

LUKANKA

(Lukanka is a Miskito word for “thoughts”)

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A significant transformation is in process throughout the world. Many billions of people are ready and eager to make changes to preserve life even as hundreds of millions are still unconvinced that the transformation is necessary. All of the contributors to this issue of the **Fourth World Journal** demonstrate, with their thinking and writing that the evolving transformation has numerous facets, twists and turns that call out for our attention. We benefit from a series of essays that speak to indigenous peoples’ identity, property interest, influence in the international arena, philosophical treatise on right and wrong, and linking conventional rationalism with traditional knowledge. The common theme

throughout this collection is perception and modes of thought among indigenous thinkers and change agents.

Jan Lüdert a doctoral candidate at the University of British Columbia takes up the question of identity in relations to the natural world in his essay entitled, *Nature(s) Revisited*. He bravely approaches the question by considering the meaning of “nature” and the often-claimed relationship between indigenous peoples and nature or how “culture overlaps with nature.” Lüdert contributes to the developing discussion about the importance of traditional knowledge and development.

Dr. Cristine Espinosa, Assistant Professor and Associate Director for the Masters Program in Sustainable International Development at The Heller School for Social Policy at Brandeis University writes in *Globalization and the Separation of Indigenous Genetic Resources from Indigenous Peoples* that the “de-territorialization” of genetic material such as alpacas (originally domesticated by indigenous peoples of the Andes Mountains in Peru and Bolivia, has converted nature, human labor and traditional knowledge into commodities that excludes indigenous peoples. Espinosa expresses her well-documented concern that

the process of domestication by indigenous peoples may end resulting in the separation of indigenous peoples' accomplishments genetically (with alpacas, for example) from natural habitats and from indigenous peoples themselves.

Dr. Rudolph C. Rýser a professor of international relations, public service leadership, history and culture and Chair of the Board of Directors at the Center for World Indigenous Studies presents the results of a graduate studies simulation of indigenous peoples engaged in efforts to influence the global climate change negotiations organized under the United Nations Framework Convention on Climate Change in an essay entitled, *The Muckleshoot Experiment*. Noting that indigenous peoples have largely been marginalized over the last twenty-years despite their obvious relevance to the Climate Change negotiations, Graduate Students from the Muckleshoot Indian Nation participate in a ten-week simulation of international negotiations to learn where the indigenous peoples' political strategy has strengths and weaknesses. Graduate learners play out a negotiating scenario where states' governments, NGOs and indigenous peoples are the main players.

Dr. Ani Casimir, Senior Lecturer on

human rights, indigenous intellectual property and good governance at the Institute of African studies at the University of Nigeria in per Peer Reviewed essay, engages in a monologue on ***Right, Duty and Obligation-Responsibility*** to discover the ethical foundations of these concepts. Taking up Emanuel Kant’s challenge, Cassimir explores, point for point, the basic concepts that all right minded citizens should know. The concepts are proved to be universal in this important essay.

Rosario Galvan Torres, a researcher and cross-cultural environmental assessment professional writes in ***Beyond the Weather*** about her work with the Embera-Wounaan peoples of Panama and the inner city neighborhoods in the US city of New Orleans advocating community empowerment in the fields of health and education. She characterizes her efforts as promoting the role of women “leading emotional climate change through the marriage of culture, water and consciousness.

Finally, **Emerson Peek** reviews Mark Dowie’s book ***Conservation Refugees, The Hundred-Year Conflict Between Global Conservation and Native Peoples***. Peek’s incisive review draws out the major elements of Dowie’s argument that conservation

organizations have played a dramatic role in the displacement of indigenous peoples and restrictions on the use of natural life imposed on indigenous peoples. He points to Dowie's description of how indigenous peoples are working to prevent usurpation of their rights to territories and the life supporting plants, soils and animals located in those territories. And finally, indigenous peoples are shown to practice ways of living that maintain and often expand biodiversity.

Two important documents were published over the last two years that amplify the strongly held views of our contributors. I reprint them here as a reminder that in 2009 more than 200 delegations of indigenous peoples from around the world gathered in Anchorage, Alaska to consider a global position on climate change. Only four days before the Anchorage Declaration was approved in general assembly, the Bolivia Government has placed before and gained UN General Assembly approval of a declaration on the protection of Mother Earth. Nearly a year later, the Bolivia government sponsored a conference of more than 13,000 people in Cochabamba, Bolivia to consider and agree by consensus to a proposed Universal Declaration of the Rights of Mother Earth. These statements will have less weight unless individuals like our contributors and

organizations and governments begin to define how the statements will be implemented. Our contributors give some guidance toward the implementation of Declarations such as these.

*The Center for World Indigenous Studies has for more than 25 years published the **Fourth World Journal** in hardcopy and digitally and offered it to the world at no expense. We will with this issue begin to offer **FWJ** for individual subscriptions of \$40 (USD) per year and we will publish up to 250 pages of incisive, thoughtful and informative essays discussing indigenous peoples ideas and social, economic, political, cultural and historical issues of importance to indigenous peoples. Institutional subscriptions begin at \$150 (USD) per year. We are grateful to our readers over all of these years for their loyalty and we hope they will continue to support our work and this publication.*

The Anchorage Declaration

24 April 2009

From 20-24 April, 2009, Indigenous representatives from the Arctic, North America, Asia, Pacific, Latin America, Africa, Caribbean and Russia met in Anchorage, Alaska for the Indigenous Peoples' Global Summit on Climate Change. We thank the Ahtna and the Dena'ina Athabascan Peoples in whose lands we gathered.

We express our solidarity as Indigenous Peoples living in areas that are the most vulnerable to the impacts and root causes of climate change. We reaffirm the unbreakable and sacred connection between land, air, water, oceans, forests, sea ice, plants, animals, and our human communities as the material and spiritual basis for our existence.

We are deeply alarmed by the accelerating climate devastation brought about by unsustainable development. We are experiencing profound and disproportionate adverse impacts on our cultures, human and environmental health, human rights, well-being, traditional livelihoods, food systems and food sovereignty, local infrastructure, economic viability, and our very survival as Indigenous Peoples.

Mother Earth is no longer in a period of climate

change, but in climate crisis. We therefore insist on an immediate end to the destruction and desecration of the elements of life.

Through our knowledge, spirituality, sciences, practices, experiences and relationships with our traditional lands, territories, waters, air, forests, oceans, sea ice, other natural resources and all life, Indigenous Peoples have a vital role in defending and healing Mother Earth. The future of Indigenous Peoples lies in the wisdom of our elders, the restoration of the sacred position of women, the youth of today and in the generations of tomorrow.

We uphold that the inherent and fundamental human rights and status of Indigenous Peoples, affirmed in the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), must be fully recognized and respected in all decision-making processes and activities related to climate change. This includes our rights to our lands, territories, environment and natural resources as contained in Articles 25–30 of the UNDRIP. When specific programs and projects affect our lands, territories, environment and natural resources, the right of Self Determination of Indigenous Peoples must be recognized and respected, emphasizing our right to Free, Prior and Informed Consent, including the right to say “no”. The United Nations Framework Convention on Climate Change (UNFCCC) agreements and principles must reflect the spirit and the minimum

standards contained in UNDRIP.

Calls for Action

1. In order to achieve the fundamental objective of the United Nations Framework Convention on Climate Change (UNFCCC), we call upon the fifteenth meeting of the Conference of the Parties to the UNFCCC to support a binding emissions reduction target for developed countries (Annex 1) of at least 45% below 1990 levels by 2020 and at least 95% by 2050. In recognizing the root causes of climate change, participants call upon States to work towards decreasing dependency on fossil fuels. We further call for a just transition to decentralized renewable energy economies, sources and systems owned and controlled by our local communities to achieve energy security and sovereignty.

In addition, the Summit participants agreed to present two options for action which were each supported by one or more of the participating regional caucuses. These were as follows:

A. We call for the phase out of fossil fuel development and a moratorium on new fossil fuel developments on or near Indigenous lands and territories.

B. We call for a process that works towards the eventual phase out of fossil fuels, without infringing on the right to development of Indigenous nations.

2. We call upon the Parties to the UNFCCC to recognize the importance of our Traditional Knowledge and practices shared by Indigenous Peoples in developing strategies to address climate change. To address climate change we also call on the UNFCCC to recognize the historical and ecological debt of the Annex 1 countries in contributing to greenhouse gas emissions. We call on these countries to pay this historical debt.

3. We call on the Intergovernmental Panel on Climate Change (IPCC), the Millennium Ecosystem Assessment, and other relevant institutions to support Indigenous Peoples in carrying out Indigenous Peoples' climate change assessments.

4. We call upon the UNFCCC's decision-making bodies to establish formal structures and mechanisms for and with the full and effective participation of Indigenous Peoples. Specifically we recommend that the UNFCCC:

- a. Organize regular Technical Briefings by Indigenous Peoples on Traditional Knowledge and climate change;
- b. Recognize and engage the International Indigenous Peoples' Forum on Climate Change and its regional focal points in an advisory role;

- c. Immediately establish an Indigenous focal point in the secretariat of the UNFCCC;
- d. Appoint Indigenous Peoples' representatives in UNFCCC funding mechanisms in consultation with Indigenous Peoples;
- e. Take the necessary measures to ensure the full and effective participation of Indigenous and local communities in formulating, implementing, and monitoring activities, mitigation, and adaptation relating to impacts of climate change.

5. All initiatives under Reducing Emissions from Deforestation and Degradation (REDD) must secure the recognition and implementation of the human rights of Indigenous Peoples, including security of land tenure, ownership, recognition of land title according to traditional ways, uses and customary laws and the multiple benefits of forests for climate, ecosystems, and Peoples before taking any action.

6. We challenge States to abandon false solutions to climate change that negatively impact Indigenous Peoples' rights, lands, air, oceans, forests, territories and waters. These include nuclear energy, large-scale dams, geo-engineering techniques, "clean coal", agro-fuels, plantations, and market based mechanisms such as carbon trading, the Clean Development Mechanism, and forest offsets. The human rights of Indigenous Peoples to protect our forests and forest livelihoods must be recognized, respected and ensured.

7. We call for adequate and direct funding in developed and developing States and for a fund to be created to enable Indigenous Peoples' full and effective participation in all climate processes, including adaptation, mitigation, monitoring and transfer of appropriate technologies in order to foster our empowerment, capacity-building, and education. We strongly urge relevant United Nations bodies to facilitate and fund the participation, education, and capacity building of Indigenous youth and women to ensure engagement in all international and national processes related to climate change.

8. We call on financial institutions to provide risk insurance for Indigenous Peoples to allow them to recover from extreme weather events.

9. We call upon all United Nations agencies to address climate change impacts in their strategies and action plans, in particular their impacts on Indigenous Peoples, including the World Health Organization (WHO), United Nations Educational, Scientific and Cultural Organization (UNESCO) and United Nations Permanent Forum on Indigenous Issues (UNPFII). In particular, we call upon all the United Nations Food and Agriculture Organization (FAO) and other relevant United Nations bodies to establish an Indigenous Peoples' working group to address the impacts of climate change on food security and food sovereignty for Indigenous Peoples.

10. We call on United Nations Environment Programme (UNEP) to conduct a fast track assessment of short-term drivers of climate change, specifically black carbon, with a view to initiating negotiation of an international agreement to reduce emission of black carbon.

11. We call on States to recognize, respect and implement the fundamental human rights of Indigenous Peoples, including the collective rights to traditional ownership, use, access, occupancy and title to traditional lands, air, forests, waters, oceans, sea ice and sacred sites as well as to ensure that the rights affirmed in Treaties are upheld and recognized in land use planning and climate change mitigation strategies. In particular, States must ensure that Indigenous Peoples have the right to mobility and are not forcibly removed or settled away from their traditional lands and territories, and that the rights of Peoples in voluntary isolation are upheld. In the case of climate change migrants, appropriate programs and measures must address their rights, status, conditions, and vulnerabilities.

12. We call upon states to return and restore lands, territories, waters, forests, oceans, sea ice and sacred sites that have been taken from Indigenous Peoples, limiting our access to our traditional ways of living, thereby causing us to misuse and expose our lands to activities and conditions that contribute to

climate change.

13. In order to provide the resources necessary for our collective survival in response to the climate crisis, we declare our communities, waters, air, forests, oceans, sea ice, traditional lands and territories to be “*Food Sovereignty Areas*,” defined and directed by Indigenous Peoples according to customary laws, free from extractive industries, deforestation and chemical-based industrial food production systems (i.e. contaminants, agro-fuels, genetically modified organisms).

14. We encourage our communities to exchange information while ensuring the protection and recognition of and respect for the intellectual property rights of Indigenous Peoples at the local, national and international levels pertaining to our Traditional Knowledge, innovations, and practices. These include knowledge and use of land, water and sea ice, traditional agriculture, forest management, ancestral seeds, pastoralism, food plants, animals and medicines and are essential in developing climate change adaptation and mitigation strategies, restoring our food sovereignty and food independence, and strengthening our Indigenous families and nations.

**We offer to share with humanity our
Traditional Knowledge, innovations, and practices
relevant to climate change, provided our
fundamental rights as intergenerational guardians**

of this knowledge are fully recognized and respected. We reiterate the urgent need for collective action.

Agreed by consensus of the participants in the Indigenous Peoples' Global Summit on Climate Change, Anchorage Alaska, April 24th 2009

Proposal Universal Declaration of the Rights of Mother Earth

Taken at Cochibamaba, Bolivia
April 24, 2010

Preamble

We, the peoples and nations of Earth: considering that we are all part of Mother Earth, an indivisible, living community of interrelated and interdependent beings with a common destiny; gratefully acknowledging that Mother Earth is the source of life, nourishment and learning and provides everything we need to live well; recognizing that the capitalist system and all forms of depredation, exploitation, abuse and contamination have caused great destruction, degradation and disruption of Mother Earth, putting life as we know it today at risk through phenomena such as climate change; convinced that in an interdependent living community it is not possible to recognize the rights of only human beings without causing an imbalance within Mother Earth;

affirming that to guarantee human rights it is necessary to recognize and defend the rights of Mother Earth and all beings in her and that there are existing cultures, practices and laws that do so; conscious of the urgency of taking decisive, collective action to transform structures and systems that cause climate change and other threats to Mother Earth;

proclaim this Universal Declaration of the Rights of Mother Earth, and call on the General Assembly of the United Nation to adopt it, as a common standard of achievement for all peoples and all nations of the world, and to the end that every individual and institution takes responsibility for promoting through teaching, education, and consciousness raising, respect for the rights recognized in this Declaration and ensure through prompt and progressive measures and mechanisms, national and international, their universal and effective recognition and observance among all peoples and States in the world.

Article 1. Mother Earth

(1) Mother Earth is a living being.

(2) Mother Earth is a unique, indivisible, self-regulating community of interrelated beings that sustains, contains and reproduces all beings.

(3) Each being is defined by its relationships as an integral part of Mother Earth.

(4) The inherent rights of Mother Earth are inalienable in that they arise from the same source as existence.

(5) Mother Earth and all beings are entitled to all the inherent rights recognized in this Declaration

without distinction of any kind, such as may be made between organic and inorganic beings, species, origin, use to human beings, or any other status.

(6) Just as human beings have human rights, all other beings also have rights which are specific to their species or kind and appropriate for their role and function within the communities within which they exist.

(7) The rights of each being are limited by the rights of other beings and any conflict between their rights must be resolved in a way that maintains the integrity, balance and health of Mother Earth.

Article 2. Inherent Rights of Mother Earth

(1) Mother Earth and all beings of which she is composed have the following inherent rights:

- (a) the right to life and to exist;
- (b) the right to be respected;
- (c) the right to regenerate its bio-capacity and to continue its vital cycles and processes free from human disruptions;
- (d) the right to maintain its identity and integrity as a distinct, self-regulating and interrelated being;
- (e) the right to water as a source of life;
- (f) the right to clean air;
- (g) the right to integral health;
- (h) the right to be free from contamination, pollution and toxic or radioactive waste;
- (i) the right to not have its genetic structure modified or disrupted in a manner that

threatens its integrity or vital and healthy functioning;

(j) the right to full and prompt restoration the violation of the rights recognized in this Declaration caused by human activities;

(2) Each being has the right to a place and to play its role in Mother Earth for her harmonious functioning.

(3) Every being has the right to wellbeing and to live free from torture or cruel treatment by human beings.

Article 3. Obligations of human beings to Mother Earth

(1) Every human being is responsible for respecting and living in harmony with Mother Earth.

(2) Human beings, all States, and all public and private institutions must:

(a) act in accordance with the rights and obligations recognized in this Declaration;

(b) recognize and promote the full implementation and enforcement of the rights and obligations recognized in this Declaration;

(c) promote and participate in learning, analysis, interpretation and communication about how to live in harmony with Mother Earth in accordance with this Declaration;

(d) ensure that the pursuit of human wellbeing contributes to the wellbeing of Mother Earth, now and in the future;

(e) establish and apply effective norms

and laws for the defence, protection and conservation of the rights of Mother Earth;

(f) respect, protect, conserve and where necessary, restore the integrity, of the vital ecological cycles, processes and balances of Mother Earth;

(g) guarantee that the damages caused by human violations of the inherent rights recognized in this Declaration are rectified and that those responsible are held accountable for restoring the integrity and health of Mother Earth;

(h) empower human beings and institutions to defend the rights of Mother Earth and of all beings;

(i) establish precautionary and restrictive measures to prevent human activities from causing species extinction, the destruction of ecosystems or the disruption of ecological cycles;

(j) guarantee peace and eliminate nuclear, chemical and biological weapons;

(k) promote and support practices of respect for Mother Earth and all beings, in accordance with their own cultures, traditions and customs;

(l) promote economic systems that are in harmony with Mother Earth and in accordance with the rights recognized in this Declaration.

Article 4. Definitions

(1) The term “being” includes ecosystems,

natural communities, species and all other natural entities which exist as part of Mother Earth.

(2) Nothing in this Declaration restricts the recognition of other inherent rights of all beings or specified beings.

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

Editor in Chief

A handwritten signature in black ink, appearing to read "Rudolph C. Riser". The signature is stylized with large, sweeping loops and a horizontal line at the bottom.