedouins of Cyrenaica in north-eastern Libya, the Shah Saran of Iran, and the Gujjars of Northwest India, require large areas of land which may seem to the casual visitor to be unoccupied. Shifting agriculturalists, like the Kalinga of the Philippines, also leave large fallow areas to recuperate before replanting.

To the extent that tribal groups inhabit marginal areas, much larger land areas may be required to support the population than would be the case in more fertile regions. When common shifting-agriculture methods are used, new areas are needed for clearance every two to five years when weeds encroach and yields decline. This method of tropical forest land use does not damage the environment when practiced by an appropriate number of people, since exhausted soils have time to recuperate while other tracts are planted. The isolation and small size of the cleared areas avoids excessive erosion and accelerates regrowth of forest. Tribal societies practicing such systems have traditionally developed population control which enables the society to stay within the techno-environmental carrying capacity of the land.
Tribal people have the knowledge to select more fertile areas and avoid less productive soils. Nontribal settlers without sophisticated agricultural extension lack such selective ability.

Intertribal exchanges are often carried out over long distances. Tribal people may travel weeks or even months on hunting or trading expeditions. Limitations on such routes used for such necessary travel and for transhumance will damage tribal viability.

Modern legal concepts of "private" property are inapplicable to tribal land-use patterns, since land is owned in common and parcels of land are used intermittently. The solution of corporate ownership is outlined later in this chapter. Governments have often acquired lands used by tribal people on the assumption that they were uninhabited wasteland. In the process, they have often disrupted the larger human-land equilibrium systems evolved by the tribal cultures (Bodley, 1975). When land-use patterns are radically altered, traditional tribal economic and social organizations, authority, and belief systems are inevitably impaired.

3.32 Symbolic Value of Land

Along with economic significance, the traditional land base holds important symbolic and emotional meaning for tribal people. It is the repository for ancestral remains, group origin sites, and other sacred features closely linked to tribal economic systems.

The Kalinga and Bontoc tribes in the Philippines completely identify with their physical environment. They are part of a complex and well-balanced ecosystem. Their economic and social life is based on the old hand-built rice paddy terraces formed out of the steep mountain slopes along the Chico River. The economic forces tying people to their land also tie them to their traditions because the attachment to the land is more than economic and organizational. The particular land areas were constructed by their ancestors and are, they believe, where the sacred spirits dwell.

The relocation changes that now confront these Philippine tribal people are more devastating than changes in the sixteenth century when nomadic slash-and-burn farmers transformed themselves into settled rice cultivators. Then, they were still able to inhabit lands that were the center of their life, continuing their self-sufficiency. Now, they are under pressure to relinquish the territorial foundations that have been the basis of their cultural and economic survival (S.E. Asia Resource Center, 1979; Rocamora, 1975).

Similarly in Brazil, attempts by the National Indian Foundation (FUNAI) to transfer the Nambiquara out of the Guapore valley into an inappropriate reserve generally resulted in failure. The Nambiquara's
refusal to move involved not only the natural resource scarcity in the new area, which was savanna rather than forest, but also the fact that they would lose touch with the land where their dead had been buried (Price, 1977a, b.)

3.33 Legalization of Tribal Land Rights

Land rights, access to traditional lands, and maintenance of transhumant routes are vital to the economic, social, and psychological well-being of individual tribal members, as well as for the maintenance of the group's cultural stability. Those national governments that are signatory to the UN charter and require Bank assistance can be guided by the UN Declaration of Human Rights, 1948 (Annexes 3 and 4) on tribal issues and land title. This is often difficult to accomplish because most tribal peoples hold land in common, demarcated only in the perception of their members. Land is regarded as a common good, to which individuals have rights of use, but which cannot be alienated. The tenure is in the nature of a trust in which all members — dead, living, and unborn — are cosharers. Communal title, or group tenure, may need legislative innovation on the part of a nation; such innovations are neither unknown nor especially difficult. The Bank can discuss tribal policies with governments, which would act to implement agreed policies.

In India, the concept of Hindu joint family property, where each male member of a joint family had a fluctuating share in the property (and this included conceived, though yet unborn, males), closely approximates the concept of communal tenure. This system has been recognized in law for several centuries and now has been incorporated into "modern" law. In 1946, it was proposed that group tenure in the U.S. Trust Territory of the Pacific Islands be recognized and controlled, as a trust, by a Land Control Board. Similarly, in Fiji "native land" has been successfully controlled by the Native Land Trust Board. All native lands — that is, lands formerly used or occupied by the various tribes of Fiji at the time of British conquest in the last century — were converted into trust territory and controlled by the Board. The exercise has provided a remarkable example of the careful use of tribal lands to promote development. As in the case of communal tenure among other tribal populations, native land in Fiji cannot be alienated; only limited leases can be created with the approval of the Board.

Further, many transhumant migrations are regular, their routes are well-defined and can be demarcated. It should not, therefore, be difficult to grant these tribal people rights of way or easements recognized by law. In most countries, rights of way resulting from continuous use are part of the general law available to all persons. These rights cover both private and public use of lands.

3.34 Creation of Reserves

In some cases, the creation of a tribal reserve may be the most feasible means of protecting a tribal group whose culture is endangered by
national intrusion, or by a development project, mainly in order to provide
time necessary for adaptation. Reserve creation may be vital for tribes in
the early first and second phases of integration, and in special cases for
societies in the third phase. Such a reserve should function as a secure
base, providing the tribe time and space to make its own adaptations; not as
a prison in which the tribe is confined. In many cases, land held in reserve
status could quite simply be transformed into title held communally by the
tribe or, in the early stages of contact, in trust by the national government.
Most countries lack such legislative mechanisms, although they are not diffi-
cult to draw up. This is the spirit of the Peruvian law of Native Peoples of
1974. Recently contacted tribal groups, when their lands are protected as
reserves, can receive some medical attention for introduced disease and some
protection against encroachment by outsiders. In Brazil, the living condi-
tions of tribal people on reserves are generally better than among those who
have lost their lands. Health benefits, however meager, derived from the
establishment of reserves are critical to the physical well-being of tribal
groups (Ramos, 1976a). Although the reserve becomes less necessary as the
tribal society becomes able to tolerate or withstand the pressures of the
national society, title to their lands remains fundamental.

A major drawback to the establishment of reserves is tribal exposure
to the national authorities who, usually out of ignorance, may encourage or
enforce possibly well-intentioned, though often detrimental, modifications of
traditional practices. Disruption occurs when a government removes a tribe to
a new area in order to resettle it on a reserve and then administers that
reserve. The ecological setting usually is quite different on the reservation,
movement is usually restricted, and nomadic groups suddenly are forced to
become sedentary. Religious and cultural practices are usually modified.
Even the type of crops planted may be determined beforehand by government
representatives. The procedures for involuntary resettlement formulated by
the Bank will alleviate these problems. 1/

1/ The Bank tries to avoid involuntary resettlement whenever feasible.
Where relocation is unavoidable (for instance, in the case of large
construction projects, such as dams, irrigation schemes, ports and
airports, new towns and highways), a well prepared resettlement plan
should be drawn up in accordance with principles that leave room for
considerable flexibility in the solutions and implementation that are
most suitable in any particular case. Where only a few people are to
be relocated, appropriate compensation for assets, coupled with
arrangements for removal and a relocation grant may suffice. In the
case of large numbers of people, or whole communities, the resettle-
ment plan would include compensation as one principal element, as
well as relocation and establishment in a new area, or integration
with existing communities in an already settled area. The major
objective is to ensure that settlers are afforded opportunities to
become established and economically self-sustaining in the shortest
possible period at living standards that match those before resettle-
ment; that the settlers' social and cultural institutions are
supported and their own initiative is encouraged; and that the new
Enforced "primitivism" is also a disruptive policy occasionally practiced on a reservation. This policy is often followed either to promote tourism, since "primitive" costumes, houses, and crafts are tourist attractions, or it is defended as a means of preserving the tribe's cultural identity. However, whereas enforced "primitivism" is always damaging, elective "primitivism" can be beneficial as in the case of the Cunas of Panama. Minority culture never has been a static entity which must be preserved exactly as it is found or as it is believed to have been. Rather it is a dynamic reality that should be provided with conditions adequate for development in a natural and progressive manner. Cultural continuity should be encouraged in all spheres, but the choice of whether to continue to modify old ways should be left to the tribal people themselves and not imposed upon them. Two examples of enforced "primitivism" are:

On the Matigsalug reservation in the Simod area of Bukidnon on Mindanao (Philippines), the Monobos are required to wear tribal costumes and build tulugan tribal houses without the use of nails.

The Higaunons in the Salug reservation in Agusan, Mindanao, had to consent to the bulldozing of their substantial houses, some made of concrete blocks, to qualify for assistance from the Office of the Presidential Assistant on National Minorities (PANAMIN) (Rocamora, 1979).

The reservation system easily accommodates these practices and systems of exploited labor, as the reservation is usually located in a remote area and its inhabitants have little legal recourse or representation at higher political levels. The administration of the reservation represents the government and enforces government policy; it may not be inclined, or even able, to respond to the interests of the inhabitants. If the tribal group has no channel through which to articulate its rights and needs, abuses are likely to occur. The major problem with the creation of reserves is that, as currently practised, control of the tribe and its lands is transferred to outsiders -- be they government administrators or a specially appointed group. The role these administrators generally play is one of pacification, the resolution of disputes within the tribe, and the partial prevention of contact with the national society. Few administrators have readily moved from a traditional "law and order" concept of their role to one that is more development oriented. In these circumstances, the socioeconomic gap widens between area should be one in which the skills and aptitudes of the involuntary settlers can be readily employed. Important considerations include access to land, markets, employment, the provision of needed services and infrastructure in the new area. Careful preparatory work with the involuntary settlers, the host community, and their respective leaders prior to the move is of primary importance.
the tribe and the nationals. Bank emphasis on strengthening the tribal agency and tribal administrators in member governments is more appropriate than for the Bank to assume a leading role in tribal affairs.

The most successful means by which a reservation could form the basis of tribal development is, first, and as early as possible, to leave the governance of the tribe and its resources to the tribe itself as it was before the reserve was created. Second, administrators should act as facilitators, bringing to the tribe the protection, benefits, or specially designed education and health programs it may request. Third, the administrators and, eventually, the tribal leaders should have the power to defend tribal lands against incursions by outsiders. It is only when tribal people are accorded equality under the law 2/ and have the capability to choose their own destiny that they can contribute fully to the national society. All this will be difficult, time consuming, and not amenable to acceleration. Tribal representatives capable of dealing with administrators, nationals, and the government, as well as with communal title are pivotal to survival. Though examples are few, it can be done: The Gavioes in Amazonia (Brazil) requested the tribal agent to operate only outside the reservation gates in one year, bought and managed their own truck the next, and started hiring nontribal day laborers the following year.

### 3.4 Health

After recognition of title to land, the maintenance and protection of health standards is the second 3/ fundamental prerequisite to the tribe's survival. The process of development can so disrupt life that new and old health and disease problems develop. In normal circumstances, an individual can interact with disease-carrying agents without suffering ill effects. Health is a continuing property that can be measured by the individual's ability to rally from a wide range and amplitude of changes or disruption, that is to say, "... any chemical, physical, infectious, psychological, or social demand to respond or adapt ..." (Audy 1971, 1973; Appell, 1981). Illness occurs when resistance is lowered in any way.

Indigenous medicine in tribal areas has usually controlled endemic diseases and met the needs of the tribal society in its traditional habitat. Therefore, the object of health measures within the context of development is to foster existing therapies, to introduce appropriate new repertoires, and to avoid the introduction of unfamiliar diseases and conditions that might disrupt existing standards of health. Three major factors impair indigenous health: first, transmission of disease; second, modification of diet and living conditions; and third, social change and stress. These factors disrupt the normal levels of community health of the tribal people compared with neighboring peasants, as well as lower resistance and increase vulnerability to disease.

---

2/ Either as individuals, families, or larger groupings. Legal recognition of "pastoralist groups" was deemed an essential precondition to implementation of Bank-assisted livestock projects in Chad and Niger.

3/ Except in the rare cases of "first contact," in which health measures are initially most urgent.
3.41 Introduction of Disease

First, health is jeopardized by the introduction, usually accidental, of diseases to which the tribal people have had little or no exposure, either individually or throughout the tribe's genetic history. In such exceptionally homozygous populations, severe and often fatal reactions to pathogens which are innocuous to the national society must be anticipated. The literature on tribal groups is filled with accounts of contracted illnesses and frequent deaths due to contact with outsiders. In fact, the staggering population losses among Amerindians in Brazil after the intrusion of European settlers -- from 230 tribes in 1900 to about half that in 1980 -- were caused more by disease and starvation, than by conflict.

In 1500, there were an estimated 6 million to 9 million Amerindians in Brazil. Today barely 200,000 survive -- an attrition rate of two million people per century.

In the 1930s, there were between 2,000 and 3,000 Nambiquara of the Guapore valley in Mato Grosso, Brazil. In the late 1960s, a road (Cuíaba-Porto Velho) cut through their territory and large-scale cattle ranching operations were established. By 1972, more than 20 agribusiness projects were promoted in the region by fiscal incentives from SUDAM (Superintendency for the Development of Amazonia). Diseases almost completely exterminated the Nambiquara to the point that, in two of the Guapore valley groups, the entire population younger than 15 years was killed by influenza and measles (Ramos, 1979; Ribeiro, 1956).

Since disease can be transferred to the tribal group by any interchange with outsiders -- such as project laborers and the use of their water, food, supplies, or clothing, or by other tribes who have been exposed to pathogens--protection or isolation is essential until a massive vaccination campaign can be implemented. Medical screening of all project workers is, therefore, imperative.

3.42 Alterations in Diet and Living Conditions

Clearly, health is significantly affected by diet and, particularly, by sudden changes in it. Frequently, tribal peoples are compelled to adjust to sharp dietary changes. This adaptation is often due to loss of land, with consequent changes in the traditional manner of its exploitation; to relocation to a different environment and, therefore, alterations in food availability; to an increase in wage or debt-bondage labor resulting in inadequate time to work their own lands; or to higher purchases of manufactured or processed foods. The changes are accompanied by malnutrition, dental decay, and lowered resistance to disease (particularly measles, for which no immunity has been developed, and the heightened action of malarial and other parasites). Caries and other dental abnormalities are conspicuously absent or rare among tribal people who have retained traditional diets (Bodley, 1975). Dietary changes also result from the disruption of traditional trade systems and routes.
In the late 1950s and early 1960s, an increase in endemic cretinism, a birth defect, was noted among the people of the Jimi valley in Papua New Guinea. The first cases of endemic cretinism began to appear shortly after contact with government patrols, and the incidence of the disease increased rapidly with more contact.

Investigations revealed that early government patrols rewarded with salt (deficient in elemental iodine) all services rendered by the indigenous inhabitants. The precontact era salt traded into the Jimi valley by neighboring indigenous groups was a distillate extremely rich in iodine. Contact had disrupted the efficient trading arrangements. The deprivation of a significant iodine supplement manifested itself by the appearance of cases of endemic cretinism.

Contact with dominant groups also results in dietary damage among tribal people who desire to imitate the food habits of the dominant group and, thereby, seek to enhance their own status within the wider society.

Before the dominance of the more Hinduized groups in Nepal, tribal groups like the Tamang, Magar, and Sherpa consumed meat. Today, increasing numbers of these tribes are giving up meat with the result that their present diets do not provide the nutritional balance they formerly enjoyed. Further, as a result of the growing reluctance to slaughter animals, the number of livestock has far exceeded the carrying capacity of the land, which is fast deteriorating.

Whether the result of relocation or willing adoption of new modes of life, sudden change usually is detrimental to health. For example, influenza swept the Pacific Islands after the islanders were compelled to adopt clothes on the grounds of modesty. Clothes were worn, but no advice was tendered that they had to be changed and washed regularly. Colds and influenza were the consequence. Again, in relocation, tribal houses have been constructed to provide accommodation only for nuclear families (as in the unsuccessful attempt to settle the Shah Sevan of Iran), or they have been constructed of brick and mortar with galvanized metal roofs, as in Africa. Many tribal people do not live in nuclear families, but rather in extended families; and bricks and mortar do not provide acceptable living conditions. Breaking up families and providing unacceptable living conditions impair adjustment and lower resistance to disease.

The diet and health aspects of relocation have been recognized by the Bank, although until recently this was limited to involuntary relocation. These principles are now applied whenever tribal peoples are affected, whether or not there is relocation involved. Education in nutrition for both tribal people and nationals who are in regular contact with them is desirable.
3.43 Social Change

While all change involves some degree of social disruption, rapid change increases social tension and, ultimately, vulnerability to disease and emotional disorders, antisocial behavior, and alcoholism. While societies are dynamic, the capacity to adapt to change is not infinite, especially in the case of tribal populations. The social resources that help tribal members manage and cope with change are limited. Unfamiliar concepts, values, and roles impose additional demands on the coping process of the tribal society. Unless introduced carefully, recognizing the absorptive capacity of the population, sudden demands decrease the capacity to adapt successfully. Major and rapid social changes are associated with:

a. loss of self-esteem;

b. increase in actual and perceived role conflict and ambiguity;

c. increase in the perceived gap between aspiration and achievement.

a. Loss of Self-Esteem

A tribal population confronted with development or modernization often experiences loss of self-esteem; its members feel a deprivation of their sense of personal worth and a devaluation of their social identity. Loss of self-esteem may result from explicit critical or negative evaluations of the tribal culture by the agents of change or members of the dominant society. Belittling the tribal population as ignorant, dirty, or backward is common, and may even be used to encourage the tribal society to change. Development itself may be phrased in terms that implicitly, if not explicitly, devalues the tribal culture and its members. Tribal traditions and knowledge are stigmatized and simply replaced by the dominant culture. Seldom are traditional tribal values acknowledged or are attempts made to perpetuate them.

b. Increased Role Conflict and Ambiguity

Rapid social change introduces new individual or group roles and modifies old ones. These modifications increase role conflict and ambiguity, which further erode the self-esteem and social identity of an individual or group. For example, people in a hunting and gathering society are trained to be independent and opportunistic, and to use initiative. These qualities become disadvantages when such people are forced to offer themselves as dependent and obedient wage or debt-bondage laborers. Tribal leaders suddenly find that their value has been downgraded and their power is usurped by the arrival of an appointed official or by the appointment of a new nontraditional tribal leader by nationals. From the position of managers, leaders are reduced to servants. This is traumatic for them personally but even more so for the people who benefited from or depended on their leadership. Even such fundamental matters as the relation between the sexes may be radically altered.
The Nivakle in the Paraguayan Chaco adapted to settler intrusion into their traditional lands by raising their own herds of cattle, sheep, and goats. Mennonite settlers in the Central Chaco discouraged the Nivakle from maintaining these flocks, which were difficult to keep off the Mennonite farms. The Nivakle were, therefore, forced to rely on the Mennonites for wage labor, of which there was not enough for all. Meanwhile, the patriarchal Mennonites dealt only with male Nivakle and paid only the men, damaging what had traditionally been a very egalitarian relationship between men and women in Nivakle society.

The Nivakle had traditionally spaced their children through the practice of abortion. They also believed that a nursing mother who had sexual intercourse would harm the soul and, therefore, cripple the body of her baby. Mothers nursed as long as they had milk and refrained from sexual intercourse. Their husbands were expected to share sex with other women who were not bound by the same restriction. The Mennonites vigorously opposed these customs, moving to stamp out abortion and to promote sexual fidelity between husband and wife. This resulted in a population increase among Nivakle and considerable anxiety as to the fate of their children, reared under conditions that threatened both their souls and their bodies.

In 1962, there was a severe drought in the Chaco. The Mennonite settlers felt obliged to retrench and to lay off many of their Nivakle laborers. But many were now totally dependent on working for the Mennonites. In the case of the Nivakle, they had lost their livestock and had acquired a larger number of mouths to feed (Loewen, 1964).

**c. Increase in the Aspiration-Achievement Gap**

Rapid social change widens the gap between the aspirations of an individual or group and the ability to achieve new goals, particularly since traditional ways to achieve goals are often disrupted. During disruption due to development, the normal resources for the support and maintenance of institutions within the tribal group cannot operate effectively, because the entire population must meet added demands for adjustment. At the same time, the social and maintenance mechanisms of the dominant society are largely inappropriate for the tribe's needs. Encouragement of achievements or goals that are unrealistic or unattainable within the traditional value system will further widen this aspiration-achievement gap.
3.5 Cultural Autonomy

The prerequisite to successful survival of a tribal group as an ethnic minority is the retention of autonomy: cultural, social, economic. This freedom of choice involves continued control by the tribal people over their own institutions: tribal customs, beliefs, language, and means of subsistence or production.

Economic development has often been promoted at the expense of tribal institutions. Development strategies often tacitly assumed that there were no viable institutions or practices existing in the tribal culture that could be used to foster development. This "vacuum ideology" has led to the large-scale transfer of national structures or practices to tribal cultures that were little understood (Colletta, 1975, 1977). The primary example of this is the spread of Western technology and schooling throughout the non-Western world by colonial warders. While contact with nationals will inevitably bring some change in tribal practices and attitudes, prevailing basic customs and traditions need not be drastically altered or eliminated. Furthermore, the tribe alone should choose which traditions should be altered. Retention of tribal customs enhances maintenance of ethnic identity, stability as a productive unit, and, more importantly, successful adaptation to new circumstances. One reason, for instance, why the Balinese have been relatively impervious to outside influence is that they have maintained their cultural integrity, will not admit non-Balinese as members of their communities, and have adopted changes that reinforce their culture.

3.5.1 Policy of Cultural Autonomy

The policies usually adopted concerning the degree of social change that is to occur within tribal groups range widely. The two extremes are: total enforced isolation of the tribal groups allowing no change, on the one hand, all the way through rapid and complete assimilation resulting in the loss of the tribe's identity, on the other. Isolation should be rejected as impossible: a zoo-like arrangement of an enforced primitive state. Complete assimilation into the national society denies, then extinguishes, ethnic diversity. Furthermore, as noted earlier, rapid change can separate tribal people from their cultural identity: a form of extinction.

An intermediate policy adopted by the Bank under the projects it finances is more humane, prudent, and productive. This allows the retention of a large measure of tribal autonomy and cultural choice. Such a policy of self-determination emphasizes the choice of tribal groups to their own way of life and seeks, therefore, to minimize the imposition of different social or economic systems until such time as the tribal society is sufficiently robust and resilient to tolerate the effects of change. This policy provides safeguards for tribal people so that they themselves can manage the pace and style of their own involvement with the national society. The following conditions are essential if this intermediate policy is to succeed:
a. National governments and international organizations must support rights to land used or occupied by tribal people, to their ethnic identity, and to cultural autonomy.

b. The tribe must be provided with interim safeguards that enable it to deal with unwelcome outside influences on its own land until the tribe adapts sufficiently.

c. Neither the nation nor the nontribal neighbors should compete with the tribal society on its own lands for its resources.

The Bank adopts this intermediate policy, where appropriate, in order to assist these beleaguered societies. When these conditions are observed, not only does tribal culture survive, but the tribe becomes a productive contributor to the nation, rather than a ward of the state.

Cultural autonomy differs from the integrationist approach in several respects. First, cultural autonomy stresses the value of the tribal culture and the desirability of maintaining the culture rather than replacing it as quickly as possible with the customs and values of the dominant society. Second, cultural autonomy recognizes the potentially harmful effects of unrestrained contact between dominant culture and tribal culture, and seeks to moderate them. Third, cultural autonomy creates conditions under which the tribal members themselves control the pace and manner of their adjustment to national society and culture. Finally, cultural autonomy does not preclude the training of selected tribal representatives in the dominant culture and their role as mediators with the latter -- provided controls by the tribe are designed to prevent abuse of authority by the dominant society.

### 3.52 Desired Outcome

Action to guarantee the physical survival of tribal populations and encourage freedom of cultural choice is directed towards the following outcome:

a. a tribal population that forms a recognized and accepted ethnic minority -- one component of an ethnically pluralistic national society;

b. as such, this ethnic minority maintains its traditional way of life, more or less modified in accordance with the preferences of the tribal population itself;

c. the tribal economic system progressively evolves from "precontact" subsistence to a sustained-yield agro-ecosystem with the production of a surplus on occasion.
Immediate integration of tribal populations can only swell the numbers of the rural and urban poor. Since developing countries already face enormous problems in their attempts to eliminate poverty, adding to the numbers of the poor by dispossessing tribal societies only worsens their situation. This is ameliorated by maintaining ethnic minorities as viable and productive societies, and by retaining their cultural autonomy. This policy will be facilitated by recognizing the need for a pluralistic view of national identity and an understanding that cultural or ethnic diversity is desirable. Then, tribal peoples will belong to societies as fully participatory and productive components.

Given the fundamental importance of economic patterns in all cultures, and considering the extreme contrasts between tribal and national economies, the economic interaction of tribal cultures with the national market economies is a critical one. A tribal culture may surrender part of its political autonomy, but can still continue to be ethnically distinct if it is allowed to retain its economy and if it remains unexploited by outsiders (Bodley, 1975).
ANNEXES
OPERATIONAL STEPS FOR THE PROJECT CYCLE

1. Country Economic Analysis and Sector Work

The World Bank prepares an introductory and basic economic report (BER) to provide an adequate and comprehensive background knowledge of a country's economic and social structure. Knowledge of the existence and general location of special social groups (e.g., tribal people), noted in the BER, that may constrain development strategies or projects, or that need special attention, assists project designers. Appropriate country sector reports and, especially, regional (i.e., within a country) economic reviews dealing with a region new to the Bank highlight special and sensitive factors, such as tribal groups, that are to be taken into account in project work. 1/

2. Project Identification

As soon as the type and general location of the project has been selected, but before its precise location has been decided, the presence or absence of special social groups (e.g., tribal people) is to be routinely determined during identification or during prefeasibility studies. The classified and country-specific guide of the bibliography (Annex 7) can be consulted, though the government's tribal agency (Annex 5) should best be able to provide information on specific locations of tribal groups in earlier phases of integration. Where there is no official tribal agency, the anthropology departments of the appropriate universities are a possible source of preliminary information. The nongovernmental tribal organizations, listed in Annex 6, maintain the most comprehensive and detailed information. If the presence of tribal people in the general region is identified and a decision is made not to relocate the project to avoid the tribal area, then reconnaissance by an indigenist 2/ or appropriate anthropologist would be necessary before project preparation. Bank staff involved in the early stage of such a project should ensure that the necessary information be gathered as part of the prefeasibility studies.

3. Project Preparation

Staff or agencies (including consulting firms) responsible to the government for project preparation need specialist indigenist input in order to evaluate the information provided by the tribal agency if one exists. If

1/ Such as the innovative and highly effective analysis of the indigenous peoples (Shuar, Jibaro, Yumbo) in Ecuador (World Bank, 1979).

2/ Indigenist is used here to connote "protribal," since anthropology may not necessarily hold a protribal position. The indigenist should function as an advocate of tribal peoples and as an intermediary between the tribal people and the dominant society.
the project area contains hitherto uncontacted tribal people, contact procedures should be completed, preferably by the tribal agency, before the teams responsible for project preparation arrive.

The stage of contact will be ascertained by the specialist during preparation so that an appropriate tribal component of the project can be designed. Delimitation and demarcation of tribal lands are best carried out before preparation. Without them, an acceptable tribal component cannot be designed. 3/ The preparation team should be furnished with a profile of the specific tribal society in which it will be working and will be informed, in a general way, of the possible impact of the project on the tribal people and vice versa. All sociocultural variables that are operationally relevant to the achievement of the project goals will be outlined, together with possibilities to design and implement an acceptable tribal component to mitigate any adverse effects. The preparation team must ensure that the tribal agency or appropriate group has the willingness, capacity, and means to design an adequate tribal component. If not, then the tribal agency should be strengthened during preparation so that the necessary tribal component can be undertaken successfully and be ready by appraisal time. The Bank is willing to assist governments to locate appropriate anthropological expertise. The Bank is prepared to help locate international or bilateral sources of financing, or, in exceptional circumstances, to assist through other mechanisms such as the Project Preparation Facility, 4/ where applicable.

4. Appraisal

The appraisal mission determines the adequacy of the tribal component prepared by the tribal agency. This involves (a) reviewing the measures proposed to mitigate the impact of the project on the tribal people; (b) assessing whether there are risks that the tribal people might interfere with project implementation; (c) assessing the ability of the

---

3/ Assuming that such a study had not been included as part of the background or regional studies.

4/ The Project Preparation Facility is available to poor countries that could not reasonably be expected to finance certain costs in connection with the preparation of, or to provide additional support for, a project when no other sources of financing are available. It is a form of interim financing before a loan or credit is made, covering mainly foreign exchange costs, is not limited to a specific sector, and is supervised by the Bank in the normal course of its work. The "advance," limited to an amount up to $1 million per project, is repaid through refinancing under the loan or credit for the project in question as soon as it becomes effective. If no loan or credit materializes, the advance is repaid by the borrower over a five-year period.
tribal agency to implement the proposed tribal component. If necessary, measures to facilitate cooperation between the tribal people, the tribal agency, and the borrower or implementing agency (e.g., National Highways Department or the National Power Authority) will be proposed. Legal specialists may be necessary during preparation and appraisal.

5. Negotiations

Agreement on the details of the tribal component is essential. Land tenure may need special attention. Legislation, or the means for its implementation, providing for tribal peoples as assessed during appraisal may need strengthening by covenants during negotiations. Since the duration of the implementation of the tribal component will probably extend beyond completion of the main project, special provisions may be necessary in the loan agreement to ensure achievement of objectives during operation and beyond disbursement.
## SIGNIFICANT DATES CONCERNED WITH TRIBAL PEOPLE

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1215</td>
<td>Magna Carta: One of the first codifications of human rights.</td>
</tr>
<tr>
<td>1542</td>
<td>Tribal people were officially recognized as being human rather than subhuman or bestial. Dominican Frays Bartolome de las Casas (1474-1566) and Antonio de Montesinos (late 1400-1545) first proposed the novel concept and then interceded with King Charles I of Spain and the conquistadores against slavery and slaughter being carried out on the indigenous population in Central America.</td>
</tr>
<tr>
<td>1833</td>
<td>Britain emancipates slaves.</td>
</tr>
<tr>
<td>1848</td>
<td>France abolishes slavery.</td>
</tr>
<tr>
<td>1861</td>
<td>Russian serfdom ended.</td>
</tr>
<tr>
<td>1865</td>
<td>U.S. Emancipation Proclamation declared that humans should not enslave other humans, including the ethnic minorities (13th Constitutional amendment).</td>
</tr>
<tr>
<td>1883</td>
<td>Brazil abolishes slavery.</td>
</tr>
<tr>
<td>1924</td>
<td>U.S. Congress granted U.S. citizenship to U.S. Indian populations.</td>
</tr>
<tr>
<td>1948</td>
<td>United Nations Universal Declaration of Human Rights was adopted which started that &quot;All human beings are born free and equal in dignity and rights.&quot;</td>
</tr>
<tr>
<td>1957</td>
<td>The United Nations International Labour Conference adopted Convention 107 concerning the protection and integration of indigenous and other tribal and semitribal populations in independent countries.</td>
</tr>
<tr>
<td>1963</td>
<td>United Nations Declaration on the elimination of all forms of racial discrimination was proclaimed by the General Assembly.</td>
</tr>
<tr>
<td>1971</td>
<td>Stone-age Tasaday tribal people reported in Mindanao, Philippines.</td>
</tr>
<tr>
<td>Date</td>
<td>Event</td>
</tr>
<tr>
<td>------</td>
<td>-------</td>
</tr>
<tr>
<td>1972</td>
<td>For the first time in Colombian history, a group of white farmers at Villavicencio were put on trial for the murder of a number of Amerindians, but were later acquitted by the Supreme Court on grounds that they did not know they were doing wrong because they thought that Amerindians were not human, and the laws protecting the Amerindians are (relatively) recent.</td>
</tr>
<tr>
<td>1974</td>
<td>First Indian Congress, held at San Cristobal de las Casas, included the participation of several hundred mostly Mayan Indians under the auspices of the Mexican Government and the Brother Bartolome de las Casas Committee.</td>
</tr>
</tbody>
</table>
### List of Basic International Documents of Human Rights

(Selective listing only)

<table>
<thead>
<tr>
<th>Date of Adoption</th>
<th>Date of Effectiveness</th>
<th>Name of Instrument/Title of Documents</th>
<th>Sponsor Organization</th>
</tr>
</thead>
<tbody>
<tr>
<td>4. Nov. 20, 1963</td>
<td></td>
<td>UN Declaration on the Elimination of all Forms of Racial Discrimination</td>
<td>United Nations</td>
</tr>
<tr>
<td>Date of Adoption</td>
<td>Date of Effectiveness</td>
<td>Name of Instrument/Title of Documents</td>
<td>Sponsor Organization</td>
</tr>
<tr>
<td>------------------</td>
<td>-----------------------</td>
<td>--------------------------------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>11. Apr. 30, 1956</td>
<td>Apr. 30, 1957</td>
<td>Supplementary Convention on the Abolition of Slavery, the Slave Trade, and Institutions and Practices Similar to Slavery</td>
<td>(Conference of Plenipotentiaries) Economic and Social Council</td>
</tr>
</tbody>
</table>
1. **Convention on the Prevention and Punishment of the Crime of Genocide**

   This convention recognizes the great losses on humanity inflicted by genocide and provides for the prevention and punishment of any form of genocidal act.

2. **Universal Declaration of Human Rights**

   This declaration provides a common standard for all peoples of all nations, to which end every individual and every organ of society shall strive. It proclaims all important traditional, political, and civil rights, and basic economic, social, and cultural rights.

3. **Discrimination (Employment and Occupational) Convention**

   This convention adopts proposals to eliminate discrimination in the field of employment and occupation, affirms the Declaration of Philadelphia, and states that all human beings have the right to pursue both their material well-being and their spiritual bent in conditions of freedom and dignity, of economic security and equal opportunity.

4. **UN Declaration on the Elimination of All Forms of Racial Discrimination**

   This declaration proclaims the necessity to eliminate racial discrimination throughout the world, in all its forms and manifestations, and adopts national and international measures to that end.

5. **International Convention on the Elimination of All Forms of Racial Discrimination**

   This convention resolves to adopt all necessary measures speedily to eliminate racial discrimination in all its forms and manifestations, and to prevent and combat racist doctrines and practices in order to promote understanding between races and to build an international community free from all forms of racial segregation and discrimination.

6. **Declaration of the Principles of International Cultural Cooperation**

   This convention seeks to inculcate cross-cultural knowledge and awareness, and thus contribute to the establishment of peaceful, long-term relationships among the different nations. It also aims towards the enrichment of cultural life for the mutual benefit of all nations.
7. **International Covenant on Economic, Social and Cultural Rights**

In recognition of the inherent dignity and of the equal and inalienable rights of every member of the human family as the foundation of freedom, justice, and peace in the world, this covenant details economic, social, and cultural rights based on the Universal Declaration of 1948.

8. **International Covenant on Civil and Political Rights**

This covenant spells out civil and political rights based on the Universal Declaration. It establishes the Human Rights Committee to receive reports on implementation and also investigates complaints of violations.

9. **Convention on the Non-Applicability of Statutory Limitations to War Crimes and Crimes Against Humanity**

This convention realizes the necessity to affirm in international law, and to secure its universal application, the principle that there is no statute of limitation for war crimes and crimes against humanity. It proclaims the need for effective punishment of war crimes and crimes against humanity whether committed in times of war or peace.

10. **Slavery Convention**

This convention declares that necessary steps be taken to prevent and suppress the slave trade, and to bring about the complete abolition of all forms of slavery.

11. **Supplementary Convention on the Abolition of Slavery, the Slave Trade and the Institutions and Practices Similar to Slavery**

This convention serves to further the goals of the Slavery Convention, by securing the abolition of slavery, practices similar to slavery, the slave trade and institutions.

12. **Convention on the Reduction of Statelessness**

This convention promotes the reduction of statelessness by international agreement.

13. **Convention Relating to the Status of Stateless Persons**

This convention regulates and improves the status of stateless persons by international agreement.
LATIN AMERICA AND THE CARIBBEAN


Bolivia  Ministry of Peasant (Rural and Agricultural) Affairs (mainly concerned only with the Quechua and Aymara highland peoples; no official policy towards the forest tribes).

Brazil  Fundação Nacional do Indio [National Indian Foundation] (FUNAI), Ministerio do Interior, SAS Quadra 1, Bloco A, Brasilia 70070, Brazil.

Chile  Instituto Nacional de Desarrollo Agropecuario (INDAP), Department of Agriculture.


Costa Rica  Consejo Nacional de Asuntos Indígenas (CONAI).

Ecuador  No official tribal agency. However, IERAC Agrarian Reform established the Alama Reservation in 1971; in 1976, the Ministry of Agriculture was exploring the possibility of establishing a body to centralize Indian affairs during rural development.

El Salvador  No official tribal agency.

Guatemala  Instituto Indigenista Nacional, Ministerio de Educación.

Guyana  Minister of Regional Development. Amerindians are Guyanese citizens. The leader or captain of each Amerindian council is appointed by the government, and annual meetings of the council are held. Race Relations Department, Ministry of Education, Brickdam, Georgetown.

Honduras  Closest entity: Ministerio de Cultura y Turismo.

* Arranged according to the Regional Offices of the World Bank.
**ANNEX 5**

<table>
<thead>
<tr>
<th>Country</th>
<th>Address and Contact Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mexico</td>
<td>Instituto Nacional Indigenista, Avenida Revolución 1279, Mexico, DF. Instituto Indigenista Interamericano (OAS), Avenida Insurgentes Sur 1690, Mexico, DF 20.</td>
</tr>
<tr>
<td>Nicaragua</td>
<td>Ministerio de la Costa Atlántica (for the Miskito Amerindians).</td>
</tr>
<tr>
<td>Panama</td>
<td>Local Government and Indigenous Policy Section, Ministry of Government and Justice.</td>
</tr>
<tr>
<td>Peru</td>
<td>División de Comunidades Nativas de la Selva [Native Forest Communities Division], Ministry of Agriculture. National System of Support for Social Mobilization (SINAMOS) has the responsibility for the forest-dwelling Indians (about 200,000) under 1974 legislation.</td>
</tr>
<tr>
<td>Suriname</td>
<td>Ministry of International Affairs. District Administrator.</td>
</tr>
<tr>
<td>Venezuela</td>
<td>Federación Indígena del Territorio Federal, IVIC, Apartado 1827, Caracas 101. National Commission for the Indigenous (honorary consultative and advisory body to the government); the Central Office for Indigenous Affairs is the executive arm. Commission for Development of the South (CODESUR) holds executive power over tribal peoples from its duties concerning the economic development of the area south of the Orinoco River.</td>
</tr>
<tr>
<td><strong>SOUTH ASIA</strong></td>
<td></td>
</tr>
<tr>
<td>Burma</td>
<td>Frontier Areas Administration -- sponsors the Hill Peoples Regulation Act of 1889 which put tribal peoples under special jurisdiction.</td>
</tr>
<tr>
<td>India</td>
<td>Tribal Welfare Institute, The Tribal Development Division, Ministry of Home Affairs.</td>
</tr>
</tbody>
</table>
EAST ASIA AND PACIFIC

China, People's Republic of
Central Institute for National Minorities.

Fiji
Native Land Trust Board -- supports careful use of tribal lands to promote development.

Indonesia
Department of Social Welfare (DEPSOS), Ministry of Social Affairs (resettlement of tribal people is done by other agencies), Jalan Juanda 36, Jakarta.

Korea, Republic of
No official tribal agency.

Lao People's Democratic Republic
Le Comité des Nationalités.

Malaysia
Department of Orang Asli Affairs.

Papua New Guinea
Office of Home Affairs. Also, the Department of Decentralization which deals with the provinces, containing the Division of Provincial Affairs. All inhabitants of Papua New Guinea are considered citizens, no special legislation for tribal populations.

Philippines
Presidential Assistant on National Minorities (PANMIN), 36 Rosario Drive, Quezon City, Manila.

Thailand
Department of Public Welfare.

Hill People Development and Welfare Division, Ministry of Interior, also carried out a socioeconomic survey in 1961-62 on selected tribes: Meo, Yoa, Lahu, Lisu, Akha, and Karen. Deliberate government involvement with northern hill tribes began in 1955 with the program of the Border Patrol Police and was intensified in 1959 when the Department Public Welfare was assigned research and development activities in remote mountain regions.

Tribal Research Centre, Public Welfare Department in the University of Chiengmai.
Viet Nam  No official tribal agency.
Western Samoa  No official tribal agency.

EUROPE, MIDDLE EAST, AND NORTH AFRICA

Afghanistan  Ministry of Frontiers and Tribal Affairs.
Algeria  No official tribal agency.
Bahrain  No official tribal agency.
Egypt, Arab Republic of Iran  No official tribal agency.
Iraq  No official tribal agency, but inquiries are to be directed to the Ministry of Culture and Information.
Jordan  No official tribal agency.
Kuwait  Ministry of Social Affairs and Labor, Assistant Undersecretary for Social Affairs.
Lebanon  No official tribal agency.
Libya  No official tribal agency.
Morocco  Ministry of the Interior.
Oman  The primary responsibility is the administrator (the Wali) of each regional government, otherwise, the Ministry of the Interior. Ministry of Social Affairs and Labor. Ministry of Aquaf and Islamic Affairs. Ministry of Diwan Affairs (deals with questions concerning the Sultan).
Quatar  Ministry of Labour and Social Affairs: Ali Al-Ansari, Minister.
Syria  No official tribal agency.
Tunisia  Ministère des Affaires Sociales.
Turkey  No official tribal agency.
Europe, Middle East, and North Africa (continued)

United Arab Emirates Ministry of Labour and Social Affairs, Box 809, Abu Dabi, U.A.E. (for nomadic peoples).

Yemen Arab Republic No official tribal agency.

WESTERN AFRICA

Benin, People's Republic of Ministère de l'Intérieur.

Cameroon Ministry of Information and Culture.

Cape Verde No official tribal agency.

Chad No official tribal agency.

Congo, People's Republic of the No official tribal agency.

Gabon Ministère des Affaires Sociales et de la Promotion Féminine.


Guinea Ministère de l'Education et de la Culture: Commissariat du Sport, de l'Art, et de la Culture.

Guinea-Bissau No official tribal agency.

Ivory Coast No official tribal agency.


Malí No official tribal agency.

Mauritania No official tribal agency, since there is no differentiation between tribal groups.

Niger Ministère de l'Intérieur; Centre national pour la recherche humaine (CNRH).

Nigeria Ministry of Internal Affairs.
Senegal        No official tribal agency.
Sao Tome e Principe No official tribal agency.
Sierra Leone   Ministry of Tourism and Cultural Affairs.
Togo           No official tribal agency.
Upper Volta    No official tribal agency.

EASTERN AFRICA

Angola
Botswana       Ministry of Local Government and Land: Remote Areas Development Program.
Burundi        No official tribal agency.
Ethiopia       The Department of Nationalities has been incorporated within the new infrastructure of the Ethiopian Socialist Party Commission. Relief and Settlement Commission.
Kenya          No official tribal agency.
Lesotho        No official tribal agency, since the country is composed basically of one large tribal group (with many "claims"). Ministry of Information.
Madagascar     No official tribal agency.
Malawi         No official tribal agency.
Mozambique     No official tribal agency.
Rwanda         Ministry of Economy and Commerce.
Seychelles     No official tribal agency.
Somalia        No official tribal agency.
Swaziland      No official tribal agency.
Eastern Africa (continued)

Sudan  Tribal groups are dealt with at the level of local governments. Temporary agencies have been set up for the resettlement of Halfa groups, and nomadic tribe refugees.

Tanzania  Ministry of Information and Culture.

Uganda  No official tribal agency.

Zaire  Département de l'Administration du Territoire.

Zambia  No official tribal agency.
NON-GOVERNMENTAL ORGANIZATIONS CONCERNED WITH TRIBAL AFFAIRS  
(Selective listing only)

UNITED STATES-BASED GROUPS

American Indian Movement  
1209 4th St., S.E.  
Minneapolis, MN 55414

Amnesty International  
Washington, D.C.  
(202) 544-0200

Amnesty International  
304 West 58th  
New York, NY  
(212) 582-4440

Anthropological Resource Center  
59 Temple Place  
Suite 444  
Boston, MA 02111  
or  
P.O. Box 90  
Cambridge, MA 02138  
(617) 426-9286

Borneo Research Council  
Phillips, Maine 04966  
(207) 639-3636

Cultural Survival  
11 Divinity Ave.  
Cambridge, MA 02138  
(617) 495-2562

Friends of the Filipino People  
1232 Irving St.  
Washington, D.C. 20013  
(202) 797-9705 (202) 797-9701

and  
646 Foothill Blvd.  
Oakland, CA 94606

Human Rights Internet  
1502 Ogden St.  
Washington, D.C. 20015  
(292) 462-4320
United States – Based Groups (continued)

Indigena
P.O. Box 4073
Berkeley, CA 94 94704

Institute for Policy Studies
1901 Q St., N.W.
Washington, D.C.
(202) 234-9382

Institute for the Development of Indian Law
927 15th St., N.W.
Suite 612
Washington, D.C. 20005
(202) 638-2287

International Association of Filipino Patriots
P.O. Box 24737
Oakland, CA 94623

International Treaty Council
777 UN Plaza
Room 10F
New York, NY 10017

Micronesian Legal Services Corp.
1424 16th St., N.W.
Suite 304
Washington, D.C. 20036

Native American Research
1026 Westdale Drive
Lawrence, KA 66044
(913) 841-6916

Native American Studies
Tecumseh Center
University of California
Davis, CA 95616

Pacific Research
867 West Dane St., 204
Mountainview, CA 94041

Research on Minority Rights
Minority Studies
University of Wisconsin – La Crosse
1725 State St.
La Crosse, WI 54601
Southeast Asia Resource Center  
P.O. Box 4000D  
Berkeley, CA 94704  
(415) 548-2546

Summer Institute of Linguistics  
7500 West Camp Wisdom Road  
Dallas, TX 75236  
(214) 298-3331

Survival International (U.S.A.)  
245 Fifth Ave.  
Suite 2305  
New York, NY 10016  
(212) 683-3987

Survival International (U.S.A.)  
2121 Decatur St., N.W.  
Washington, D.C. 20008  
(202) 265-1077  
(See also Survival International, London)

UN Commission on Human Rights  
Sub-Commission on Prevention of Discrimination  
and Protection of Minorities  
United Nations Plaza  
New York, NY 10017

World Council of Indigenous Peoples  
Stanford 1117, N.E.  
Albuquerque, NM 87131

See also:  
UN Listing of Non-Governmental Organizations in consultative status  
Yearbook of International Organizations:  
Union of International Associations  
Brussels, Belgium, 1979

CANADIAN-BASED GROUPS

Canadian Association in Support of the Native Peoples  
251 Laurier Ave. West  
Suite 904  
Ottawa, Ont. K1P 5J6

Native Council of Canada  
72 Metcalf St.  
Suite 200  
Ottawa, Ont. K1P 5J6
Canadian-Based Groups (continued)

Native People’s Resource Center
533 Clarence St.
London, Ont. N6A 3N1

Northern Native Rights Campaign
Project North
154 Glenrose Ave.
Toronto, Ont.

Quaker Committee for Native Concerns
60 Lowther Ave.
Toronto, Ont. M5R 1C7

Regional Council of Indigenous Peoples
c/o Armando Rojas, President
Bankal building
102 Bank St.
Ottawa, Ont. K1P 5N4

EUROPEAN-BASED GROUPS

Aborigines Protection Society
180 Brixton Road
London SE9 6AT
United Kingdom

AMAZIND
Documentation and Information for Indigenous Affairs in the Amazon Region
17, rue de Sources
1205 Geneva
Switzerland
or
P.O. Box 509
1211 Geneva 3
Switzerland

Amnesty International
10 Southampton Road
London WC2E 78F
United Kingdom

Anti-Slavery Society (for the Protection of Human Rights)
Committee for Indigenous Peoples
180 Brixton Road
London SW9 6AT
United Kingdom

Arbeitskreis für Lateinamerikanische Indianer
Im Fiedlersee 37
61 Darmstadt-Arheiligen
Federal Republic of Germany
Belgische Werkgroep Indianen Zuid-Amerika
c/o Jean Bot
Maastrichterstraat 4
3700 Tongeren
Belgium

Brazil Op Weg (Brazil on the Way)
Domstraat 29
Postbus 380
3500 AJ Utrecht
Netherlands

Commission de Sauvegarde des Indiens
Université Paris VII
2, Place Jussieu
75005 Paris
France

Committee for Indigenous Minority Research and Action
5 Caledonia Road
London N1
United Kingdom

Division of Human Rights
United Nations
Palais des Nations
Ch 1211 Geneva 10
Switzerland

Gesellschaft für Bedrohte Völker (Society for Endangered Peoples)
Postfach 159
3400 Göttingen
Federal Republic of Germany

International Work Group for Indigenous Affairs (IWGIA)
Fiolstraede 10, DK-1171
Copenhagen K
Denmark

Minority Rights Group
Benjamin Franklin House
36 Craven St.
London WC2N 5NG
United Kingdom
01-930-6659
European-Based Groups (continued)

Survival International
36 Craven St.
London WC2
United Kingdom

Survival International Ireland
17 Parkview Avenue, Harolds Cross,
Dublin 6, Ireland

Svensk-Indianska Forbundet
Box 9113
10272 Stockholm 9
Postgiro 25 44 14-6
Sweden

Werkgroup Indianen Zuid-Amerika
Minahassastraat 1
Postbus 4098
1009 Amsterdam
Netherlands

LATIN AND CENTRAL AMERICAN-BASED GROUPS

ARGENTINA
Asociación Indigenista de la República Argentina
Balbastro 1790
Buenos Aires

BOLIVIA
Movimento Indio Tupak Katari: MITKA
Casilla 6106
La Paz

BRAZIL
Comissao pela Criação do Parque Yanomami (CCPY)
Rua Sao Carlos do Pinhal 345
01333 São Paulo

Comissao Pro-Indio SP (CPI)
Rue Cafubi, 126
São Paulo--Capital

COLOMBIA
Asociación Pro-Indígenas de Colombia
Apartado Aereo 29225
Bogota

Consejo Regional Indígena del Cauca: CRIC
Apartado Aereo 516
Popayan, Cauca
Comisión por la Defensa del Indígena en Colombia
Apartado Aéreo 14
650 Bogotá

Fundación de Solidaridad con Indígenas y Campesinos
Apartado Aéreo 28195
Bogotá 1

ECUADOR
Instituto Indigenista Ecuatoriano

GUYANA
Amerindian Association of Guyana
Georgetown

MEXICO
Centro Antropológico de Documentación de América Latina
Apartado Postal M-2405
Mexico 1, DF

Centro Nacional de Pastoral Indígena
Gomez Palacio 142
Mexico, DF

Instituto Indigenista Interamericano (Inter-American Indian Institute, OAS)
Niños Heroes 139
Mexico, DF

PARAGUAY
Asociación de Parcialidades Indígenas (API)
Defensa Nacional 849
Casilla Postal 1796
Asunción

Asociación Indigenista del Paraguay (AIP)
Asunción

PERU
Centro de Investigación Amazonica
Ricardo Palma 666-D
Lima 18

Comunidad Nativa Tsachgoen
Correo Central vía Tarma
Apartado 12
Exapampa

Movimiento Indio Peruano
Consejo Nacional
Al Guise 2179-6093
Lince, Lima
EAST ASIA AND PACIFIC-BASED GROUPS

PHILIPPINES
Philippine Association for Intercultural Development
Room 209, UCCP Building
877 C. de los Santos Ave.
Quezon City
99-62-41

Anthropology Association of the Philippines
Anthropology Department
University of the Philippines
Diliman Quezon City

Episcopal Commission on Tribal Filipinos
Rm 15 Capital Bldg.
372 Cabildo St.
Intramuros, Manila
<table>
<thead>
<tr>
<th>Section</th>
<th>Page No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Section 1: Bibliography--by Author</td>
<td>59</td>
</tr>
<tr>
<td>Section 2: Bibliography--by Subject</td>
<td>105</td>
</tr>
<tr>
<td>Section 3: Bibliography--by Country or Region</td>
<td>107</td>
</tr>
</tbody>
</table>
Section 1: Bibliography--by Author

Aiyappan, A. 1948.
Report on the Socio-Economic conditions of the Aboriginal Tribes of the Province of Madras.

Allan, W. 1965.
The African Husbandman.

Amaru IV Cooperative. 1980.


There Are No Khans Anymore -- Economic Development and Social Change in Tribal Afghanistan.

Land and the Forest-Dwelling South American Indian: The Role of National Law.

Anonymous. 1977
Anthropology in the Development Process.

Indigenous Knowledge Systems and Development.

Appell, G.N. 1975.
Indigenous Man.

Appell, G.N. 1975.
The Pernicious Effects of Development.
New York: UN Association, Fields Within Fields 14:31-41.


The Status of Social Science Research in Borneo. Ithaca, New York: South East Asia Program, Cornell University. 117 p.


Appell, G.N. 1981.

Arcand, B. 1972.

* IWGIA: The International Work Group for Indigenous Affairs, Copenhagen, Denmark.


Appropriate Methodology: An Example Using a Traditional African Board Game to Measure Farmer's Attitudes and Environmental Images.

Barnes, J.A. 1968.
Australian Aboriginals? Or Aboriginal Australians?

Bartolome, M.A. 1969.
La Situación de los Guaranies (Mbya) de Misiones (Argentina).
Asunción, Paraguay: Suplemento Antropológico de la Revista del Ateneo Paraguayo 4(2).

Bartolome, M.A. 1972.

Barton, R.F. 1949.
The Kalingas: Their Institutions and Custom Law.

Carib-speaking Indians: Culture, Society and Language.

San Francisco, California: Chandler. 545 p.

Subsistence and Survival: Rural Ecology in the Pacific.

Beale, R. 1955.
Honolulu: University of Hawaii Press.

Bell, M. 1979.
The Exploitation of Indigenous Knowledge or the Indigenous Exploitation of Knowledge: Whose Use of What for What?
Taking Indigenous Technology Seriously: The Case of Inter-Cropping Techniques in East Africa. 

Control of Communicable Disease in Man. 

Bennett, C.F., Jr. 1962. 
The Bayano Cuna Indians, Panama: An Ecological Study of Livelihood and Diet. 

Bennett, G. 1978a. 
Aboriginal Rights in International Law. 

Bennett, G. 1978b. 
Aboriginal Title in the Common Law: A Stony Path Through Feudal Doctrine. 

Bennett, G. 1979. 
Why an International Tribunal: the Legal Background. 

Agrarian Reform in Chile and Its Impact on Araucanian Indian Communities, in Sevilla-Casas, E. (ed.), Western Expansion and Indigenous Peoples. 

Berdichewsky, B. 1975. 
The Araucanian Indian in Chile. 

Principles of Tzeltal Plant Classification: An Introduction to the Botanical Ethnography of a Mayan-speaking People of Highland Chiapas. 

Technology and Social Change. 

Aborigines and Change. 

Acculturative Stress: The Role of Ecology, Culture and Differentiation. 
Berry, J. 1975. 
Ecology, Cultural Adaptation, and Psychological Differentiation: 
Traditional Patterning and Acculturative Stress, in Brislin, R.W.; 

Hunters and Gatherers Today: A Socio-economic Study of Eleven Such Cultures 
in the Twentieth Century. 

Infectious Diseases in Primitive Societies. 

Inter-Ethnic Relations and Culture Change under Colonial Rule: A Study of Sabah, 
De Kalb, Illinois: Northern Illinois University, South East Asian Studies Department.

Tribal Survival in the Amazon: The Campa Case. 
Copenhagen: IWGIA Document No. 5.

Victims of Progress. 
Menlo Park, California: Cummings. 200 p.

Anthropology and Contemporary Human Problems. 
Menlo Park, California: Cummings. 246 p.

Alternatives to Ethnocide: Human Goods, Living Museums and Real People, in 

The Destruction of the Colombian Indian Groups (56-75), in Dostal, W. (ed.), 
The Situation of the Indian in South America. 

Bourne, R. 1978. 
Assault on the Amazon. 

Broxley, R. 1980. 
The Role of Colonization in the Economic Development of Ecuador (174-184), in 
Cambridge, United Kingdom: Cambridge University, Centre of Latin American Studies, Occasional Publication No.3. 313 p.
Brookfield, H. 1975.
Interdependent Development.
London: Methuen. 234 p.

Brookfield, H.C.; Bayliss-Smith, T.P.; Bedford, R.D.; Brookfield, M.;

Tribes of the Amazon Basin in Brazil, 1972.
London: Charles Knight. 201 p.

The Validation of Acculturation: A Condition of Ethnic Assimilation.

Community, Culture and Care: A Cross-Cultural Guide for Health Workers.
St. Louis, Missouri: C.V. Mosby. 297 p.

Man and Woman in the New Guinea Highlands, in Brown, P.; Buchbinder, G.; and
Maybury-Lewis, D (eds.)

Buckley, W.F. 1980.
Human Rights and Foreign Policy: A Proposal.

Bulmer, R. 1971.
Conserving the Culture: An Institute of New Guinea Studies.

El Problema de las poblaciones indígenas del Ecuador: artesanías,
defensa de la salud, seguro social y poblaciones selvaticas.

Tribesmen and Lowlanders of Assam (India) (215-232), in Kunstadter, P. (ed.),
Southeast Asian Tribes, Minorities and Nations.

The Indian Struggle for Freedom in Colombia (76-104), in Dostal, W. (ed.),
The Situation of the Indian in South America.
Ranchangan Lima Tahun (A General Explanation of the Five Year Plan). 

The Malayan Orang Asli and Their Future. 
Kuala Lumpur: Commissioner for Orang Asli Affairs.

The Administration of the Aboriginal Tribes of Western Malaysia. 

Carlston, K.S. 1968. 
Social Theory and African Tribal Organization. 

Social Concomitants of Ecological Differences among Two Amazonian Tribes. 

The Transition from Hunting to Horticulture in the Amazon Basin. 

The Knowledge and Use of Rain Forest Trees by the Kuikuru Indians of Central Brazil (201-216), in The Nature and Status of Ethnobotany. 

Promoción de desarrollo en grupos indígenas del Oriente Ecuatoriano servidos por misioneros evangélicos; artesanías, defensa de la salud, seguro social y poblaciones selváticas. 

CEDAL. 1972. 
Curso-seminario: Antropología social, indigenismo y desarrollo de la comunidad. 

Center for Disease Control. 1978. 
A Monitoring System for Reactions to Vaccination: Guidelines for Immunization Programs. 
Atlanta, Georgia: U.S. Department of Health and Human Services, Public Health Service, Center for Disease Control.
Center for Disease Control. 1980.
Health Information for International Travel.
Atlanta, Georgia: U.S. Department of Health and Human Services, Public Health Service, Center for Disease Control.

Chagnon, N.A. 1968a.
Yanomamo, the Fierce People.

Chagnon, N.A. 1968b.


Evolutionary Biology and Human Social Behavior.

Protein Deficiency and Tribal Warfare in Amazonia: New Data.

Editorial on Indigenous Knowledge.

Chayanov, A.V. 1966.
The Theory of Peasant Economy, in Thorner, D. (ed.)

Chiappino, J. 1975.


The Use of Indigenous Culture as a Medium for Development: the Indonesian Case.  

Folk Culture and Development: Culture Genocide or Reconstruction Mentality?  

Colletta, N. 1980.  
American Schools for the Natives of Ponape: A Study of Education and Culture Change in Micronesia.  


Colson, A. Butt. 1977.  

Conklin, H.C. 1957.  
Rome: Food and Agriculture Organization (FAO), Forestry Development Paper 12.  

The Hunting Peoples.  
Boston, Massachusetts: Little, Brown. 413 p.  

The Anatomy of a Land Invasion Scheme in Yekuana Territory, Venezuela.  

Corry, S. 1976.  
Towards Indian Self-Determination in Colombia.  

Corry, S. 1978.  
Self-determination: Rhetoric or Reality?  

Coser, L. 1965.  
The Sociology of Poverty.  

---
The Tribe that Hides from Man.  
New York: Stein and Day. 251 p.

Crosby, A.W. 1972.  
The Colombian Exchange: Biological and Cultural Consequences of 1492.  

Crystal, E. 1977.  

Canada: Native Land Rights and Northern Development.  

Tribal and Peasant Economies: Readings in Economic Anthropology.  
Austin: University of Texas Press. 584 p.

Economic Development and Social Change.  

Economic Anthropology and Development. Essays on Tribal and Peasant Economies.  

Darcy, de O.; Rosiska; and Miguel, et al. 1975-6.  
Guinea-Bissau: Reinventing Education.  

Difficult Marginal Environments and the Traditional Societies Which Exploit Them.  

Witness to Political Violence.  
Boston, Massachusetts: Oxfam America. 100 p.

The Geological Imperative: Anthropology and Development in the Amazon Basin of South America.  

Victims of the Miracle.  

High Technology and Original Peoples: The Case of Deforestation in Papua New Guinea and Canada.  
Declaration of Barbados. 1972.

de Jimenez, N.A. 1972.

Tourism - Passport to Development? Perspectives on the Social and Cultural Effects of Tourism in Developing Countries. 

A Cultural-Ecological View of the Former Aboriginal Settlements in the Amazon Basin. 

Denevan, W.M. 1970.
The Aboriginal Population of Western Amazonia in Relation to Habitat and Subsistence. 
Revista Geografica (Brazil) 72:61-86.

Deng, F.M. 1978.
Africans of Two Worlds: The Dinka of the Afro-Arab Sudan. 

The Semai: A Non-violent People of Malaysia. 

Department of State. 1978.
Human Rights and U.S. Foreign Policy. 

Ethnicity and Resource Competition in Plural Societies. 

Ethnic Identity. 

Responses to Change: Society, Culture, and Personality. 
Diao, R.K. 1967. The National Minorities of China and Their Relations with the Chinese Communist
Regime (169-204), in Kunstadter, P. (ed.), Southeast Asian Tribes, Minorities
and Nations.

Williamsburg, Virginia: College of William and Mary, Borneo Research


Chicago, Illinois: University of Chicago, Economic Development and Cultural
Change 23(3).

Statistics.
Suva, Fiji: UN Development Advisory Team for South Pacific.

M.F. (ed.), The State of the Nations: Constraints on Development in Independent
Africa.


Dornstreich, M.D. 1977. The Ecological Description and Analysis of Tropical Subsistence Patterns: An
Example from New Guinea (245-272), in Bayliss-Smith, T., and Feachem, R. (eds.),
Subsistence and Survival: Rural Ecology in the Pacific.


in Africa.

The Price of Progress in the Philippines. 

Guide to Research and Reference Works on Sub-Saharan Africa. 

Who Fares Well in the Welfare State, in Edwards, R.C., et al. (eds.), The 
Capitalist System. 

An Annotated Glossary of Folk Medicines Used by Some Amerindians in Guyana. 
Georgetown, Guyana: Amerindian Languages Project, University of Guyana. 96 p.

Selected Bibliography of the Philippines; Topically Arranged and Annotated. 

Elkin, A.P. 1946. 
Conservation of Aboriginal Peoples Whose Modes of Life Are of Scientific Interest. 

Elkin, A.P. 1954. 
The Australian Aborigines and How to Understand Them. 
Sydney, Australia: Angus and Robertson. 349 p.

Bibliography of the Peoples and Cultures of Mainland Southeast Asia. 
New Haven, Connecticut: Yale University, Southeast Asia Studies. 821 p.

The Position of Women in Primitive Societies and Other Essays. 

The Concept of Resources and Resource Utilisation Among Local Communities in 
Western State, Nigeria. 

Pigs, People and Pollution: Interactions between Man and Environment in 
The Highlands of New Guinea. 


Fock, N. 1963.


Foster, G.M. 1953.

Foster, G.M. 1962.


Freeman, J.D. 1955.

Freilich, M. 1970.
Adjustment as Person-Environment Fit, in Coelho, G.V.; Hamburg, D.A.; 
and Adams, J.E. (eds.), Coping and Adaptation. 

Fried, M.H. 1975. 
The Notion of Tribe. 
Menlo Park, California: Cummings. 136 p.

Fuerst, R. 1972. 
Bibliography of the Indigenous Problem and Policy of the Brazilian Amazon Region. 

Anthropological Bibliography of South Africa. 

Furneaux, R. 1975. 
Primitive Peoples. 
Newton Abbot, United Kingdom: David and Charles. 176 p.

Gale, F. 1972. 
Urban Aborigines. 

Encontro de sociedades: Indios e Brancos no Brasil. 
Rio de Janeiro, Brazil: Paz e Terra. 300 p.

The Positive Function of Poverty. 

Gardner, P.M. 1972. 
The Paliyans of Southern India (404-450), in Bicchieri, M.G.(ed.), Hunters and Gatherers Today: A Socioeconomic Study of Eleven Such Cultures in the Twentieth Century. 


Land Tenure of Land Dayaks. 
Geddes, W.R. 1957. 
Nine Dayak Nights. 


The Scheduled Tribes. 
Bombay, India: G.R. Bhatkal.

Peoples of Africa. 

Gluckman, M. 1965. 
Politics, Law and Ritual in Tribal Society. 

Principles of Economic Sociology: The Economies of Primitive Life as Illustrated from the Bantu Peoples of South and East Africa. 

Goodland, R.J.A. 1980. 
Environmental Ranking of Amazonian Development Projects in Brazil. 

Goodland, R.J.A. 1981. 
Williamsburg, Virginia: College of William and Mary, Third World Societies. 278 p.

Amazon Jungle: Green Hell to Red Desert? 

Ecological Development for Amazonia. 
Sao Paulo, Brazil: Ciencia e Cultura 30(3):275-289.

Living Archaeology: The Ngalijara of Western Australia. 

Yiwara Foragers of the Australian Desert. 
New York: Scribner’s. 239 p.

Sociological Research and Rural Development.
Williamsburg, Virginia: College of William and Mary, Borneo Research Bulletin 5:12-16.

Ethnologue.
Huntington Beach, California: Wycliff Bible Translators. 417 p.

Peoples and Cultures of Native South America.

Protein Capture and Cultural Development in the Amazon Basin.

Ecology and Acculturation among Native Peoples of Central Brazil.

The Massacre at Panzon.
Copenhagen: INGIA Document No. 33.

Indigenous Political Systems of Western Malaya.

Wai-Wai: Through the Forests North of the Amazon.

The Crucial Issue.

Some Crucial Issues of Our Times.

The Passing of Tribal Man in Africa.

Haar, ter, B. 1962.
Adat Law in Indonesia.
Jakarta: Bhratara. 280 p.
Hailey, W.M.H. 1957.  

Studies in Hunting and Fishing in the Neotropics.  

A Question of Survival for the Indians of Brazil.  

Hanbury-Tenison, R. 1975.  
A Pattern of Peoples: A Journey among the Tribes of Indonesia's Outer Islands.  

Mulu: The Rain Forest (Sarawak).  

Involuntary Migration and Resettlement: The Problems and Responses of Dislocated Peoples.  

Afar Pastoralists and Ethiopian Rural Development.  
East Lansing: Michigan State University, Rural Africana 8.

Harding, T.G. 1960.  

Harley, G.W. 1941.  
Native African Medicine, with Special Reference to its Practice in the Mano Tribe of Liberia.  

Technological and Social Change among the Eastern Jivaro.  

Harris, D.R. 1971.  
The Ecology of Swidden Cultivation in the Upper Orinoco Rain-Forest, Venezuela.  

Harris, G., et al. 1956.  
North Borneo, Brunei, Sarawak.  


Economic Development in the Tropics.

Holmberg, A.R. 1969.

Indians of Brazil in the Twentieth Century.

Human Ecology and Biomedical Research: A Critical Review of the
International Biological Programme in New Guinea (23-62), in Bayliss-Smith, T.,

New York: Ford Foundation (ms).

Policies to Reduce Ethnic Tensions in South and Southeast Asian Countries.
New York: Ford Foundation (ms).

African Traditional Thought and Western Science.
London: Africa 37(1 and 2).

Whitefella Business: Aborigines in Australian Politics.

The Perpetuation of Dependency among Australian Aborigines.

The Uses of Indigenous Technical Knowledge in Development.

Padju Epat: The Ma‘anyan of Indonesian Borneo.

Male Initiation and Cosmology among the Barasana Indians of the Vaupes Area of Colombia.
Cambridge, United Kingdom: Cambridge University. Ph.D. dissertation.

Amazonian Indians. 
New York: Gloucester. 31 p.


Hunter, G. 1966. 
South East Asia, Race, Culture and Nations. 

London: Overseas Development Institute Review 2.

Huxley, F. 1957. 
Affable Savages: An Anthropologist Among the Urubu Indians of Brazil. 

Illich, I. 1971. 
Deschooling Society. 

Supysaua: A Documentary Report on the Conditions of Indian Peoples in Brazil. 
Berkeley, California: Indigena.

Instituto Indigenista Interamericano. 1979. 
Plan Quinquenal de Acción Indigenista Interamericana. 
Mexico, DF: IDI de la OEA. 70 p.

Ismagilova, R.N. 1978. 
Ethnic Problems of Tropical Africa: Can They Be Solved? 


Kenswil, F.W. 1946.  
Children of the Silence. An Account of the Aboriginal Indians of the Upper Mazaruni River.  
Georgetown, Guyana: Interior Development Committee.

King, V.T. 1974a.  

King, V.T. 1974b.  
Notes on Funan and Bukat in West Kalimantan.  

Agricultural Land-Use and the Settlement of Amazonia.  
Wellington, New Zealand: Victoria University, Pacific Viewpoint 17(2):105-132.

Kirby, J.M. 1978.  
Colombian Land-Use Change and the Settlement of the Oriente.  

The Maroni River Caribs of Suriname.  


The Akuriyo of Surinam: A Case of Emergence from Isolation.  
Copenhagen: IWGIA Document No.27. 31 p.

Report on the Amerindians of British Guiana and Suggested Development Programs.  

Knutsson, K.E. 1972.  
Report from Eritrea.  
Copenhagen: IWGIA Document No. 2.

World Bank Activities Relating to Indigenous Communities in Latin America.  
Report prepared for the conference organized by Instituto Indigenista Inter-Americano in Merida, Mexico (November 17-21, 1980).  
Koford, C. B. 1957. 
The Vicuna and the Puna. 

The Economics of Pastoralism. 


Peoples of Central Asia. 
Bloomington: University of Indiana. 322 p.

Krishna, I.; Bala Ratnam, L.A.; and Bala Ratnam, L.K. 1961. 
Anthropology in India. 
Bombay: Bharatiya Vidya Bhavan.

Kulkarni, M.G. 1968. 
Problems of Tribal Development. 

Southeast Asian Tribes, Minorities and Nations. 

Farmers in the Forest. 

Kurtz, R.J. 1976. 

Lambo, T. 1965. 

Laraia, R., and Da Matta, R. 1979. 
Indios e Castanheiros: a empresa extrativa e os Indios do Medio Tocantins. Rio de Janeiro, Brazil: Paz e Terra (2nd ed.).

Lathrap, D. 1968. 
The "Hunting" Economies of the Tropical Forest Zone of South America: An Attempt at Historical Perspective, in Lee, R.B., and de Vore, I. (eds.), Man the Hunter. 


Akwe-Shavante Society.

Societies on the Brink.

Dialectical Societies.


The Indian Peoples of Paraguay: Their Plight and Their Prospects.
Cambridge, Massachusetts: Cultural Survival Special Report No. 2. 121 p.

La Población Indígena de America en 1978.

McNamara, R.S. 1973.

McNamara, R.S. 1980.

McTaggert, W.D. 1968.
The Distribution of Ethnic Groups in Malaya, 1947-57.

The Legal Status of Indians in Bolivia.

Medina, C. 1977b.
The Legal Status of Indians in Brazil.

Medina, C. 1977c.
The Legal Status of Indians in Colombia.
Medina, C. 1977d.
The Legal Status of Indians in Guatemala.

Medina, C. 1977e.
The Legal Status of Indians in Paraguay.

Indios do Brasil.
Brasilia: Coordenada Editora de Brasilia. 208 p.

British Policy towards the Amerindian in British Guiana 1803-1873.
Oxford, United Kingdom: Clarendon.

The Amerindians in Guyana, 1803-1873; A Documentary History.

Menon, P.M. 1966.
Towards Equality of Opportunity in India.

The Integration of the Indigenous Peoples of the Territory of Roraima, Brazil.
Copenhagen: IWGIA Document No. 32. 29 p.

Miller, J.D. 1970.
Theoretical and Practical Problems in Measles Control.
Atlanta, Georgia: Center for Disease Control; Smallpox Eradication Program Report 4:165-176.

What Future for the Amerindians of South America?

A Systems Approach to the Evolution of Primary Civilizations.
Symposium: "Ecology, Systems of Production and Ideology: Materialist Approaches."

Monberg, T. 1976.
The Reactions of People of Bellona Island Towards a Mining Project.
Pastoralism in Tropical Africa. 

Chemotherapeutic Consequences of Culture Collisions (33-45). 
London: Royal Anthropological Institute of Great Britain and Ireland.

Native Communities and Agricultural Development of the Amazon Basin: 
Comments on the Nueva Ley de Comunidades Nativas D.L. 22175 (39-51), in 
Smith, R.C. (ed.), The Multinational Squeeze on the Amuesha People of Central Peru. 
Copenhagen: IWGIA Document No. 35. 51 p.

Changing Agricultural Systems in Latin America. 
Williamsburg, Virginia: College of William and Mary, Department of Anthropology, 

The Situation of the Adevasis of Chotanagpur and Santal Parganas, Bihar, India. 
Copenhagen: IWGIA Document No. 4. 11 p.

The Situation of the Indians in Venezuela: Perspectives and Solutions 

The Ache Indians: Genocide in Paraguay. 
Copenhagen: IWGIA Document No. 11. 80 p.

The Ache: Genocide Continues in Paraguay. 

Munzel, M. 1976. 

Murdock, G.P. 1938. 
Our Primitive Contemporaries. 

Murdock, G.P. 1951. 
Outline of South American Cultures. 
New Haven, Connecticut: Human Relations Area Files, Behavioral Science Outline 
Africa: Its Peoples and Their Culture History.  

Social Structure in South East Asia.  

Ethnographic Atlas.  

Outline of World Cultures.  

The Gentle Tasaday: A Stone Age People in the Philippine Rain Forest.  

Tourism As a Form of Imperialism, in Smith, V.L. (ed.), Hosts and Guests: The Anthropology of Tourism.  

Primitive and Peasant Economic Systems.  
San Francisco, California: Chandler. 166 p.

Neel, J.V. 1970.  
Lessons from a "Primitive" Peoples.  

Cultural Ecology.  
Menlo Park, California: Cummings. 119 p.

Nutritional Adaptation in Man, in Damon, A. (ed.), Physiological Anthropology.  

Social and Cultural Dimensions of Tourism. 

Noronha, R. 1980. 
Sociological Aspects of Forestry Project Design. 

Nutels, N. 1968. 
Medical Problems of Newly Contacted Indian Groups (68-76), in 
Biomedical Challenges Presented by the American Indian. 

A Select Annotated Bibliography: Indigenous Technical Knowledge in Development. 

O'Leary, T. 1963. 
Ethnographic Bibliography of South America. 

O'Leary, T. 1970. 
A Handbook of Method in Cultural Anthropology. 

Five Year Plan on Inter-American Indian Action. Resolution CP/RES. 289(403/79) 
Adopted by the Permanent Council on September 27, 1979. 

What future for the Amerindians of South America? 

Biomedical Challenges Presented by the American Indian (68-76), in Nutels, N., 
Medical Problems of Newly Contacted Indian Groups. 

Overpowering Papua New Guinea. 
Victoria, Australia: International Development Action, Purari Action Group.

Agroeconomic Problems of Tribal India. 
Changing Land Problems of Tribal India.  

Peberdy, P.S. 1948.  
Georgetown: British Guiana Government.

Peel, J.D.Y. 1976.  
The Significance of Culture for Development Studies.  

Pelzer, K.J. 1971.  
West Malaysia and Singapore: A Selected Bibliography.  

Human Factors in Project Work.  

Valley of Sorrow (Chico dams).  

Aboriginal Land Rights.  

The Professional Bureaucracies: Benefit Systems as Influence Systems,  
New York: Columbia School of Social Work.

Reconquest: An Account of the Contemporary Fight for Survival of the Amerindian Peoples of Brazil.  

Política indígenista e política indígena entre os Nambiquara.  

Acculturation, Social Assistance and Political Context: the Nambiquara in Brazil.  


Western Civilization and the Natives of South America.

Schapper, H.P. 1970.
Aboriginal Advancement to Integration: Conditions and Plans for Western Australia.

Terras e Territorios Indígenas no Brasil.

Seeger, A. 1980.
Os Indios e nos: estudos sobre sociedades tribais brasileiras.
Rio de Janeiro, Brazil: Editora Campus. 181 p.

Seeger, A. 1981.
Nature and Society in Central Brazil: The Suya Indians of Mato Grosso.

Pontos de vista sobre os Indios Brasileiros: um ensaio bibliografico.
Rio de Janeiro, Brazil: Boletim Informativo e Bibliografico de Ciencias Sociais 2, suplemento da revista Dados, No. 16.

Seligman, C.G. 1957.
Races of Africa.

The Melanesians of British New Guinea.

Primitive Social Organization: an Evolutionary Perspective.

Cultural Evolutionism: Theory in Practice.

Western Expansion and Indigenous Peoples.

Brisbane, Australia: The Jacaranda Press. 382 p.
A Contribution to the Ethnography of the Colombia Maku.  
Cambridge, United Kingdom: Cambridge University. Ph.D. dissertation.

Racial and Cultural Minorities: An Analysis of Prejudice and Discrimination.  

The Birhars (371-403), in Bicchieri, M.G. (ed.), Hunters and Gatherers Today:  
A Socioeconomic Study of Eleven Such Cultures in the Twentieth Century.  

Tribe's and Their Development: A Study of Two Tribal Development Blocks in Orissa.  
Behar, India: Man in India 54(3):249-250.

Sinusat, D.M.S. 1937.  
National Integration: The Key to a New Society.  
Manila, Philippines: Commission on National Integration.

Siverts, H. 1972.  
Tribal Survival in the Alto Maranon: The Aguaruna Case.  

Smith, M.G. 1965.  
Exchange and Marketing Among the Hausa (299-334), in Bohannan, R., and Dalton, C.  
(eds.), Markets in Africa.  

The Amuesha People of Central Peru: Their Struggle to Survive.  

The Multinational Squeeze on the Amuesha People of Central Peru.  
Copenhagen: IWGIA Document No. 35. 51 p.

Smith, R.J., and Melia, B. 1978.  
Genocide of the Ache-Guyaki?  

Hosts and Guests: the Anthropology of Tourism.  

Statement of Policy Regarding the Administration of the Aborigine Peoples of the Federation of Malaysia.  
Kuala Lumpur, Malaysia: Ministry of the Interior. 7 p.
Immunity, Emotions, and Stress (With Special Reference to the Mechanisms of 
Stress Effects on the Immunity System). 

Tribal People and the Marcos Regime: Cultural Genocide in the Philippines. 
Berkeley, California: S.E. Asian Chronicle (October), 34 p.

South Pacific Commission. 1957. 
Index of Social Science Research Theses on the South Pacific. 

Srivastava, L.R.N. 1971. 
Developmental and Education Needs of the Tribal People. 


Denial of Human Rights in Paraguay. 

Handbook of South American Indians. 

Steward, J.H., and Faron, L. 1959. 
Native Peoples of South America. 

Steward, J.H. 1963. 
Theory of Culture Change: The Methodology of Multilinear Evolution. 
Urbana: University of Illinois Press. 244 p.

Ethnic Groups of Indonesia. 
Canberra, Australia: Indonesian Quarterly 7 (2):53-75.

Suter, K. 1978. 
Protecting Human Rights. 


Turnbull, C.M. 1966.  
Tradition and Change in African Tribal Life.  
Cleveland, Ohio: World Publishing Co. 271 p.

Turnbull, C.M. 1971.  
Tradition and Change in African Tribal Life.  

Turnbull, C.M. 1972.  
The Mountain People.  

The Txukahame Kayapo Are Alive and Well in the Upper Xingu.  

Organization of Work: A Comparative Analysis of Production among Non-industrial People.  

Work in Traditional and Modern Society.  


Study of the Problem of Discrimination against Indigenous Populations.  
Sub-Commission on Prevention of Discrimination and Protection of Minorities.  

Study of the Problem of Discrimination against Indigenous Populations.  
Sub-Commission on Prevention of Discrimination and Protection of Minorities.  

United States Congress. 1978.  
Briefing on Impact of Brazil’s "Economic Miracle" on the Amazonian Indians.  
Hearings before the Subcommittee on International Development of the Committee on International Relations, House of Representatives, 95th Congress, Second Session.  

Hosts and Guests: The Anthropology of Tourism.  
Situación de genocidio, etnocidio e injusticia entre las tribus Aguaruna y Huambisa del alto Maranon. 
Lima, Peru: Comisión Episcopal de Acción Social, Cuadernos de Documentación 2.

The Forest Indians in the Present Political Situation of Peru. 

Varese, S. 1972b. 
Inter-Ethnic Relations in the Selva of Peru (115-139), in Dostal, W. (ed.), 
The Situation of the Indian in South America. 


Vayda, A.P.; Colfer, C.P.P.; and Brotokusomo, M.L. 1980. 
Interactions between People and Forests in East Kalimantan. 

Tribal Development in Independent India and Its Future. 
Bihar, India: Man in India 54(1):45-72.

Morte e vida de uma sociedade indígena brasileira. 
São Paulo, Brazil: Editora Hucitec. 268 p.

Xingu: the Indians, Their Myths. 

Vogel, V.J. 1970. 
American Indian Medicine. 

Welcome of Tears. The Tapirape Indians of Central Brazil. 

Island Peoples of Southeast Asia. 
Boston, Massachusetts: Little, Brown. 60 p.

Southeast Asian Tribes, Minorities and Nations. 

Horticultural Traditions in the Eastern New Guinea Highlands. 
Sydney, Australia: University of Sydney, Oceania 38:381-398.
Watson, J.B. 1970.
Society as Organized Flow: The Tairora Case.

Webster, S. 1971.
An Indigenous Quechua Community in Exploitation of Multiple Ecological Zones.

Subsistence Productivity and Hunting Effort in Native South America.

Environmental Aspects of Settlement Site Decisions among Pastoral Masai.

Primitive Peoples Today.

Whitten, N.E., Jr. 1976.
Ecuadorian Ethnocide and Indigenous Ethnogenesis: Amazonian Resurgence amidst
Andean Colonialism.

Whitten, N.E., Jr. 1978.
Amazonian Ecuador. An Ethnic Interface in Ecological, Social and Ideological
Perspectives.
Copenhagen: IWGIA Document No.34. 80 p.

Anthropological Bibliography of Negro Africa.
New York: Kraus Reprint. 461 p.

The Evolution of Horticultural Systems in Native South America: Causes
and Consequences.

Wilkinson, R.J. 1926.
The Aboriginal Tribes.

Williams, D. 1974.
Amerindian Integration - A Review (23-27), in Guyana: A Decade of Progress.
Georgetown, Guyana: Ministry of Information and Culture.

Williams-Hunt, P. 1952.
An Introduction to the Malayan Aborigines.
Wolf, E. 1959. 
Sons of the Shaking Earth: The Peoples of Mexico and Guatemala, their Land, History and Culture. 


The World Bank and the World's Poorest. 

Wright, R., and Akwesasenotes. 1982. 
Native Peoples in Struggle. 
Boston, Massachusetts: Anthropology Resource Center. 250 p.

Wyatt, J.D. 1979. 
Native Involvement in Curriculum Development - Native Teacher as Cultural Broker. 
Section 2: Bibliography--by Subject

CULTURAL CHANGE: Tribal Groups and Change


DEVELOPMENT and Tribal Groups


DISCRIMINATION and Tribal Groups


ECONOMICS and Tribal Groups


GOVERNMENT and Tribal Groups


HEALTH and Tribal Groups


INDIGENOUS KNOWLEDGE and Tribal Groups

Indigenous Knowledge and Tribal Groups (continued)


TRAINING and Tribal Groups

Section 3: Bibliography--by Country or Region

AFGHANISTAN


AFRICA General


ARGENTINA


ASIA, SOUTH-EAST


AUSTRALIA


BOLIVIA


BRAZIL


- 107 -
Brazil (continued)


BURMA

Lehman, 1967.

CANADA


CHILE


CHINA

Diao, 1967.

COLOMBIA


ECUADOR


ETHIOPIA


GUATEMALA


GUINEA-BISSAU

Darcy, Rosiska, and Miguel, 1975-6.

GUYANA

INDIA


INDONESIA


JAPAN


LIBERIA


MEXICO


MALAYSIA


NEW GUINEA


NIGERIA


NORTH AFRICA

PACIFIC

PANAMA
Bennett, 1962.

PARAGUAY

PERU

PHILIPPINES

SOUTH AFRICA

SOUTH AMERICA General

SUDAN

SURINAM
THAILAND

VENEZUELA

VIETNAM
Hickey, 1967.

ZAIRE
The World Bank

Headquarters:
1818 H Street, N.W.
Washington, D.C. 20433, U.S.A.
Telephone: (202) 477-1234
Telex: RCA 248423 WORLDDBK
WUI 64145 WORLD BANK
Cable address: INTBFRAD
WASHINGTON DC

European Office:
66, avenue d'Iéna
75116 Paris, France
Telephone: 723.54.21
Telex: 842-620628

Tokyo Office:
Kokusai Building
1-1, Marunouchi 3-chome
Chiyoda-ku, Tokyo 100, Japan
Telephone: 214-5001
Telex: 781-26838