

Throughout the history of North American settlement, the territorial dispossession of indigenous peoples has gone hand in hand with natural resource exploitation. In the 1800s, Indian nations in the West clashed with miners pouring into their territories in search of gold. Some of the Native American reservations such as the Ute tribe contain natural resources such as timber, oil, and gas. American Indian territories in the West house gold and have had previous clashes with gold miners. These areas have been exploited for its natural resources for economic reasons and have also threatened the area with climate change.

From 1944 to 1986, mining companies blasted 30 million tons of uranium out of Navajo land. When the U.S. Energy Department had stockpiled enough for the Cold War, the companies left, abandoning 521 mines. Since then, many Navajo have died of conditions linked to contamination. In the NPR poll, 39 percent of Native Americans say discrimination based in laws and government policies is a bigger problem than discrimination based on individuals' prejudice.

Native Americans experience more deaths, poverty and higher unemployment rates. Today federal funding for water infrastructure is a small percentage of what it once was. Across the country, 44 million people are served by water systems that recently had Safe Drinking Water Act violations. The Indian Health Service estimated that it would cost \$200 million to provide basic water and sanitation access on the Navajo Nation.

Indigenous people are wildly overrepresented in the criminal justice system. Native Americans are more likely to be killed by police than any other racial group, according to the Center on Juvenile and Criminal Justice. According to a 2016 report from the National Institute of Justice Nearly 84 % of Native American women experience violence in their lifetime.

All the issues described above explain why suicide is the second most common cause of death for Native youth ages 15 to 24 which is two and a half times the national rate for that age group.

Along with the health, violence, justice issues, indigenous people have their cultural identity at stake as native languages are dying, and the U.S. government is doing little to help. Native languages are struggling to survive in the United States, with 130 “at risk”, according to UNESCO, and another 74 “critically endangered”.

A lot of people tend to forget that this land was taken from the indigenous communities. But those people are still there fighting for recognition and the protection of their sacred places. At the same time the US government does not only refuses to take any measures to protect those people on their own land, but ignores the problem altogether and hesitates to apologize.

А. Золотарь

THE SIGNIFICANCE OF MAORI CULTURE IN NEW ZEALAND'S SOCIETY TODAY

Owing to its multicultural past and the mix of different populations, who migrated from all the corners of the planet, New Zealand might be one of the most

tolerant countries of the world. The notion of everyone getting a fair go is ingrained in New Zealand society. However, Māori tribes are not provided with equal opportunities. The indigenous people of New Zealand have continuously been suffering from structural racial discrimination, mainly in education, justice and work.

Comparatively, the life expectancy rate for Māori men is 70,4 years, for Māori women – 75,1 years and for non-Māori men it is 79,0 years, for non-Māori women – 83,0 years. What is more, European people comprise 33 % of the prison population, although they make up 68 % of the overall population. By contrast, Māori account for 49 % of prisoners, despite being only 15 % of the national population.

It is worth saying that at a domestic level human rights in New Zealand are contained in the Human Rights Act 1993 (HRA) and New Zealand Bill of Rights Act 1990 (NZBORA). The Treaty of Waitangi is another key legislative document. According to the above documents, it is unlawful to discriminate on the grounds of race, colour, ethnicity or national origin, including direct and indirect discrimination. For this reason, structural discrimination can be considered as a form of indirect discrimination as it can occur unintentionally and include informal practices that have become embedded in everyday life. For example, a Māori woman received poor service from a bank teller when applying for a mortgage using her Māori name. Though the service improved when her husband provided the teller with his European name.

In New Zealand, every seventh Māori is unemployed. The causes of unemployment are mainly due to the poor education system and diverse social problems such as alcoholism and the use of drugs. Teachers are deeply biased towards the Māori children they teach. And the consequences for children, who find themselves alienated and demoralized, are tragic. The courts are not free from prejudice as well.

It is to be noted that certain measures were taken by government to solve this issue, as the culture of Māori is still a big part of New Zealand's identity and has impacted the values and beliefs of the local people significantly. The positive changes include the increase of Māori participation in political decision-making positions and the establishment of the Māori Party. A crucial event that gives an opportunity to talk about Māori sovereignty and self-determination is Waitangi Day. Moreover, Māori language gained recognition as one of New Zealand's official languages.

Despite certain positive changes, little has changed in Māori people's lives, they still remain a backward part of society, their rights are violated and infringed.

Thus, the issue of structural discrimination is complex and a sole solution can't be proposed. It is crucial to prompt discussion, provide analysis and encourage action. This problem calls for a whole-of-government, culturally competent approach cultivating an understanding of what structural discrimination is and how it can manifest. It is necessary to develop cultural competence that requires an awareness of cultural diversity and the ability to function respectfully when treating people of different cultural backgrounds.