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LUKANKA

(Lukanka is a Miskito word for "thoughts")

Rudolph C. Rÿser
Editor in Chief
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In this edition of the Fourth World Journal our contributors explore the subjects of American Indian "lived experience" in the face of the US government's policy of "termination," democracy, and consent. Contributors to FWJ have given voice to a basic human right that indigenous peoples the world over seek to enjoy, but have yet to fully realize. The power to make one's own decisions is taken for granted by civil society in most countries, but for indigenous peoples there are only glimmers of that power. Mostly indigenous peoples experience the consequences of decisions by those who are in control of the machinery of state exercising unilateral power that can only be resisted or acceded to. There is little room for compromise or negotiations.

More than 145 states' governments approved in 2007 the United Nations Declaration on the Rights of Indigenous Peoples, yet only two of those states (Bolivia and Denmark) have formally enacted legislation implementing the Declaration in whole or in part. A key principle written into the Declaration is recognition of indigenous peoples' right, indeed, power of consent, yet this ordinary right guaranteed under all internationally recognized human rights law remains unfulfilled for indigenous peoples.

States were formed over the last century (most of them since the 1948 agreement to decolonize countries) on top of indigenous peoples—most of the time without their consent. The world's ruling powers in twentieth century simply assumed all of the different peoples inside the prescribed boundaries of a new state were willing participants in the decolonization process. Mostly, they were not. Once established on top of indigenous peoples, many immigrant states such as the United States, Brazil, Australia, South Africa, New Zealand, and Israel simply claimed and confiscated indigenous peoples' territories. Consent may have been written into some agreements and treaties, but respect for the right of consent would be papered over repeatedly.

Since the beginning of the twentieth century, indigenous peoples have vigorously pursued recognition of their right to consent. They want the right of individuals to consent as well as the collective right of consent.

In just the last fifteen years international organizations have, (under persistent pressure from indigenous peoples' representatives in Geneva, New York, Bangkok, Berlin, and other venues where new international conventions have been negotiated) adopted new international agreements incorporating this idea that indigenous peoples must have their

right to consent recognized and effectively incorporated in decisions affecting their lives and property. These new international agreements such as the Convention on Biodiversity, the Convention to Combat Desertification, and a new treaty to supplement the UN Framework Convention on Climate Change being negotiated in a series of annual meetings referred to as Conference of Parties seemingly embrace the right of indigenous peoples to consent first, after they have been freely informed, to actions or policies that directly affect them. Yet even as such agreements are being struck, indigenous peoples are not official participants in the negotiations and states' governments signing these agreements are not engaging in legislative efforts to incorporate these agreements in domestic law.

Contributors in this issue spotlight critical concerns that bear on the principle of consent so widely touted in international agreements. It is clear by their commentary that the individual states' have much to do to formally incorporate the principle of consent for indigenous peoples, and of equal or greater import, indigenous peoples must take more deliberate action on their own to create and activate their own instruments for consent.

Dr. Jennifer L. Penland, Associate Professor of Education at Western Wyoming College in the United States writes in her Peer Reviewed article *Expressions of Native Resiliency: Experiences during the 1950s and 1960s* about the results of her research into "lived experiences" during the "termination era" when the United States government implemented its official policy of removing American Indians from their reserved lands into cities around the country. Dr. Penland recounts the responses of her research participants and lends her interpretation of what the results mean

for cross-cultural education. Her revealing essay points to the traumas of people being removed from their territories and the traumatic consequences of these actions for education.

P. Karunakar is a researcher and educator in the Centre for Human Rights at the National Institute of Social Work and Scoial Sciences in Byubaneswar,Andra Pradesh, India. He reveals in significant deal the experience and obstacles faced by indigenous peoples in India seeking to enter into state political bodies. In his *Political Representation and Indigenous Peoples in India,* Mr. Karundakar describes the forces and legal obstacles that would seem to ensure indigenous political participation, but actually do not.

Cherry Smiley, of the Nlaka'pamux of Canada's British Columbia contributes a passionate call for the recognition of the right of native women to live free of commercial sexual exploitation in *Stealing native women's "unceded bodies*. She calls for the right of native women to reject prostitution as a way of life and to stop the institutional and commercial exploitation of native women's bodies. Likening exploitation of native women to the exploitation and stealing of native peoples' lands, Smiley renders a powerful argument for imposing sanctions against those who steal the bodies of native women for commercial gain.

Jay Taber, Contributing Editor to the Fourth World Journal explores the idea of applying what he describes as the "public health model" to the process of bringing about democratically produced social change in *The Public Health Model:*

Democratic Community Organizing. Taber's insights are borne from years of advocating and organizing for democratic renewal. His ideas are of considerable importance, especially if they are applied by indigenous peoples to reclaim their voice in policy discourse affecting their lives and property.

In **Rudolph C. Rÿser's** *US Consultation Policy and "Free, Prior and Informed Consent"* critique's the US Department of Interior proposed "consultation policy" with American Indians and Alaskan Natives including the original proposal policy issued by the Department's Secretary. Dr. Ryser shows significant gaps in the proposal policy and questions whether it is a fully and complete response to the UN Declaration on the Rights of Indigenous Peoples (2007) principle on "free, prior and informed consent."

Two remarkable authors have contributed books we review in this issue of FWJ. **Alexander D. King** writes in his book, **Living with Koryak Traditions, Playing with Culture in Siberia** a truly original narrative about the efforts Koryak people are taking to discover the meaning of their traditional life in the modern world. This is an intimate portrait gained from a successful negotiation of shared knowledge between the author and the people of Koryak. **Herbert Adam**, Emeritus Professor of Sociology at Simon Fraser University in Vancouver, Canada challenges the official silence of academics, political leaders and the public media when recent massacres and genocides are remembered. Adam edits this book, ***Hushed Voices, Unacknowledged Atrocities of the 20th Century*** with sixteen contributors telling the stories of the 1964 genocides in Zanzibar and another in Zimbabwe. They reveal horrors experienced in Biafra's failed war of

independence in the late 1960s and the complicity of governments intend on starving millions. Bombing of Dresden during World War II, the Turkish genocide against Armenians, massacre in Hama, Syria, the killing of Gujarati Muslims by Hindus in India in 2002 and sexual slavery perpetrated by the Imperial Japanese military are also among the stories of human degradation and terror practiced in the 20th century.

We remain grateful to our readers for continuing to stimulate us and encourage us as we publish yet another issue of the Fourth World Journal.

Editor in Chief