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# LUKANKA

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Lukanka is a Miskito word for “thoughts”

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At this writing, the world is flooded by the 2020 COVID-19 Pandemic disrupting lives, forcing a reorganization of social, economic, political, and cultural practices. Globalization was thought by entrepreneurs and settled corporations to be a great boon to the accumulation of wealth and connecting enterprises for mutual advantage. With the breakup of service and product chains, economies are quickly falling apart. Fourth World nations worldwide are now experiencing enormous pressure from corporations and communities, turning their attention to exploit resources inside Fourth World territories. This trend is exposing peoples to COVID-19 and inundates and destroys forests, mountains for mining, and spoiling waterways with new pollution. Dramatic changes are afoot as we begin the 21st century marked by the global COVID-19 pandemic promising to wreak havoc on the world’s most vulnerable for months into 2022. The global economy is in free fall, breaking down structures created since the 1980s’ move toward globalization. Social unrest in countries around the world reflects the failures of states’ governments to serve the public interest, ensure the common defense and maintenance of society under common law. Many



**RUDOLPH C. RYSER**  
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states have, in their fearful state, reached out to autocrats and dictators to replace popular decision-making and the promotion of human and civil rights. Indeed, this is the opening of the 21st century.

Are we beginning the 21st century in 2020? I hear you cry! Yes! History reflects how great events affecting the world’s peoples bring profound change.

Human society is frequently subjected to physical, social, psychological, and spiritual stress. When it is so stressed, the event that gave rise to the stress can fundamentally shift the society’s trajectory. Fourth World nations throughout the world have too frequently known these “ground shifting” stresses that cause cultural norms to be abandoned and replaced by new norms that seem best suited to a world that has fundamentally changed. The agricultural system of the peoples located in and around what is now called Lake Pátzcuaro dramatically shifted generations ago before Spain invaded. A mountain exploded as volcanoes do and caused two tremendously momentous changes in human society: The peoples known as Otomi and the peoples known as Uacusecha joined, as they say, the “Sun and the Moon” to form the Purépecha. This nation

remains influential in Michoacán, Mexico, to this day. The second significant change was the shift of peoples in what is now Michoacán to a hillside system of agriculture that proved enormously successful.

When shocks to the social and cultural fabric of societies rip away the conventional wisdom, the opening is made for profound change. That is the time we live in now. What happens in the years to come must rely on recapturing the truth, confidence, and imagination. The Fourth World began that task, and the rest of the world must now join in.

Our splendid authors in this issue of the Fourth World Journal masterfully point to recapturing the truth with confidence and imagination. They await your attention!

*In Russian Federation: Indigenous Peoples and Land Rights*, **Ms. Liubov Suliandziga and Rodion Sulyandziga** compare the expanded rights of indigenous peoples across the globe to the once optimistic beginnings of indigenous peoples' policies in the Russian Federation that eroded into a path of division. The authors raise fundamental questions about current Russian policies toward the more than 189 indigenous peoples. The problems emerge from the Russian government's practices—in particular Russian exploitation of petroleum and mining regions of indigenous territories. Ms. Liubov Suliandziga is completing her studies at Kyushu University in Japan, having previously graduated from Moscow State Linguistic University as a specialist in international relations and social-political studies. She had been awarded with two Master Degrees in European Studies from Leuven University in Belgium and Comparative Studies and Administration in Asia from Kyushu University. Mr. Suly-

andziga is a native of the Udege (Forest People) located in Eastern Siberia of the Russian Federation. He is the Director of the Center for Support of Indigenous Peoples of the North, an organization the Russian government has demanded close down and liquidate.

Moreover, he is an acting member of the United Nations Expert Mechanism on the Rights of Indigenous Peoples. The authors bring concrete insights into the experience of indigenous peoples in the Russian Federation, revealing continuing Russian hostilities threatening the environment and the peoples' survival. Their article has been translated into the Spanish language and is therefore made available for Spanish speaking scholars.

**Mr. Leonard Mukosi** undertakes, in his article *Odawa Cultural Practices to Treat Substance Addictions: A Tour of the Healing to Wellness Court* how the Odawa employs recovery from addiction strategies by integrating cultural practices into the criminal justice system. The author provides a close-up examination of the Odawa Healing and Wellness Court (Waabshki-Miigwan) that sets aside the punitive punishments of conventional legal systems outside the Odawa society. Mr. Mukosi is an attorney with direct experience with the Waabshki-Miigwan system and considers it worthy of being incorporated into "Western-European-based biomedical practices" for the better treatment of American Indians. The author discusses how the criminal justice system has evolved in some situations since the 1980s to accommodate a "drug court" model that leans toward treatment instead of punishment. His discussion of the Waabshki Migwan Drug Court Program is compelling and well-reasoned and descriptive in a way that strengthens his presenta-

tion. Mukosi's essay is a well-written exploration of a subject so little explored from a legal and health perspective.

In their detailed documentation in *Human Rights Law and Fourth World Peoples in Asia: Catalysts for Change*, **Dr. Narissa Ramsundar** of Canterbury Christ Church University School of Law in the United Kingdom, **Regina Paulose** an International Criminal Law Attorney and Executive Director of The Common Good Foundation, Inc. in the United States; and **Ms. Tabitha Nice** deliver informative and accessible narrative on the application of the International Covenant on Economic, Social and Cultural Rights to five indigenous peoples.

The research team contributes remarkably incisive documentation and analysis with recommendations for remediation of state violations of the International Covenant on Economic, Social and Cultural Rights [1966] (ICESCR). The authors test whether persons representing the views of five Fourth World nations believe that they should enjoy the rights listed in the UN Declaration on the Rights of Indigenous Peoples (2007). However, four of these representatives concluded that none of the UNDRIP provisions were implemented by the respective state within which their people reside. Then the article turns to test against a matrix for the Covenant provisions whether the relevant state has complied with the Sentinelese [India], Tibetans [PR China], Uyghurs [PR China] Kachin [Burma, Thailand], and Rohingya [Burma]. The study is revealing of the extent to which compliance by states to international law (ICESCR) along with compliance with provisions of an international declaration, directly and indirectly, affect the status and rights of these Fourth World nations.

I have the pleasure of having worked with two wonderful scholars **Ms. Amelia AM Marchand and Deborah Parker**, who hail respectively from the Colville Confederated Tribes and the Tulalip Tribes—two Fourth World nations located in the northwest part of the United States. The article, *Cultural Genocide: Destroying Fourth World People* emerged from a joint presentation by the three of us during a webinar for the Washington State Bar Association World Peace through Law Section on 3 April 2020. The article asserts that “genocide” as a concept originated in the mind and research of Raphael Lemkin in the form of the effects of a dominating colonial power “destroying a people in whole or in part.” This piece emphasizes the cultural destruction of a people that may not result in physical destruction, but “elimination nevertheless.” We point out how Lemkin's 1920s-30s research on colonization resulted in his understanding of the word “genocide” as “the destruction of a people's culture.” This theme is carried forward by the authors by discussing Lemkin's original intent when he sat with United Nations attorneys after the Holocaust in 1945 and the clear difference between the United Nations application of the term “genocide” and Lemkin's original intent. Cultural genocide is a controversial concept mainly since it differs from the definition of genocide associated with the Holocaust that dominates the discourse on the subject.

In his revealing essay *American Indian Male Maturation*, **Dr. Lloyd L. Lee** stands firmly in Diné culture and is an Associate Professor at the University of New Mexico. Growing into a mature person with a strong identity grounded in the purpose of life is, according to Dr. Lee, foundational to success in academic achievement in higher ed-

ucation and one's life. That American Indian men are underrepresented in academic institutions draws the author to explore the factors in identity, personal responsibilities foundational to national and cultural connections and Spirituality. He does this rooted in his cultural environment of the Diné. A young man's passage by a ceremony at puberty is regarded by Dr. Lee as an important to the whole range of factors giving meaning to the person. While proceeding from the perspective of Diné, the author demonstrates a full understanding of how the concepts he discussed extend into

the realms of other Fourth World nations and their young men.

I express my sincere appreciation to the contributors to this issue of the Fourth World Journal. Their insights and their revelations can only constructively contribute to the change we are experiencing in 2020.

A handwritten signature in black ink, appearing to read "Randolph A. Fisher". The signature is fluid and cursive, with a large initial "R" and "F".