

HONDURAS

Black Karibs

Activity: 1979-2020

General notes

- Black Karibs and Garifuna are synonyms. Danver (2015) also names the group Garinagu, which is noted as the name the group give to themselves (Minahan, 2002: 649). Within Honduras, there has been a movement to recognize Garifunas as part of the indigenous grouping (Anderson, 2007) to afford them the same legal protections over land as the indigenous group. This leads to some overlapping claims and confusion over which group is referenced in sources.

Movement start and end dates

- The Black Karibs, also known as Garifuna, are indigenous to Honduras, Belize, Guatemala, and Nicaragua. Altogether, there are around 180,000 Garifunas with 120,000 living in Honduras. According to Minahan (2002), the Garifuna have “incorporated traditions and customs from Africa, Europe, and the South American rainforest to produce a unique culture and language” and that they “have been able to retain their ethnic identity due to an ability to absorb foreign influence and to change their cultural patterns as needed...” (Minahan 2002: 649-650). The Garifuna people were recognized as an ethnic group in 1975.
- Due to accusations of providing support for rebel groups, the Garifuna “began to press for closer ties between all the Garifuna communities and for cultural and economic autonomy” (Minahan 2002: 653). Today, the Garifuna seek more autonomy over their traditional lands and aim to prevent intrusions that would disrupt cultural traditions and lifestyles (American Jewish World Service; Minahan 2002; MAR; Other Worlds 2012).
- As a result of an influx in land developers and tourism, lands belonging to Garifuna are increasingly being acquired by developers to create tourist havens. Development has resulted in the erosion of cultural lifestyles and languages, and thus the Garifuna have launched protests by forcefully claiming ownership of land by citing land reforms and ancestral titles. The Garifuna also seek environmental protection, specifically to protect the Meso-American Reef from commercial fisheries (Minorities at Risk).
- The Garifuna are represented by the Organizacion Fraternal Negra Hondureña (OFRANEH), which “works to protect the Garifuna community’s capacity for self-determination through programs promoting their political, social, economic and cultural advancement” (OFRANEH). The start of the movement is coded as 1979 to coincide with OFRANEH’s founding date.
- OFRANEH continues to remain active and make SD claims as of 2020. For example, since the 2015 IACHR ruling on Garifuna land, OFRANEH has continued to campaign for Honduras to fully implement this ruling to respect Garifuna land. This campaigning has led to the Honduran state harassing, kidnapping, and possibly even murdering OFRANEH’s leaders (including 17 Garifuna activists murdered in 2019) (Crisanto 2020). [start date: 1979; end date: ongoing]

Dominant claim

- The Minorities at Risk Project mentions four groups that represent Garifuna interests: The National Confederation for Autochthonous Peoples of Honduras (CONPAH), the ‘Organización Fraternal Negra Hondureña’ (OFRANEH), the Honduran Advisory Council for the Development of Autochthonous Ethnic Groups (CAHDEA), and the ‘Organización de Desarrollo Étnico Comunitario’ (ODECO). Their goals include the protection of Garifuna culture and language, the protection of civil rights and equal employment opportunities, but also land rights. According to

the Minorities at Risk Project, CONPAH is particularly relevant in the struggle for land rights, while OFRANEH works to protect the Garifuna community's capacity for self-determination through programs promoting their political, social, economic and cultural advancement. An example for their political claims is the non-violent defense of six Garifuna cooperatives against the central government in 2012, which planned to sell their territory to foreign investors. Minahan (2002: 654) also mentions "autonomy and self-determination" as Garifuna claims, which is why we code autonomy as the dominant claim throughout. More recently, autonomy claims are made related to demands for Honduras to fulfil the 2015 IACHR ruling on Garifuna land rights (Crisanto, 2020: Online) and the reversal of the ZEDEs that infringe on Garifuna land rights (Trevin, 2022: Online). [1979-2020: autonomy claim]

Independence claims

NA

Irredentist claims

NA

Claimed territory

- We were unable to find a specific definition of the territory to which this group's claims are tied. We therefore flag this territorial claim as ambiguous and code it based on the group's ethnic settlement area as indicated by the GeoEPR dataset, which offers the best approximation available. This area also matches the Black Karibs homeland territory as described in Minahan (2002: 649).

Sovereignty declarations

NA

Separatist armed conflict

- There have been no instances of reciprocated violence above the threshold stemming from self-determination, hence the entire movement is coded NVIOLSD. [NVIOLSD]

Historical context

- The Garifuna claim ancestry of both shipwrecked slaves and the Arawak Carib peoples of the islands now known as St Vincent and the Grenadines. In 1635, two Spanish slave ships were wrecked, with the surviving slaves rescued by the indigenous Arawaks (Danver, 2015: 121; Minahan, 2002: 650; Minahan, 2016: 155). The resulting community on St Vincent were largely left alone until the British took over the island from the French in 1763, where a campaign of repression ultimately led to a mass deportation of the Garifunas (known at the time as Black Karibs) in 1797 to the Island of Roatan. From here, they were taken to mainland Honduras by the Spanish and established settlements across the Caribbean coast (Danver, 2015: 121-123; Minahan, 2002: 651).
- Honduras gained independence in 1821 (Danver, 2015: 622), with the abolition of slavery across Central America in 1824 seeing many freed slaves join Garifuna communities (Minahan, 2002: 652). However, Honduran nation building, particularly in the 1920's, largely excluded the

Garifuna in favour of those with Mestizo heritage. This led to overt discrimination towards the Garifuna through segregation and reduced economic opportunities (Anderson, 2007: 391; Danver, 2015: 622; Vogt et al, 2015; Cederman et al, 2010). In the early 20th century discrimination was justified by fear of British support of Garifunas in neighbouring British Honduras/ Belize, leading to a massacre of Garifuna leaders in 1937 and a severely reduced capacity to self organization (Minahan, 2002: 652).

- Despite the dismantling of overt discrimination towards the Garifunas in the 1950's and 1960's, the Garifuna's were largely understood as not Honduran until the 1990's (Anderson, 2007: 391). This prompted many Garifunas to emigrate to the USA and UK, with this mobility increasing the ethnic consciousness of the group, particularly in the 1960's (Minahan, 2002: 642). In this time, organisations such as the 'Sociedad Cultural Abraham Lincoln' appeared to fight against racism (Vogt et al, 2015; Cederman et al, 2010).
- The Garifunas were recognized as a distinct ethnic group by the Honduran government in 1975 (Minahan, 2002: 653). Little detail is given on the nature of this recognition, however, it coincides with a coup (Britannica [Online]). It also marks a shift from previous non-recognition within Honduran society, however, formal repression had already ended by this point (see above point). However, it is not coded as a cultural concession due to the lack of detail surrounding this decision. Soon after this decision, the Black Fraternal Organisation of Honduras (OFRANEH) was established in 1979 with the goal of protecting the economic, social, and cultural rights of the Garifunas (Danver, 2015: 122).
- No concessions or restrictions were found in the ten years before the start date.

Concessions and restrictions

- The 1982 constitution emerged after decades of unstable governments. Anderson states that "Indigenous land and territorial rights were a well-established component of indigenous movements in Latin America. They had received recognition, albeit vague and limited, in the 1982 Honduran constitution" (Anderson, 2007: 393). This was a form of recognition of the grievances of minority groups and paved the way for further initiatives (Danver, 2015: 622). However, it should be noted that Garifuna activists state this recognition did not extend to their group because they were believed to come from elsewhere, and thus non-indigenous, by the Honduran government. This meant that the Garifuna struggle in the 1980s was directed towards being recognised as an indigenous community (Minority Rights Group: Online). Therefore the 1982 constitution has little direct applicability to the Garifunas. However, this struggle bore fruit in the 1990's when the Honduran government embarked on policies of multiculturalism, which began to recognize Garifuna as having the same rights as indigenous peoples. This is why EPR change the Garifuna status from Discriminated to Powerless in 1990 (Vogt et al, 2015; Cederman et al, 2010). However, Danver notes that despite the promise to secure land titles for indigenous peoples in this time, agreements were rarely substantive (Danver, 2015: 622). Therefore, we only code those concessions and restrictions that have a significant bearing on the status and land rights of the Garifunas.
- The 1994 presidential accord on bilingual and intercultural education recognized the multicultural makeup of Honduras, and expanded who was included under the 'indigenous' label. This included the Garifuna who tied their own struggle to the indigenous group (Anderson, 2007: 396-7). This is coded as a concession as it elevated the Garifuna to have equal legal status with the previously recognized indigenous communities, including over the right to land ownership. A bit later, in 1996, a titling agreement was signed between the Reina government and Garifuna organisations in 1996. This accelerated the promise to formally recognise the land rights of Garifuna (Anderson, 2007: 399). We code a single concession in 1994. [1994: autonomy concession]
- A 1998 amendment to the Honduran constitution, known as the Article 107 changes, sought to allow the sale of coastal land to foreigners to tourist development (Cultural Survival, 1999: Online; Minahan 2002: 654). This disproportionately impacted Garifuna communities who primarily settled on the coast, reversing limited recognition of land rights of Garifuna communities. [1998: autonomy restriction]

- A 2004 property law as part of the *Proyecto de Administración de Tierras de Honduras* (PATH) aimed to “strengthen property rights and increase land tenure security for all citizens” (Pantoja and Galeana, 2013: 6). However, there were significant flaws in the property law that undermined land rights in Garifuna communities in particular due to the attractiveness of Garifuna land to the tourist industry. This built on a trend of prioritizing foreign investment in tourism over the rights of minority groups (Anderson, 2007: 384-5). There were also issues of OFRANEH leadership disputes which impacted the involvement of Garifuna representatives in the programme (Pantoja and Galeana, 2013: 6), which explains divergent perceptions between SDM’s on the PATH programme. We do not code a concession.
- In 2013, the Honduran Constitution was amended to allow the creation of Special Economic Development Zones (ZEDEs). These are new jurisdictional areas which are designed to decentralize decision making to improve economic development in specific regions, including increased control over judicial, legal, and tax systems. The Garifuna do not control any of these new administrative zones, so no concession is coded. On the contrary, these zones have only enabled more development on Garifuna land for tourist projects without Garifuna consent (Trevin 2022: Online) – which is already reflected in the 1998 restriction.
- Garifuna leaders petitioned the Inter-American Commission on Human Rights in 2003, with the commission taking the case to the Inter-American Court on Human Rights in 2013 over the Honduran government violation of land rights. The court ruled in favour of the Garifuna in 2015 (Minority Rights Group: Online). This has been met with scepticism, but the Honduran government formally accepted the recommendations in 2015 (Cultural Survival, 2016: Online). This included a policy against racial discrimination, crucial to the equal recognition of land rights (Vogt et al, 2015; Cederman et al, 2010). [2015: autonomy concession]
- In 2022, President Xiomara Castro repealed the law enabling the creation of the ZEDEs. This follows up on campaign promises to Garifuna communities. However, in practice the ZEDEs have continued construction (Trevin, 2022: Online).

Regional autonomy

- The concessions made to the Garifuna do not represent any meaningful regional autonomy. Instead, most of the concession are concerned with the elevation of legal status of the group, which includes recognition of ownership of land the Garifuna live on. [1979-2020: no regional autonomy]

De facto independence

NA

Major territorial changes

NA

EPR2SDM

<i>Movement</i>	Black Karibs
<i>Scenario</i>	1:1
<i>EPR group(s)</i>	Garifuna
<i>Gwgroupid(s)</i>	9110000

Power access

- We follow EPR, which codes the Garifuna/Black Karibs as discriminated against until and including 1989 and as powerless thereafter. [1979-1989: discriminated; 1990-2020: powerless]
- 3 Garifunas became MP's in 2005 but obviously marginal. Not represented in executive politics (EPR)

Group size

- We follow EPR. [1979-1989: 0.016; 1990-2020: 0.014]

Regional concentration

- We found no precise demographic data, but overall the sources we consulted suggest a regional concentration code. EPR codes the Garifuna/Black Karibs as regionally concentrated. MAR also codes the Garifuna/Black Karibs as regionally concentrated while noting that 50-75% of all Garifuna/Black Karibs live in their regional base. Minahan (2002: 649), while not providing concrete figures, also suggests regional concentration. MRGI suggests that "While there are significant Garifuna populations in the cities, most are located in coastal communities extending from Nicaragua to Belize. Garifuna are distributed in some 43 villages in Honduras mainly in the departments of Cortés and Gracias a Dios." [regional concentration]

Kin

- Minahan (2002: 649) suggests that there are smaller (<100,000) Garifuna communities in Belize, Guatemala, and Nicaragua (also see MAR, EPR). However, MRGI suggests that there are at least 100,000 Garifuna living in the U.S. [kin in non-adjacent state]

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Miskitos

Activity: 1976-2020

General notes

- The Miskitos in Honduras are classified as indigenous by the Honduran government, tying concessions and restrictions to other groups. These groups do share common grievances over land rights. Another consideration is the influence of a stronger Mosquito movement in Nicaragua, which has a very limited influence on the Mosquito movement within Honduras.

Movement start and end dates

- The primary organization which represents the interests of Miskito Indians to the Honduran government is the Miskito Asla Takanka (Unity of the Miskito, MASTA), which was founded in 1976. We therefore peg the start date of the movement at 1976.
- Recent concerns of Miskito Asla Takanka include environmental issues, land rights and cultural autonomy. During the Miskito separatist war in Nicaragua (1981-90), MISURATA leaders and followers escaped to Honduras from Nicaragua. Although the Miskito guerilla forces launched their attacks into Nicaragua from Honduras, we found no reports of separatist violence in Honduras.
- In 1992, the National Coordinating Body of Autochthonous Peoples of Honduras (CONPAH) was founded. It consisted of representative organizations from several different indigenous tribes. MASTA was one of these organizations, representing the Miskitos (IPS 12/8/1992). CONPAH fought primarily for land rights.
- A Lexis Nexis search produced no significant results between 1976 and 1992, but based on scholarly works it seems that MASTA had been active in fighting for land and cultural rights since its formation (CICA Regional 2013; Duran 1992, 1993; Malkin 2013; Minahan 1996, 2002; MAR; Mollett 2011).
- From 1992 onward, both CONPAH and MASTA have been active based on Lexis Nexis. In the early 2000s, activity increased and in September 2013, the Honduras government returned 750,000 hectares of traditional lands to five Miskitos groups “after 40 years of conflicts, protests, and negotiations on the land” (La Tribuna 9/13/2013). According to a 2015 article, the Miskito continue to demand protection of their land from development, ranging from hydroelectric projects on their land to drug traffickers forcibly confiscating Miskito land (Guardian 2015). [start date: 1976; end date: ongoing]

Dominant claim

- We begin to code the Miskitos in 1976, when the Miskito Asla Takanka (Unity of the Miskito, MASTA) was founded. According to Minorities at Risk, MASTA is the “primary organization representing the interests of the Miskito indigenous to the Honduran government”. In 1992, the National Coordinating Body of Autochthonous Peoples of Honduras (CONPAH) was founded. Indigenous claims are also represented by the ‘Consejo Cívico de Organizaciones Indígenas Populares’ (COPINH) and ‘Consejo Asesor Hondureño para el Desarrollo de las Étnicas Autóctona’s. According to Minorities at Risk Project, land rights have been at the center of the activities of these groups and the entire indigenous community in Honduras. This claim has not changed in recent years as a 2015 demand by the Miskitos for better protection of their territory illustrates (Guardian 2015). [1976-2020: autonomy claim]

Independence claims

NA

Irredentist claims

NA

Claimed territory

- We were unable to find a specific definition for the territory to which this group's claims are tied. We therefore flag this territorial claim as ambiguous and code it based on the GREG dataset (Weidmann et al. 2010) as the claim's best approximation. The GREG area also matches the Miskito homeland territory as described in Minahan (2002: 1261).

Sovereignty declarations

- There are mentions of a declaration of independence for the Community Nation of Moskitia (Minahan, 2016: 275), however this is internal to Nicaragua rather than including Miskito communities in Honduras.

Separatist armed conflict

- No casualty estimates could be found, and thus we code the movement as ongoing and NVIOLSD. [NVIOLSD]

Historical context

- The Miskitos are an indigenous group in Central America, with a mixed heritage of Native American, Jamaicans, Europeans, and escaped slaves. Miskito tribes successfully resisted enslavement by Columbus' expeditions in the early 1500's, eventually enjoying good relations with Dutch and English traders. Miskito tribes served as proxy English forces, and were institutionally recognized by England as the Miskito Kingdom in 1687. This Kingdom, along the Mosquito coast, became a British protectorate in 1740, but this was only formalized in 1844. Around this time, many Miskito converted to Protestantism, in reaction to influence from Spanish incursions and religious missions from Germany (Minahan, 2002: 1262-3; Minahan, 2016: 274; Danver, 2015: 144).
- Honduras gained independence from Spain in 1821. Alongside Nicaragua and with support of the USA, Honduras claimed part of the Mosquito Coast protectorate in 1848. The 1850 Bulwer-Clayton Treaty with the UK paved the way for the Northern Mosquito Coast to become part of Honduras in 1859 (Minahan, 2002: 1263; Danver, 2015: 144). However, both Honduras and Nicaragua agreed not to interfere in the internal affairs of the area. The regions of the Mosquito Coast were largely against the central governments, but this divide with the central government was a cause of more political developments in Nicaragua than in Honduras (Minahan, 2002: 1264; Minahan, 2016: 275; Danver, 2015: 144-5).
- Indigenous movements in Honduras became salient in the 1970's, such as the establishment of the Miskito Asla Takanka (Unity of the Miskito, MASTA). However, movement consciousness grew in the 1980's due to cross border events in Nicaraguan parts of the Mosquito coast. Many Miskitos from Nicaragua became refugees in Honduras due to their opposition to the Sandinista revolutionaries (Vogt et al, 2015; Cederman et al, 2010; Minahan, 2002: 1264-5). Therefore, claims of Honduran Miskitos can be understood in a broader pan-Miskito movement.

- During the 1970's-1980's, a programme of aggressive colonization into Miskito areas occurred. This was a violation of the status quo of non-interference in Miskito areas that held since the middle of the 19th century (Herlihy and Tappan, 2019: 72). This disruption of informal land right recognition persisted with the development of Miskito land without the latter's permission. In the absence of clear information on timing, we tentatively code a restriction in 1970. [1970: autonomy restriction]

Concessions and restrictions

- The 1982 constitution emerged after decades of unstable governments. Anderson states that "Indigenous land and territorial rights were a well-established component of indigenous movements in Latin America. They had received recognition, albeit vague and limited, in the 1982 Honduran constitution" (Anderson, 2007: 393). This was a form of recognition of the grievances minority groups and paved the way for further initiatives (Danver, 2015: 622). As an indigenous group, this recognition had a direct impact on the land rights of the Miskitos. [1982: autonomy concession]
- Honduras ratified the International Labour Organisation Convention 169 on indigenous rights in 1995. This afforded greater land protection to the Miskitos, and included the cancellations of some development projects that were affecting indigenous areas (Minority Rights Group: Online; Pantoja and Galeana, 2013: 4). This increased recognition for the land rights of indigenous peoples, including Miskitos. [1995: autonomy concession]
- A 2004 property law as part of the *Proyecto de Administración de Tierras de Honduras* (PATH) aimed to "strengthen property rights and increase land tenure security for all citizens" (Pantoja and Galeana, 2013: 6). Although the Garifuna perceived the programme as problematic (Anderson, 2007: 384-5), the Miskito faced no such issues due to the coordination of MASTA with PATH (Pantoja and Galeana, 2013: 7).
- The second phase of PATH began in 2010 with a greater focus on land governance and local coordination (Pantoja and Galeana, 2013: 7). This began the process of giving title to indigenous land (UN Human Rights Council, 2016: 9). The first title was issued in 2012 for an area of 553 km² (Herlihy and Tappan, 2019: 79). From this initial titling, over 3,800 square miles of land was granted to Miskito communities (US Department of State, 2019: Online; Purdy, 2013: Online; The Times: Online). Herlihy and Tappan (2019: 82) note that "CT [*Territorial Councils*] statutes do not adequately contemplate relationships with established departmental or municipal governance structures. Nevertheless, communities in each CT will govern themselves under the loose political structure outlined in their intercommunity title and legal charter.". Even if this concession does not grant any meaningful political autonomy in the region, the move is a significant recognition of land rights. This is coded from 2012 as the first sign that the Honduran government was forthcoming in the proposed arrangements set out in the second stage of PATH. [2012: autonomy concession]

Regional autonomy

- Although the land titling rights from 2012 were significant, no meaningful governing structures came with this transfer (Herlihy and Tappan, 2019: 82). Therefore, no regional autonomy is coded for the Miskitos in Honduras. [1976-2020: no regional autonomy]

De facto independence

NA

Major territorial changes

NA

EPR2SDM

<i>Movement</i>	Miskitos
<i>Scenario</i>	n:1
<i>EPR group(s)</i>	Indigenous peoples
<i>Gwgroupid(s)</i>	9107000

Power access

- EPR codes all indigenous peoples in Honduras as powerless throughout. [1976-2020: powerless]

Group size

- EPR codes an umbrella "Indigenous Peoples" group that includes several groups other than the Miskitos, including the Lenca, the Maya-Chorti, the Sumu, the Xicaque, etc. According to Minahan (2002: 1261), there are about 25,000 Miskitos in Honduras. According to the WB, Honduras' population in 2002 was 6.5 mio, suggesting a group size estimate of 0.4%. This estimate appears too low, though.
- According to EPR, indigenous peoples make up 7% of Honduras' population and according to MAR, the Miskitos are the largest indigenous group in Honduras while according to MRGI, the Miskito are the second-largest indigenous group in Honduras after the Lenca and make up approx 11% of the country's total indigenous population, or approx 80k (these figures are based on the 2013 census). The 2013 census put Honduras' total population at ca. 8.8 mio. [0.0091]

Regional concentration

- EPR codes all indigenous peoples in Honduras as regionally concentrated, as does MAR – however, MAR does not code a regional base, perhaps because different indigenous groups live in different parts of the country. The most precise information is provided by Minahan (2002: 1261), who suggests that while most Miskitos live in the eastern Department of Gracias a Dios, they do not make up an absolute majority in that department (43%). [not regionally concentrated]

Kin

- There are several hundreds of thousands of Miskitos in neighboring Nicaragua (Minahan 2002: 1261). [kin in adjacent country]

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Other Indigenous Groups

Activity: 1985-2020

General notes

- The Other Indigenous Groups includes all indigenous groups in Honduras with the exception of the Miskitos, who are separately coded due to their high political significance. Among the groups included under this umbrella movement are the Mayas, the Lenca, the Tawakha, the Nauhaus, and the Pech. Another group is the Xicaques.
- The Tawakha are also called the Sumu.

Movement start and end dates

- The Other Indigenous Groups includes all indigenous groups in Honduras with the exception of the Miskitos, who are separately coded due to their high political significance. Among the groups included under this umbrella movement are the Mayas, the Lenca, the Tawakha, the Nauhaus, and the Pech. In 1992, the Confederation of Indigenous Peoples of Honduras (CONPAH) was formed, which collectively represents indigenous interests. However, several indigenous groups are also separately organized: the Xicaques formed the Federation of Tribes Xicaques de Yoro (FETRIXY) in 1985; the Tawakha the Tawahka Indigenous Federation of Honduras (FITH) in 1987; the Pech the Federation of Indigenous Tribes PECH of Honduras (FETRIPH) in 1988 (Red Honduras, 2020: Online); the Lencas formed the National Indigenous Lenca Organization of Honduras (ONILH) in 1989; the Nauhas the Nauhas Indigenous Federation of Honduras (FINAH) in 1995; and the Maya Chorti the National Indigenous Council (CONIMCH) in 1998. These groups are focused heavily on land and cultural rights issues, and more generally improving the status of their constituents (Minority Rights Group, 2018: Online). The start date is coded in 1985 because this is when the first organization representing one of the indigenous groups was founded.
- Claims for increased autonomy and land rights continue beyond 2020 with the ongoing activity of CONPAH. In particular, there has been a particular focus on obtaining free, prior informed consent for land use on indigenous territory (REDD 2012; WRM 2017) and the protection of titled land from development projects (MRGI; Guardian 2015). [start date: 1985; end date: ongoing]

Dominant claim

- Claims are focused on increased land rights (MRGI). In particular, since 2012 there has been a particular focus on obtaining Free, Prior Informed Consent for land use on indigenous territory (WRM 2017). [1985-2020: autonomy claim]

Independence claims

NA

Irredentist claims

NA

Claimed territory

- We were unable to find a specific definition for the territory to which these claims are tied. We therefore flag this territorial claim as ambiguous and code it according to indigenous group settlement patterns as indicated by GeoEPR, which covers the territory of the Lenca, Maya-Chorti, Miskito, Tawahka/Sumu, Xicaque, Pech, Nahua. Because the Miskitos are already coded (based on GREG), we delete the Miskito parts from the other indigenous areas.

Sovereignty declarations

NA

Separatist armed conflict

- We found no evidence for separatist violence and thus code the movement as NVIOLSD. [NVIOLSD]

Historical context

- The indigenous groups of Honduras have a diverse history. The Maya Chorti trace their descent from the Mayan empire (Minority Rights Group, 2018: Online). The Pech were the original inhabitants of Roatan Island, but were relocated to mining areas by the Spanish Empire, later conflicting heavily with the Miskitos from the mid 17th century (Minority Rights Group, 2018: Online). The Tawahka/ Sumu are thought to have originated on the Miskito coast and were one of the largest indigenous groups. However they were forced inland due to Spanish Conquest and the establishment of the Miskito Kingdom, with many assimilating into this latter group (Danver, 2015: 158; Minority Rights Group, 2018: Online; Red Honduras, ND: Online). The Nahua are descendents of the Aztec Empire. Following the collapse of the Aztecs, the Nahua dispersed, either to escape Spanish conquest or integrating with the Spanish Empire and the Mestizo (Minahan, 2016: 291-292; Danver, 2015: 147-149). The Lenca have less clear origins, but are thought to have controlled a large part of modern day Honduras and El Salvador. They resisted the Spanish invasion for a long time, led by Chief Lempira, who the Honduran national currency is named after (Danver, 2015: 136; Minority Rights Group, 2018: Online). The Xicaque first had contact with the Spanish as early as 1524, with the groups having a typical first contact experience of enslavement, disease, and colonization (Cultural Survival, 1992: Online).
- Honduras gained independence in 1821 (Danver, 2015: 622). Honduran nation building favoured those with Mestizo heritage. The experiences of the indigenous groups in post independent Honduras was largely typical of the region, with either outright discrimination or attempts to nationalize the indigenous groups (Territorio Indigena y Gobernanza, nd: Online). However, some recognition did occur. For example, the Xicaque were granted land titles in 1832 and again in 1864 under the protection of the Catholic Church, but some of these deeds have been lost (Minority Rights Group, 2018: Online; Cultural Survival, 1992: Online). The Lenca group were also heavily involved during the period of unification of Central American states, including the inclusion of Mosquito areas (Territorio Indigena y Gobernanza, nd: Online). Many indigenous areas were not encroached upon by the Honduran government or other Hondurans until the 1970's and 1980's when land rights began to be prioritized for third parties such as tourist and logging industries, and for farmer settlers who moved into indigenous land, as was the case with Tawahka (Territorio Indigena y Gobernanza, nd: Online; Cultural Survival, 1990: Online). This spurred the foundation of the various groups representing indigenous peoples in Honduras.
- The 1982 constitution emerged after decades of unstable governments. Anderson states that "Indigenous land and territorial rights were a well-established component of indigenous movements in Latin America. They had received recognition, albeit vague and limited, in the 1982 Honduran constitution" (Anderson, 2007: 393). This was a form of recognition of the

grievances of minority groups and paved the way for further initiatives (Danver, 2015: 622). [1982: autonomy concession]

- Related to the above: In 1983, a land titling programme known briefly as the Instituto Nacional Agrario (INA) became law. This sought to map out the territories of Honduras and assign ownership to the land, particularly agricultural land (Fandino, 1993). In the period following this programme, it is noted that “the Chorti, Lenca and Tolupán advanced in the recognition and legalization of their lands in the central and western areas of the country”, but the Miskito, Pech, Tawahka, and Garifuna did not benefit (Territorio Indígena y Gobernanza, nd: Online).

Concessions and restrictions

- In April 1989 the Instituto Nacional Agrario (INA) negotiated with the Tawahka, with FITH representatives present, over land titling agreements for the Tawahka. Despite some miscommunication, an agreement was made to map land and granted land rights to Tawahka communities, a move to help protect them from incoming settlers (Cultural Survival, 1990: Online). [1989: autonomy concession]
- In May 1991, the leader of the INA awarded provisional land titles to the Xicaque and revived historical titles from 1865 (Cultural Survival, 1992: Online). [1991: autonomy concession]
- In response to massive protests by indigenous community groups in 1997, Honduras promised the Maya Chorti the titling of 14,700 hectares. However, this has only been partially implemented, with only 4,995 hectares registered as of 2016 (Minority Rights Group, 2018: Online; MAR, 2009). This is not coded as a concession due to the lack of meaningful and timely implementation.
- Honduras ratified the International Labour Organisation Convention 169 on indigenous rights in 1995. This afforded greater land protection to indigenous groups, and included the cancellations of some development projects that were affecting indigenous areas (Minority Rights Group: Online; Pantoja and Galeana, 2013: 4). This increased recognition for the land rights of indigenous peoples. [1995: autonomy concession]
- A 1998 amendment to the constitution was implemented to promote domestic economic development. This had the effect of favouring land ownership of large scale investors and agro-industrialists. This had a particular impact on the security of Xicaque lands (Minority Rights Group, 2018: Online; US Department of State, 1998: Online; MAR, 2009).
- The Tawahka Asangni Biosphere Reserve was ratified in 1999. This provided protection to the Tawahka from incoming settlers (Cultural Survival, 2011a: Online). [1999: autonomy concession]
- In 2010, the Honduran government passed the Law on the Promotion of Public/ Private Alliances. This allowed for the privatization of multiple rivers in Lenca areas and the proposal of several dams, placing land and legal (as well as violent) pressure on Lenca communities (Minority Rights Group, 2018: Online). [2010: autonomy restriction]
- In January 2011, the Honduran government approved a contract with a Chinese company to build one of three dams on the Patuca River in Moskitia. This places pressure on the land of indigenous groups such as the Tawahka, Pech, Miskito, and Garifuna and encroaches on previous agreements with the Tawahka (Cultural Survival, 2011b: Online; Minority Rights Group, 2018: Online). [2011: autonomy restriction]
- 2011/12 saw a land rights concession to the Miskitos. However, the sources we consulted do not indicate that second stage of the PATH programme went beyond the Miskito, with activities of the programme coordinated by MASTA (Galeana and Pantoja, 2013) and geographically located in Moskitia (Herlihy and Tappan, 2019). As for the first stage, Galeana and Pantoja, 2013: 6) state that "The First Phase included activities to pilot a process of participatory demarcation and titling of the land of a limited number of Garifuna of Garifuna and Miskito communities", limiting the programme to those two communities.
- In 2017 the Pech group FETRIPH campaigned against the establishment of a ‘people-free’ national park, which would have cut off Pech communities from each other and their sources of income. The government compromised on the establishment of a 34,000 hectare Anthropological

and Forest Reserve ‘Montaña del Carbón’ which instead afforded the Pech protection of their livelihoods whilst also preserving the area (Minority Rights Group, 2018: Online). [2017: autonomy concession]

Regional autonomy

- The individual concessions are mostly related to titling and land rights, with no local governance structures with meaningful levels of autonomy. Therefore no regional autonomy is coded for the indigenous umbrella group. [no regional autonomy].

De facto independence

NA

Major territorial changes

NA

EPR2SDM

<i>Movement</i>	Other Indigenous Groups
<i>Scenario</i>	n:1
<i>EPR group(s)</i>	Indigenous peoples
<i>Gwgroupid(s)</i>	9107000

Power access

- EPR codes all indigenous peoples in Honduras as powerless throughout. [powerless]

Group size

- EPR codes an umbrella "Indigenous Peoples" group that includes the Miskitos and is pegged at 7% of the country population.
- According to MRGI, the Miskito are the second-largest indigenous group in Honduras after the Lenca and make up approx 11% of the country's total indigenous population, or approx 80k (these figures are based on the 2013 census). The 2013 census put Honduras' total population at ca. 8.8 mio. This suggests a group size of 0.0735. [0.0735]

Regional concentration

- EPR codes all indigenous peoples in Honduras as regionally concentrated, as does MAR – however, MAR does not code a regional base, most likely because different indigenous groups live in different parts of the country. According to MRGI, the Mayans live in two departments, Copan and Ocotepeque; The Xicaque in Yoro and Francisco Morazan; the Pech in Olancho, Colon, and Gracias a Dios; the Lenca are primarily located in La Paz, Lempira, Ocotepeque, and Itibuca (Minority Rights Group, 2018: Online). The Tawahka in Honduras are located mostly alongside the Miskito in Gracias a Dios (Cultural Survival, 1990: Online). The Nauhas are

located in the department of Olancho (Red Honduras, 2020: Online). Given the lack of a contiguous territory, we do not code regional concentration. [not regionally concentrated]

Kin

- There are large communities of Mayans in Mexico, and northern Guatemala, and smaller communities in Belize and El Salvador (Minahan 2002: 1213).
 - o No kin could be found for the Xicaque (Minority Rights Group, 2018: Online).
 - o No kin could be found for the Pech (Minority Rights Group, 2018: Online).
 - o The Lenca are also present in El Salvador (Minority Rights Group, 2018: Online).
 - o The Tawahka are also located in Nicuragua, although the Tawahka in Nicuragua saw declining populations due to large refugee movements into Honduras during the Contra war (Minority Rights Group, 2018: Online).
 - o There is a large community of Nahua in Mexico, with other communities also in Guatemala, El Salvador, and Nicuragua (eRAF, ND: Online). [kin in adjacent country]

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