

Structural Analysis of Cultural Systems

<http://s-a-c-s.net>



Structural
Analysis of
Cultural
Systems

United Nations
Human Rights Council
Expert Mechanism on the Rights of Indigenous Peoples
Tenth session

Contact:
PD Dr. Arnold Groh
TU Berlin
P.O.Box FH4-3
D-10623 Berlin
Germany
<a.groh@berlin.de>

+49+1745717072
Fax: +49+30-8227854

Date

Geneva, 10-14 July 2017

Name of Speaker: Arnold GROH
Organisation: Structural Analysis of Cultural Systems
Agenda Item 5

EMRIP's Interactive Dialogue with Human Rights Institutions

Thank you, Mr. Chairman / Madam Chairperson,

The work of our institution is concerned with the analysis of processes occurring within and between cultures, with a special focus on the implementation of the indigenous rights that have been declared by the United Nations. We therefore represent an institution as addressed under Item No. 5, and would hereby like to contribute to the interactive dialogue. As defined by the context, the goal of this dialogue is the furthering of the realisation of the Indigenous Rights. Within this interaction, human rights institutions in direct contact with indigenous peoples play a mediating role. Though this might look simple at first sight, it is actually associated with rather complex inter- and transcultural constellations. Both sides, which interact at this interface, are hierarchically structured. On the indigenous peoples' side, there is a spectrum reaching from those, who fully live their culture with traditions, customs, knowledge and intimate relationship to the natural environment, to those, who have abandoned the indigenous lifestyle and are now part of the globalised system. However, the latter play a much more active role within the indigenous rights discourse. This can be problematic with regard to advocating non-globalised indigenous issues. Yet, for human rights institutions, it is much easier to communicate with indigenous rights activists, who are already part of the globalised system. Interacting with indigenous peoples, who have maintained their own culture is more difficult as it demands much more than theoretical respect and acceptance of the indigenous culture, but rather very careful integrative behaviour during practical fieldwork, in order to ensure the observance of Articles 3, 8, 11, 31 and other pivotal articles of the Indigenous Rights Declaration. What follows from these considerations is the necessity that within EMRIP's interactive dialogue with human rights institutions the roles, functions and positions of the various representatives, activists and stakeholders are thoroughly and (self-)critically examined, as well as the interactions, processes and mechanisms that are taking place, and that human rights institutions seek to interact with indigenous peoples on equal level by supporting the maintenance of their culture, which practically implies their temporary integration into the indigenous culture, rather than expecting indigenous peoples to give up their own culture and to join the globalised system.

Thank you, Mr. Chairman / Madam Chairperson.