
LUKANKA

Lukanka is a Miskito word for “thoughts”

FWJ V20 N2 - WINTER 2021

The world’s youthful states have much to learn from their mature nation parents. The world’s nations originated the most suitable methods for creating shelters and clothing for different ecosystems to support human life. Over thousands of years, they tested and followed nutritional practices and identified and used medicines, and they conceived and implemented social organization, laws, documented plants and animals, practiced religions, and traced the cosmos while documenting their growing knowledge rooted in thousands of years of experience. The states are identifiable if they have de facto control over a territory or at least assert claims to such territory and imposed control; they have a population, a centralized government, claims sovereignty and the capacity to enter into relations with other states. These are classical terms that define the modern state today (they have been around for less than 400 years). The dynamic and evolving cultures of nations have graced the Earth for thousands of years. All of this reminds us that when local, regional and global crisis’ surround families, communities and whole peoples it is valuable to turn to knowledge of our



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forebearers—grandmothers and grandfathers—to retrieve guidance to meet the tests before us.

The calendar year of 2020 just passed placed at the world’s people’s crisis piled on crisis testing human capacity to endure. Global disaster rears its ugly head as a result of radical changes in the climate brought on by two centuries of unrestricted human development dependent on fossil fuels, extractive industries and indiscriminate waste disposal. Economic

near collapse brought on by a combination of climate changes and a global viral pandemic demonstrated how fragile is the concept of capitalism and its incessant demand for wealth for the few. Mass human migrations and internal and external refugees are resulting from unremitting violence committed by state’s and non-state’s forces and gangs demanding control over oil and gas, the sale of illicit drugs, enslavement of men and women, trafficking of women and children, combined with the consequence of climate changes producing droughts, floods and insect infestations destroying foods and medicines.

In “Making Peace with Nature, A Scientific Blueprint to tackle the climate, biodiversity and pollution emergencies” the United Nations Environmental Program Executive Director Inger Andersen issued this 2021 report describing the need for urgent efforts to apply new scientific information to protect and restore the planet. The UN Environmental Program report makes note of these shortcomings of political and institutional leaders:

- Biodiversity, ecological collapse: The current mode of development degrades the Earth’s finite capacity to sustain human well-being.
- Unrestrained Development and use of fossil fuels: Society is failing to meet most of its commitments to limit environmental damage.
- Projected changes in climate, biodiversity loss and pollution: undermines the ability to achieve sustainable development goals.
- Reversing human activities that cause climate change, ecosystem degradation and pollution: must be advanced to reduce human health risks, including respiratory disease, water-borne, vector borne, and animal borne diseases, malnutrition, extreme, weather events and chemical exposure.
- All human institutions and all human beings must act: transforming social and economic systems for sustainable future.

The report notes that these imbalances in climate, biodiversity and spread of pollution contribute to increased migrations,

environmental degradation and intensified competition for natural resources, “which in turn can spark conflicts, including between actors with power asymmetries where indigenous peoples or local communities are often vulnerable. The authors of the UNEP report note that indigenous peoples must become partners in the effort to achieve sustainability.

It is this latter recognition that indigenous peoples are part of the power challenge between peoples that must result in the 1.9 billion indigenous people becoming part of the global solution—equal partners in the effort to meet these critical crises that affect the very survival of all human beings. States and indigenous nations are critical to bringing the crises we all face to a neutral condition—no longer escalating out of control.

Retaining cultural life, territory and exercising self-determination stand at the heart of the ability of indigenous nations and states to come to the table and formulate and implement mutually beneficial solutions to the crises thus illuminated. States have failed to meet the challenges posed by the emergent crises ever since the 1972 Stockholm Conference convened to meet the “planetary emergency.” The States have been collectively unable to define a path to human sustainability in the face of unrestrained development.

I submit that the missing piece of the decision-making puzzle for the last fifty years that must be respected by the states is a partnership with the peoples in the world that have the longest experience mitigating adverse effects of human created environmental threats are the world’s indigenous nations. They must become equal

partners at the table holding and offering as they do the most effective solutions to the crises now plaguing the world.

In this issue of the Fourth World Journal our contributors describe some of the obstacles preventing the full and complete participation of indigenous nations defining and implementing solutions to the crises facing all of humanity. At the same time, contributors to this issue offer solutions and encourage proactive involvement of indigenous nations as equal participants in the process of defining, organizing and implementing solutions as mature societies.

Tom Younger, Policy Advisor on Peru to the Forest Peoples Programme writes in ***“Our Struggle Continues” Confronting the Dynamics of Dispossession in the Peruvian Amazon*** The Forest Peoples Programme (<https://www.forestpeoples.org/en/staff-and-board>) is based in England with a declared mission to advance “self-determination of peoples “by strengthening community governance, mobilization and representation, and the creation and use of political spaces where indigenous and forest peoples’ voices can be heard.” Younger’s work reflects the mission of the Forest Peoples Programme with its added features of Access to Justice, Legal and Policy Reform and Building Solidarity in his article.

Dr. Muhammad Al-Hashimi’s “The Brazen Daylight Policy Murder of George Floyd and The Racist Origin of American Policing” is a startling revelation of the roots of American racist policing. Senior Lecturer at Euclid University in Washington, D.C., Al-Hashimi reveals with passion and intelligence

the “back story” that spawned the institution of racially bigoted policing of communities in the United States. He draws an historical picture rooted in slavery introduced by the British and carried on by Americans to the present day as illustrated by the public murder by police officers of one man: an African American man named George Floyd killed on 25 May 2020. Al-Hashimi discusses at length how early American history shows the role of “slave patrols and militias” that actively and without restraint formed the basis for modern police practices in the United States.

Cora Moran, Dr. Rudolph Rýser and Susan McCleary, in ***“Elevated Atmospheric CO2 Levels and Effects on Plant Nutrition and Health of Indigenous Peoples, a Review of Current Research”*** assess the current research describing elevated atmospheric CO2 levels effects on plants and animals and the consequent effects on nutrition and medicines beneficial to human beings. Noting that indigenous peoples depend on 40% to 80% of their diet sourced from wild plants and animals, they are at significant risk or malnutrition arising from the adverse effects of elevated CO2 in the atmosphere. The researchers call for more research to directly examine wild plants and animals on which indigenous peoples rely.

Zane Dangor, Special Advisor to the South African Minister of International Relations and Cooperation discusses in ***“Amending the Rome Statute and Peoples: Crimes Against Present and Future Generations (CPFPG)”*** changes in the statutes on which the International Criminal Court (ICC) relies. Dangor points to what he considers to be a significant gap in the Rome Statute that fails to take into account

the conduct of crimes and harms committed by Corporations. Such crimes as economically fueled poverty and inequality Dangor points out are responsible for an estimated 21,000 persons that die each day due to hunger and malnutrition. Crimes associated with harmful economic activities and corporate criminal liability reach deeply into the lives and communities of indigenous peoples all over the world.

CWIS Associate Scholar **Dr. Amy Eisenberg** in “*Mihumisang – Tribal Voices of Formosa*” insightful commentary by individuals from Tao, a people on the south eastern coast of Formosa. She reports that the Tao are “unanimously” opposed to nuclear waste storage on their island and express their concerns and views in this narrative in the voices of individual members of the community.

Cambridge University doctoral learner **Sakshi** studying in the Department of Land Economy writes “*Denying Indigenous Environmental Justice: Experiences from Australia,*

Brazil and Canada.” Sakshi discusses at length the legal challenges faced by indigenous peoples in Australia, Brazil and Canada in particular focused on environmental justice. The author urges that it an essential part of justice for indigenous environmental justice to be part of the legal principles issued within the state legal systems.

Rudolph C. Rýser --- review of Ilan Stavans’ “*Popol Vuh, A Retelling*” with a forward by Homero Aridjis. Stavans’ “retelling” is discussed in terms of Dennis Tedlock’s earlier translation of the Popol Vuh indicating a contrast between the “shadows” of the original text in contrast to the lighter narrative offered by Stavans.

