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Permanent Forum on Indigenous Issues

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Item 7 of the provisional agenda

Half-day discussion on indigenous languages

Report of the international expert group meeting on indigenous languages

Summary

This report provides an overview of the issues discussed at the international expert group meeting on indigenous languages, held from 8 to 10 January, 2008 at Headquarters in New York. Some of the issues discussed included the importance of linguistic diversity, the connection between language rights and all other fundamental rights, a concern for the lack of urgency while a majority of all indigenous languages are threatened with extinction and proposals for the revitalization, promotion and protection of indigenous languages.

Contents

- I. Introduction
- II. Organization of work
- III. Conclusions and recommendations

Annexes

- I. Programme of work
- II. List of participants
- III. List of documents
- IV. List of international instruments relevant to the protection of indigenous languages
- V. A poem in the Evenk language

I. Introduction

1. The year 2008 has been proclaimed by General Assembly as the International Year of Languages. Responding to the need for concrete public policies for the protection and promotion of indigenous languages, the United Nations Permanent Forum on Indigenous Issues, at its sixth session, recommended that the Economic and Social Council authorize an international expert group meeting on indigenous languages. At its regular session in July 2007 the Council approved the Forum's recommendation in decision 2007/244, authorizing the meeting, which was organized by the Secretariat of the Permanent Forum.

II. Organization of Work

A. Attendance

2. The following Permanent Forum members attended the Workshop: Mr. Carlos Mamani Condori, Mr. Hassan Id Balkassm, Ms. Paimaneh Hasteh, Ms. Tonya Gonella Frichner and Ms. Victoria Tauli-Corpuz.

3. The following invited experts, from the seven indigenous socio-cultural regions participated in the workshop: Ms. Lydia Nyati Ramohobo (Africa), Mr. Carl Christian Olsen (Arctic), Ms. Anne Lasimbang (Asia), Mr. Luis Montaluisa Chasiquiza (Central and South America and the Caribbean), Ms. Fenya Likhanova (Eastern Europe, Russian Federation, Central Asia and Transcaucasia), Ms. Priscilla Settee (North America) and Ms. Jeanie Bell (Pacific).

4. The workshop was attended by observers from United Nations departments, agencies, funds and programmes, observers from other intergovernmental organizations, non-governmental organizations (NGOs) and Member States. The list of participants is contained in annex II of this report.

B. Documentation

5. The participants had before them a draft agenda and programme of work, a background paper and documents prepared by participating experts. In addition, a number of documents were submitted to the meeting by observers. The documentation is available on the website of the Secretariat of the Permanent Forum at http://www.un.org/esa/socdev/unpfii/en/EGM_IL.html

C. Opening of the meeting

6. At the opening of the meeting, the Director of the Division for Social Policy and Development, Mr. Johan Schölvinck, on behalf of the Under-Secretary-General for Economic and Social Affairs, made an opening statement.

D. Election of officers

7. Ms. Victoria Tauli-Corpuz was elected Chairperson of the workshop and Ms. Tonya Gonella Frichner was elected Co-chairperson of the workshop. Ms. Noro Andriamiesza of the United Nations Educational, Scientific and Cultural Organization (UNESCO) was elected Rapporteur.

E. Adoption of the conclusions and recommendations

8. On 10 January 2008, the Workshop adopted, by consensus, the conclusions and recommendations contained in section III below. The workshop decided to annex to this report a poem, presented in the Evenk language and translated into Russian.

F. Closure of the workshop

9. The meeting was closed after the conclusions and recommendations were adopted in the final meeting held on 10 January 2008.

III. Conclusions and recommendations

A. Overview

10. The Meeting took note of the richness of the written contributions of the meeting, as well as the oral interventions that were delivered and the many examples of good practices that were presented.

11. Indigenous peoples and their languages are threatened around the world. The loss of indigenous languages signifies not only the loss of traditional knowledge but also the loss of cultural diversity and spirituality. Dire as this situation is, there is a lack of awareness by some governments, indigenous peoples and the inter-governmental system of the urgency for policy measures to reverse this trend.

12. Nevertheless, the international community has prepared a solid international legal normative framework that is relevant for the protection of indigenous languages, of which the most recent one is the newly adopted United Nations Declaration on the Rights of Indigenous Peoples. A list of these instruments is available in Annex IV.

13. Indigenous languages are treasures of vast traditional knowledge concerning ecological systems and processes and how to protect and use some of the most vulnerable and biologically diverse ecosystems in the world. It is no coincidence that the areas where indigenous peoples live are the areas that contain the greatest biological diversity. In fact, biological diversity, linguistic diversity and cultural diversity are inseparable and mutually reinforcing, so when an indigenous language is lost, so too is the traditional knowledge for how to maintain aspects of the world's biological diversity. The protection of indigenous languages is therefore not only a cultural and moral imperative, but an important aspect of global efforts to address biodiversity loss, climate change and other environmental challenges.

14. Language rights must be implemented as a collective and an individual right. It is crucial to recognize that indigenous peoples' language rights include, but are not limited to:

The right to maintain and to use their own language;

The right to have indigenous languages recognized in constitutions and laws;

The right to maintain personal names, place names and the proper names of their languages;

The right to be educated in the mother tongue (either in State schools or in their own schools);

The right to use indigenous languages in court and administrative proceedings;

The right to non-discrimination on the grounds of language in such domains as work, social security, health, family life, education, cultural life and freedom of speech;

The right to take part in public affairs and public service without discrimination on the grounds of language;

The right of establish indigenous media in indigenous languages as well as to have access to mainstream media in indigenous languages.

B. Examples of good practices

15. The Meeting was presented with a number of examples of good practices ranging from university programmes to children's centres to political movements. As diverse as these

examples were, they all illustrated the importance of indigenous peoples' agency, while also emphasizing the crucial role that the state and other parties play. For example, efforts to promote newspapers, community radio, song, dance, and poetry and other literature in indigenous languages are beneficial. It is also seen as a positive step when institutions of higher education use indigenous languages, while translations of literary works into indigenous languages serve to strengthen the language.

16. Initiatives that have proved beneficial to the strengthening of indigenous languages are government-appointed language committees, such as in Greenland. These committees can develop normative or standardized usage of the language in the contexts of education, communication and legislation.

17. Other positive initiatives involve translation of relevant laws and important political texts into indigenous languages so that indigenous peoples can better participate in the political sphere. It is important to translate legal texts into indigenous languages and use them in legal proceedings. There are also positive examples of school boards, health care systems, and corporations that have developed a process of involving indigenous language in the legislative procedures.

18. It is essential to include indigenous languages and cultures into early childhood care and education curriculum, and promote multilingualism, as is the case in Sabah, Borneo in Malaysia. The early childhood centers described at the meeting, prepare children to enter

government primary schools but also strengthen their foundation to understand their own languages and practice their own cultures.

19. An example from Australia, emphasized the importance of indigenous teachers developing their own language programmes, their own educational material and the use of indigenous languages in media and in publications.

20. The creation of schools in the Russian Federation for children whose parents lead nomadic lives is another example of attempts to meet the educational needs of indigenous children, as are some bilingual education programmes in North Siberia and the Far East of the Russian Federation.

21. Language movements have been successful when the promotion of linguistic diversity has been promoted as a national responsibility, such as with the movement for the Amazigh language in Morocco.

22. The struggle of indigenous peoples in Ecuador has led to the state recognition of indigenous education systems through the establishment of the National Department of Intercultural and Bilingual Education (DINEIB)¹, which is managed by indigenous peoples, while in Bolivia, the Programa de Formación en Educación Intercultural Bilingüe para los

¹ See <http://www.dineib.gov.ec>

Países Andinos (PROEIB Andes)², a cooperation between the San Simon University in Cochabamba, Bolivia, and a bilateral organization has awarded Masters degrees in linguistic, cultural and bilingual education to over 100 indigenous students from six Andean countries.

23. Language immersion for children and adults of the Mohawk Nation at Kahnawake in North America has produced positive results for language revival, where activities include the training of trainers, language lessons through television, television series for children and commandeering popular media and modernization.³ In addition to these full immersion programs, other positive examples include the Onondaga Nation and Tuscarora Nation, which also teach their languages in their Nation schools.

24. A successful initiative in Canada has been the Northern Aboriginal Broadcasting Program, which has provided funding to organizations such as the Inuit Broadcasting Corporation for close to 25 years to support the production of television and radio programming for broadcast in aboriginal languages.

25. The Inter-American Development Bank has a databank on indigenous legislation in Latin America⁴. One of the indicators is the extent to which language rights are recognized.

² Programa de Formacion en Educacion Intercultural Bilingue para los paises Andinos. <http://www.proeibandes.org>

³ <http://www.korkahnawake.org> and <http://www.kahnawakelonghouse.com>

⁴ <http://www.iadb.org/sds/Ind/ley/leyn/datamap.cfm?lang=EN>

26. The meeting welcomed the examples of work of United Nations Agencies, indigenous peoples' organizations, and non-governmental organizations that have translated the Declaration on the Rights of Indigenous Peoples and other relevant United Nations documents.

C. Challenges, gaps and concerns

27. Language rights, as part of cultural rights are inadequately recognized in many countries. They have been neglected in national legislation and policy and are often excluded from the realm of human rights and human rights implementation processes. Language rights, as part of cultural rights, are also integral elements of the right to self-determination and should be viewed within the context of the universal, interdependent and complementary nature of human rights.

28. The importance of languages cannot be undervalued, as they reflect the worldviews of indigenous communities. For example, customary laws of indigenous communities are often in their languages, and if the language is lost the community may not fully understand its laws and system of governance. Loss of language also undermines the identity and spirituality of the community and the individual. The meeting emphasized the importance of looking at language rights from a holistic perspective, and that language rights cannot be fully enjoyed in the absence of other basic human rights, health, decent work or self determination.

29. In many countries, discriminatory language policies from the colonial era continued after independence, favoring languages that the majority of citizens do not speak as the first

language in their homes. Policies, legislation and their implementation often discriminate against indigenous languages in a number of ways, including attaching special privileges in terms of participation in governance, territorial privileges or representation in the media, to speakers of certain non-indigenous languages. The prevailing situation in the world today is that certain languages are given official status and recognition while the majority of languages, and, in particular, indigenous languages, are denied legal recognition. This deplorable imbalance weakens indigenous languages and contributes to views that portray indigenous languages as inferior and give room for discriminatory and corrupt practices that are difficult to combat through legal or political means.

30. An overwhelming majority of all countries have more than one language spoken within their borders, and governments frequently cite a lack of resources as major obstacle in protecting indigenous languages. Although this is sometimes a valid concern, it is important to view indigenous languages not as a financial drain but as a valuable resource, that language diversity is a major contribution to the wealth of the country's cultural heritage and therefore there is a need for more political will to provide the resources needed to preserve and develop this heritage. It should also be stressed that the promotion of indigenous languages does not undermine national unity; on the contrary it is a positive contribution to national heritage. Furthermore, indigenous languages often do not coincide with national borders and they should therefore be dealt with at the national level and in the context of cross border cooperation.

31. Although language loss has happened in the past, humanity is today facing an unprecedented threat to linguistic diversity and this threat is most acutely felt by indigenous peoples. Although language loss is attributed to globalization and migration, it is also a result of systemic and deliberate efforts to destroy languages using racist and discriminatory policies and laws.

32. Past and current experiences have for example shown that whole generations of indigenous children who were placed in boarding schools away from their communities, lost their language. A number of experimental programs are attempting to create culturally appropriate and bilingual schools that may reverse this trend.

33. Some states seek the revitalization, preservation and promotion of indigenous languages, but language programmes are frequently under-funded, while smaller language communities struggle to receive any funding at all. Where some funding becomes available, the sustainability of such programs becomes a challenge.

34. The meeting was concerned with the fact that a lack of funding (especially predictable funding) and political will to promote and protect indigenous languages remains a major challenge.

35. It is another challenge to produce a curriculum for indigenous children that is relevant to them and their communities, while also following national curriculums prescribed by the

government. Funding, teacher training and support are needed to develop these programs that respect and promote indigenous cultures and languages, while also providing indigenous children with the capacities to become productive members of national societies.

36. Although indigenous languages have a great deal in common and share many of the same challenges, there are some differences, especially based on the number of speakers and the different national contexts where indigenous peoples live. For example, the challenges that indigenous language speakers are faced with in the developed world tend to be related to revitalization and attempts to repair the damage that has been done to indigenous language over generations of culturally detrimental policies, while in the developing world, there is a greater focus on maintenance and strengthening of indigenous languages. Although there are exceptions to this generalization, the meeting was concerned by the high proportion of indigenous languages in developed countries that are endangered.

37. Finally, the meeting was concerned about the objectives of some language programs for endangered languages, that may not coincide with those of indigenous peoples. Recording a language as an archival artifact is a preservation attempt that, although worthy in its own right, often does not adequately meet the community objectives of language revitalization and increasing the number of fluent speakers.

D. Recommendations

38. The agenda of the meeting was divided into five different themes (see annex I).

However, due to the fact that these issues are cross-cutting and the recommendations are not easily categorized under one theme or another, the recommendations will be categorized according to the main addressee of each recommendation. It should be noted that a great many of these recommendations can and should be implemented through the cooperation of various interested actors, and not only the main addressee.

Recommendations to States

39. The promotion and protection of indigenous peoples' language rights and associated rights are a part of cultural democracy. These rights should form an integral part of development policies across various sectors, such as health, education and agriculture. Development policies should target a development with culture, a development that will duly integrate indigenous languages.

States should:

40. Take necessary measures to implement relevant recommendations of human rights treaty-bodies and special rapporteurs regarding the recognition, protection and promotion and revitalization of indigenous languages.

41. **Use the United Nations Declaration on the Rights of Indigenous Peoples and other relevant human rights standards as the basis to develop policies and laws related to the promotion and strengthening of languages.**

42. **Take adequate constitutional and other legislative measures for the recognition of indigenous languages and develop policies and programs that strengthen the daily use of indigenous languages at all levels, in public and private institutions within and outside indigenous communities.**

43. **Ensure adequate funding for the preservation, revitalization and promotion of indigenous languages and cultures, recognizing the cost of implementing programmes and projects in remote areas.**

44. **Raise the prestige of indigenous languages by supporting efforts of standardization, establishing indigenous universities and promoting the use of indigenous languages in public administration.**

45. **Ensure that language is included as one of the indicators to identify indigenous persons, considering census as an informative tool that gives relevant information regarding indigenous peoples. However, the language or mother tongue variable is important in national censuses to help disaggregate data on indigenous peoples, but it is not sufficient to identify ethnicity. Indigenous experts should participate in identifying**

these variables, and in all other aspects of the censuses, including their formulation, training of census takers, registration, analysis and dissemination. At the same time, it must be recognized also that some indigenous peoples are wary of responding to the censuses.

46. **Adopt legislation acknowledging that the traditional knowledge of indigenous peoples is their inalienable cultural heritage and embodies their cultural identity making such legislation and information available in local indigenous languages.**

47. **Develop quality indigenous education policies, guaranteeing the right to mother tongue education, with the participation of indigenous peoples in all levels of planning and implementation, respecting the principle of free, prior and informed consent.**

48. **Support the creation of indigenous universities, language departments in universities and other degree programmes to promote indigenous languages as a vehicle and expression of intangible culture, traditions and expressions.**

49. **Protect and promote indigenous languages by supporting indigenous use of current and emerging multi-media technology, establishing quota systems or similar mechanisms that ensure adequate representation of indigenous languages in public and private owned media by providing funding for the publication of indigenous literature, and by promoting the use of indigenous symbols and signs in the public sphere.**

50. **Guarantee the right to mother tongue education for indigenous children, regardless of the number of its speakers and ensure the teaching of these languages to indigenous children who do not know them.**

51. **Respect the wishes of indigenous peoples living in voluntary isolation to continue living in voluntary isolation and adopt concrete measures to respect the language rights of these peoples when they are exposed to outside contact.**

52. **Ensure indigenous participation not only in the decisions related to the status of indigenous languages in the whole society, but also in the decisions related to the linguistic corpus (alphabet, orthographic norms, technical terminology etc.)**

53. **Ensure an enabling linguistic environment where speakers of indigenous languages are not forced or coerced to give up their languages in order to succeed in national life.**

Recommendations to the United Nations system and other intergovernmental organizations

54. **Given the importance of human rights treaty bodies and relevant special rapporteurs in monitoring the implementation of language rights of indigenous peoples, indigenous**

peoples should continue using these mechanisms to advocate that governments fulfill all their obligations, including their treaty obligations.

55. Furthermore, the international community should begin preparing a convention to protect indigenous languages, identities, and rights and establishing international instruments to collect information and pursue violations related to language, cultural and indigenous rights, both in the public and private sectors, such as establishing an authority on language rights and a rapporteur, commissioner or agency on language discrimination.

56. The international community should promote measures to create accountability for the deliberate destruction of indigenous languages. The new expert mechanism on indigenous peoples of the Human Rights Council should conduct a study exploring the deliberate destruction of indigenous languages as a gross human rights violation.

57. UNESCO, with the cooperation of governments, should establish possibilities for more effective engagement of indigenous peoples' organizations in UNESCO's standard-setting activities and programmes of policy development and implementation of its legal instruments. It should also provide funding support for these issues.

58. UNESCO should disseminate more widely among indigenous peoples information on its various standard setting instruments related to language, cultural diversity and cultural heritage and enhance the capacities of indigenous peoples to use these.

59. The meeting noted that filtering language promotion to the community level can be an issue, especially when government frameworks are not in place. UNESCO's language standards and policies may be difficult to implement at the local level since the Organization works through the government level first. Therefore, it is recommended that UNESCO should strengthen its working relationship with NGOs and civil society organizations so that language policies are implemented directly at the indigenous communities level along with seeking government support where possible.

60. UNESCO should, in collaboration with States and Indigenous experts, work towards the development of a comprehensive set of standards on indigenous languages and identity data, variables and indicators, including census, that will help identify and address the state, trends and strategies in the maintenance, revitalization and protection of indigenous languages.

61. UNESCO and the Secretariat of the Permanent Forum on Indigenous Issues should cooperate in producing a brochure or pamphlet aimed at governments on the importance of supporting/protecting indigenous languages.

62. The United Nations Food and Agriculture Organization (FAO) should continue to safeguard and make use of indigenous languages, as well as to acknowledge the valuable insights they provide for an understanding of rural livelihoods, biodiversity, sustainable

use of natural resources and many other issues related to food security and rural development.

63. FAO should also continue to support indigenous and rural communities in partnership and cooperation with indigenous peoples' organizations and United Nations agencies, in the use of their mother tongues and in the efforts to make their means of communications more effective.

64. United Nations agencies and other international organizations should translate programme and project documents, and publications that are relevant to indigenous peoples into indigenous languages. The translations should be made accessible, and be downloadable free of charge online.

65. The biggest challenge is among indigenous peoples who live in the urban areas where they do not use the language as much as those who are in the communities for various reasons. In this regard, special attention should be given to their situation. The Permanent Forum and the Inter-Agency Support Group on Indigenous Issues should focus on ways to protect language during situations of migration by indigenous peoples, paying close attention to the role of women as transmitters of language to their children.

66. The international community should fund programs that allow for an exchange of language program ideas across indigenous communities.

Recommendations to Indigenous Peoples

67. Indigenous peoples should make efforts to stabilize their languages and keep them alive.

68. Indigenous peoples, mindful of the important role of men, should recognize that indigenous women are often the primary transmitters of indigenous languages to future generations and empower them for a greater participation in decision-making and language revitalization.

69. Indigenous peoples should endeavour to familiarize themselves with existing legal instruments, in particular the United Nations Declaration on the Rights of Indigenous Peoples as well as treaty bodies of the United Nations and other United Nations agencies such as UNESCO and equip themselves to use these to protect and promote their language and cultural rights.

70. Indigenous peoples should cooperate with other indigenous peoples on language matters, exchanging experiences and good examples.

71. It is crucial that speakers of indigenous languages be aware of the impending loss and inherent value of their languages in the face of assimilation policies, and educational institutions which have imposed hegemonic ideologies devaluing indigenous languages.

Other recommendations

72. States, Indigenous peoples and international organizations should collaborate in translating the United Nations Declaration on the Rights of Indigenous Peoples into indigenous languages and disseminate these widely.

73. Funding agencies and donors should support revitalization programmes that endeavour to produce new speakers – not just documenting or archiving – for the most critically endangered languages, whose most urgent need is the immediate development of new fluent speakers to carry forward the words and knowledge of the aging elders.

74. States, United Nations agencies, donors, research institutions, religious organizations, the media and NGOs should ensure the proper and correct identification of the names of indigenous languages.

75. Increasing the number of fluent speakers should be the main objective of these language revitalization efforts, while indigenous languages that are not necessarily under immediate threat of extinction face different challenges, such as promotion and to be used in full equality with other national official languages. Moreover, efforts of individual experts to salvage and promote indigenous languages will not be effective unless the concerned community desires such efforts and takes action in that direction. Indigenous

peoples themselves must claim ownership of their languages and direct revitalization efforts of their languages.

Preliminary ideas regarding a world conference on linguistic diversity, indigenous languages, identity and education

76. The meeting agreed that conditions for a world conference on linguistic diversity, indigenous languages, identity and education are right. United Nations Member States have recognized the importance of linguistic diversity, by proclaiming 2008 as the international year of languages, the United Nations Declaration on Indigenous Peoples was recently adopted, while preliminary work by UNESCO has carried out a preliminary study on the technical and judicial aspects of a possible international normative instrument for the protection of indigenous and endangered languages.

77. Although conditions for such a world conference are relatively positive, a number of issues need to be resolved. It is essential that this world conference include the widest possible participation of indigenous representatives, and that they be actively involved in all aspects of the conference, from its preparations, right through the drafting of its documents and implementing its outcomes. It is equally important that this world conference be a United Nations world conference, ensuring the active participation and commitment of Member States, thus increasing its impact on indigenous languages.

78. This conference might be organized through the close cooperation of UNPFII and UNESCO and other relevant UN agencies. Its preparation would require regional preparatory

meetings of experts and the active use of other international conferences for awareness raising and input into the conference.

79. Finally, for this world conference to become a reality, it is essential to ensure the political and financial commitment of a Member State or States, to champion the idea of the conference, while funding may include inter-agency efforts, in addition to voluntary funding from states, indigenous peoples organizations, foundations and others.

80. The agenda of the conference could include the following subjects: constitutional and other juridical protection of indigenous languages; democratic policies in the promotion of indigenous languages; actions by indigenous peoples for the protection and promotion of indigenous languages; promotion of indigenous languages in the media.

Annex I

Programme of work

Wednesday 8 January

10.00am – 10.30am

Opening of the Workshop by Mr. Johan Schölvinnck, Director Division for Social Policy and Development, DESA.

Item 1 Election of Chairperson and Rapporteur

Item 2 Adoption of agenda and organization of work

10.30am – 1pm

Item 3 Working towards concrete actions and legislative development aimed at eliminating discrimination against the current use of indigenous languages

Presentations

Ms. Lydia Nyati-Ramahobo

Mr. Carl Christian Olsen

3 – 6pm

Item 4 Developing programmes aimed at promoting the empowerment of indigenous languages through all mediums, including radio and television;

Presentations

Ms. Jeanie Bell

Mr. Hassan Id Balkassm

Wednesday 9 January

10.00am – 1pm

Item 5 Supporting and increasing the number of centres for the study of indigenous languages;

Presentations

Ms. Anne Lasimbang

3 – 6pm

Item 6 Financing and supporting schemes for special projects that are formulated by indigenous peoples and are focused on revitalization and rescue of threatened languages;

Presentations

Ms. Priscilla Settee

Mr. Luis Montaluisa Chasiquiza

Ms. Fenya Likhanova

Thursday 10 January

10.00am – 1pm

Item 7 Designing, in consultation with indigenous peoples and the Permanent Forum, the organization of a world conference on linguistic diversity, indigenous

languages, identity and education, as a contribution to the programme of the Second International Decade of the World's Indigenous People.

Presentations

UNESCO

3 – 6pm

Item 8 Adoption of conclusions and recommendations

Annex II

List of participants

Members of the Forum

Ms Victoria Tauli-Corpuz

Mr Hassan Id Balkassm

Mr Carlos Mamani Condori

Ms. Paimaneh Hasteh

Ms Tonya Gonella Frichner

Invited experts

Ms Jeanie Bell (Pacific)

Ms Lydia Nyati-Ramahobo (Africa)

Mr Carl Christian Olsen (Arctic)

Mr Luis Montaluisa Chasiquiza (Latin America and the Caribbean)

Ms Fenya Likhanova (Russian Federation, Central Asia and Transcaucasia)

Ms Anne Lasimbang (Asia)

Dr. Priscilla Settee (North America)

United Nations and other international organizations

Food and Agricultural Organization (FAO)

Inter-American Development Bank (IADB)

International Fund for Agricultural Development (IFAD)

International Labour Organization (ILO)

International Organization for Migration (IOM)

Office of the High Commissioner for Human Rights (OHCHR)

United Nations Children's Fund (UNICEF)

United Nations Development Programme (UNDP)

United Nations Educational, Scientific and Cultural Organization (UNESCO)

United Nations Environment Programme (UNEP)

World Intellectual Property Organization (WIPO)

Non-governmental organizations

American Association of Crimean Tatars

Cultural Survival

ERA-ONLUS / Transnational Non-violent Radical Party

Ermineskin Cree Nation

First Peoples Human Rights Coalition

Foundation for Research and Support of Indigenous Peoples in Crimea

Fundación para la Educación en Contextos de Multilingüismo y Pluriculturalidad

Habitat Pro

International Organization of Indigenous Resource Development

Inuit Broadcasting Corporation

Inuit Circumpolar Council-Canada

Kahnawake Education Center

Kanien'kehá:ka Onkwawén:na Raotitóhkwa

Loretto Community

Mohawk Nation at Kahnawake

NIU Development Inc

Universidad Católica de Temuco

Programa de Formación de Maestros Bilingües de la Amazonia Peruana

Red por los derechos educativos y lingüísticos de los pueblos indígenas de Chile

Regional Assembly of First Nations of Treaties 6,7,8 (Alberta)

United Confederation of Taíno People

United Nations Association of Togo

University of Saskatchewan

VIVAT International

States

Canada

Chile

Ecuador

Guatemala

Mexico

E/C.19/2008/3

Indonesia

Japan

Nicaragua

Russian Federation

Venezuela

Anex III

List of Documents

Draft Agenda for EGM on Indigenous Languages

SPFII

PFII/2008/EGM/1 [English]

Indigenous Languages: Background Paper

SPFII

PFII/2008/EGM/2 [English]

Expert Group on Indigenous Languages: Draft Programme of Work

SPFII

PFII/2008/EGM1/3 [English]

Presentation to the Expert Group Meeting on Indigenous Languages

Jeanie Bell

PFII/2008/EGM1/4 [English]

Teaching Indigenous Language through Early Childhood Care and Education (ECCE) for

Indigenous Children in Sabah, Borneo

Anne Lasimbang

PFII/2008/EGM1/5 [English]

Lenguas Indígenas Vivas del Ecuador

LUIS MONTALUISA CHASIQUIZA

PFII/2008/EGM1/6 [Spanish]

Inuit Language

Carl Christian Olsen

PFII/2008/EGM1/7 [English]

Indigenous Languages in Botswana

Lydia Nyati-Ramahobo

PFII/2008/EGM1/8 [English]

Legal and Constitutional Status of Amazigh Language in Morocco and North Africa

Hassan Id Balkassm

PFII/2008/EGM1/9 [Arabic] [English]

Qullasuyu: Lengua y cultura en los andes del sur

CARLOS MAMANI CONDORI

PFII/2008/EGM1/10 [Spanish]

Indigenous Languages in the Context of the Convention on Biological Diversity

Secretariat of the Convention on Biological Diversity

PFII/2008/EGM1/11 [English]

The Situation of Small-numbered Indigenous Languages of the North, Siberia and the Far East
of the Russian Federation

Fenya Likhanova

PFII/2008/EGM1/12 [Russian]

Native Languages Supporting Indigenous Knowledge

Priscilla Settee

PFII/2008/EGM1/13 [English]

The Role of International Labour Organization in the Promotion and
Protection of Indigenous Languages

Morse Caoagas Flores - ILO

PFII/2008/EGM1/14 [English]

Human Rights Legal Framework and Indigenous Languages

OHCHR

PFII/2008/EGM1/15 [English]

FAO Contribution

FAO

E/C.19/2008/3

PFII/2008/EGM1/16

Presentation to the UNPFII Expert Group Meeting on Indigenous Languages

Kanien'kehá:ka Onkwawén:na Raotitóhkwa Language & Cultural Center

PFII/2008/EGM1/17

Presentation to the UNPFII Expert Group Meeting on Indigenous Languages

United Confederation of Taíno People

PFII/2008/EGM1/18

The protection of Indigenous Languages: Compilation of the work of treaty bodies (1994-2006)
and special procedures (2006-)

OHCHR

PFII/2008/EGM1/19

Presentation to the UNPFII Expert Group Meeting on Indigenous Languages

UNESCO

PFII/2008/EGM1/20

ANNEX IV

International legal instruments relevant to language rights

United Nations Declaration on the Rights of Indigenous Peoples (2007)

UNESCO Recommendation Concerning the Promotion and Use of Multilingualism and
Universal Access to Cyberspace (2003)

UNESCO Convention for Safeguarding Intangible Cultural Heritage (2003)

UNESCO Universal Declaration on Cultural Diversity (and Action Plan) (2001)

Vienna Declaration and Programme of Action (1993)

European Charter for Regional and Minority Languages (1992)

Declaration on the Rights of Persons Belonging to National or Ethnic, religious and Linguistic
Minorities (1992)

Convention on Biological Diversity (1992)

ILO Convention 169 Concerning Indigenous and Tribal Peoples (1989)

Convention on the Rights of the Child (1989)

Recommendation on the Development of Adult Education (1976)

International Covenant on Civil and Political Rights (1966)

International Covenant on Economic, Social and Cultural Rights (1966)

International Convention on the Elimination of All Forms of Racial Discrimination (1965)

ILO Convention 111 on Discrimination (Employment and Occupation) (1960)

UNESCO Convention against Discrimination in Education (1960)

ILO Convention 107 on indigenous and tribal peoples (1957)

Universal Declaration of Human Rights (1948)

Annex V

Минни Турэнми (Мой язык)

Омнорокив би турэнми
Омнорокив давлавурви
Эвунив минду эхалви
Эвунив минду серви

Омнорокив би дуннэви
Хунтуг инди биллэкив би
Эвунив минду налэлви
Эдядави биденэв би

Он-ка би синду тэдедем
Гуннэкис эру турэнми
Инденэ эридечэн
Эвэдыт энинми

Алитет Немтушкин

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Мой язык

Коль забуду родную речь,
Песни те что поёт мой народ
Для чего мне глаза и уши
Для чего мне мой рот

Коль забуду запах земли
И не так ей буду служить
Для чего же руки мои
Для чего мне на свете жить

Как могу я поверить во вздор
Будто слаб мой язык и мал
Если матери последний вздох
Эвенкийским словом звучал