

LUKANKA

Lukanka is a Miskito word for “thoughts”

FWJ V19 N2 - WINTER 2020

Fourth World peoples occupy a unique role in the human family. The more than 5000 nations ranging in population size from a few families to more than 25 million people demonstrate their immense cultural diversity on virtually every continent. While corporate societies (organized to demand unrestrained development in socially complex states) become more standardized, Fourth World peoples continue as they have for thousands of years to diversify and evolve cultural ways influenced by their social, economic, and ecological environments. Fourth World nations, no matter the size, tend to be egalitarian and operate on consensus. Do some nations adjust to corporate society and adopt some patterns of corporate society conduct? Yes, they do. Such social patterns are often disruptive of Fourth World societies. Such disruption of cultural continuity can and does break up a nation and cause it to disappear.

Resilience is a term frequently used to describe Fourth World societies that have been disrupted by corporate societal forces that recover their former way of existing—demonstrating human flexibility to adjust and restore. What is it about these societies born from ancient beginnings that permit them to



RUDOLPH C. RYSER
Editor in Chief
Fourth World Journal

A handwritten signature in black ink that reads "Rudolph C. Ryser". The signature is fluid and cursive, with a large loop at the end.

recover and continue cultural evolution? The answer is self-evident. The culture, the relationship between the people, the land, and the Cosmos provides the means for restoration and continuity. Organic and dynamic relationships between people for social wellbeing engage the physical environment to support life balancing need versus the capacity of the earth to restore. The Cosmos is the source of wonder that actualizes and affirms human and environmental relationships. In this issue of Fourth World Journal, our contributors elevate our awareness and understanding as a

result of careful research and compelling narratives.

In this volume of the Fourth World Journal, our contributors give narrative reinforcement to the resilience of Fourth World peoples. We are pleased to have such contributors doing work in Kashmir (Gilgit-Baltistan) between Pakistan, China and India; and studies from Nigeria, the Philippines, and a comparison study between the United States and the Israelis and Palestinians.

In From Subjugation to Extinction: A Tragic History of the Indigenous People of Gilgit-Baltistan author **Amir Wali Khan** alerts readers to the prospect of the peoples of Gilgit-Baltistan disappearing. Still, it is apparent from the

article that the Dardic of Dardica (the name of Gilgit-Baltistan) have in the face of multiple colonizations affirmed their resilience.

Participatory Action Research is a challenging enterprise that the authors of **Egongot Tribal Development and an NGO as a Catalyst for Sustainability** report in considerable detail, in Spanish and in English. **Ronnie Amatorio, Marilyn Dela Torre, Marivic Pajaro, Mark Raquino, Paul Watts and Erica Zafra** team up to engage in an active process with the Egongot people to document their process NGO's work with the Egongot; and the results from a project to support tribal recovery. We have published this critical study in English and Spanish due to its implications for non-governmental organization interactions with an indigenous nation.

Dr. Mohammed D. Enaikele, Deputy Provost at the Federal College of Fisheries and Marine Technology in Victoria Island, Lagos, Nigeria and **Mr. Adeniyi Taofeeq, Adeleke**, Senior Instructor at Federal College in Lagos contribute their **PEER-REVIEWED** study **Public Interest In Private Affairs: A non-clinical Survey of Social Construction of Spousal Rape Among Egun Women of Badagry, Lagos State, Nigeria**. As Dr. Enaikele and his co-researcher Mr. Adeleke observe, the frequency of spousal rape in many African nations is rooted in the patriarchal ethos of "husband entitlement." The authors characterize non-consensual sex between married partners as a "form of domestic violence against women." The Egun people are located in Badagry (a former slave port in the 17th and 18th centuries) along the Atlantic coast in Lagos State in south-western Nigeria. The structured interviews of eighty Egun women and a separate focus group of 15 served as the sources for the study that showed more than 96

percent of the women experienced non-consensual sex with her spouse. This study is remarkable in that it notes that in "Africa, the issue of spousal rape is not only alien but indeed a taboo, absurd, hypocritical and risky."

Rudolph C. Rýser, in 1992 led the Center for World Indigenous Studies in collaboration with two other international non-governmental organizations to put in place a Congress of Nations and States hosted by the Russian Federation joined by the states of Japan, Germany and the United States. In my article **To Establish a Congress of Nations and States** (presented in Spanish and English), I memorialize the rationale for a Congress where Fourth World nations and UN member states would stand on the same political plane. In the Congress, they would establish new rules of law and political relations to stabilize relations implementing peaceful solutions to conflicts over land, resources, security, and culture. The 1992 initiative was rooted in dialogues that began at an international conference in Geneva, Switzerland, in 1977. Since 1977 Fourth World nations have called for the right to exercise self-determination, self-government mutually recognized sovereignty with states' governments.

The United Nations Sub-Committee on Racism, Racial Discrimination, Apartheid, and Decolonization of the Special Committee on Human Rights sponsored the International NGO Conference on Discrimination Against Indigenous Populations in the Americas attended by more than 600 non-governmental organizations in consultative status with the United Nations. A UNESCO represented delivered the welcoming speech, and Mr. Theo van Boven of the Division on Human Rights at the United Nations delivered the Opening Plenary remarks at the Geneva, Switzerland assembly. States' government organizations such as the International Labor

Organization provided the platform implying a kind of equality between Fourth World nations and states' governments. Fourth World nation delegates primarily from the Western Hemisphere delivered a "mixed message" requesting "support and assistance" from the "International Community." It was a mixed message since Fourth World delegates, on the one hand, noted at this "first time" meeting that the "Red" people are not allowed to participate in the international community, but at this meeting, these delegates listed a litany of depredations committed against "Red" people. And now these same delegates asked the perpetrators of these depredations to assist and support the Fourth World nations end the problems. As the Northern Cheyenne Tribal Judge Marie Sanchez said in her remarks before the Opening Plenary Session, "... we are the target for the total final extermination of us as people." The Conference authorized an Economic Commission, Social and Cultural Commission, Legal Commission. It adopted the Declaration of Principles for the Defense of the Indigenous Nations and Peoples of the Western Hemisphere.

The Conference provided the foundational material for what became the revised International Labor Organization Convention (1989), the United Nations Declaration on the Rights of Indigenous Peoples (2007), and the Outcome Document (2014) of the World Conference on the Rights of Indigenous Peoples. In all of these documents and many others since 1977, Fourth World nations have called for "legal solutions" to their political, economic, social, cultural, and security problems. The assumption of these instruments and many decisions by Fourth World nations and states' governments is that the state-based international legal system would provide the solutions. In no instance have Fourth World nations collectively and with states' governments called for a political solution to the centuries-long

contest over land, political status, economics, culture, and security. The frequent call has been for states' to adjust their legal systems to accommodate the "rights of indigenous peoples—and some have done so despite no official monitoring and enforcement mechanisms. To achieve a political solution between nations and states, Fourth World nations and UN member-states must engage each other on the same political plane—based on the same level of political sovereignty. The 1992 Congress of Nations and States was planned and organized to achieve that end.

In 2022, the Center for World Indigenous Studies expects to have once again planned, organized, and convened a Congress of Nations and States. The Center working with eight Fourth World Nations recognizes the global crises of climate change, biodiversity, biocultural collapse, and expanding state violence now demand that Fourth World nations and UN member states recognize each other on the same political plane to establish new rules for global security, environmental stability, and peace.

Dr. Eric Cheyfitz, Professor of American Studies and Humane Letters at Cornell University and former Director of American Indian and Indigenous Studies at Cornell University contributes in **Exceptional Citizens: Religion, Genocide, and Land in the United States and Israel/Palestine** a compelling comparative study of the current and historical situation of American Indians [United States] and Palestinians [Israel]. Noting that the Palestinian experience in relation to Israel stands on "The historical precedent *** backed by the US and Western nation-states *** while the colonizing powers make international law, they also exempt themselves from it in a state of exception." Cheyfitz argues that the colonial histories of Israel and the United States are bound by claims of sovereignty

where the colonizing state is the power with sovereignty, and the occupied peoples are governed as Occupied Territories with local governance “subordinated” to state sovereignty. Cheyfitz points to the paradoxical “exceptionalist narrative” espoused by Israel and the United States as they exact their superior claim over Palestinians and American Indians, respectively. For Israel, Cheyfitz writes that stopping the “repetition of this exceptionalist narrative” should result in Palestinians and Jews living equally in a single state. For the United States renouncing the exceptionalist narrative must mean the recognition of full sovereignty of Fourth World nations.

In the Book Review, **Bertha Miller** considers the works of **Leslie E. Korn**, Clinical Director of the Center for Traditional Medicine: **Natural Woman (2017)**, **The Good Mood Kitchen (2020)**. Miller’s contribution is presented in Spanish and English as she notes Dr. Korn’s wealth

of knowledge in the field of traditional healing arts and sciences. Miller reminds the readers that Korn’s books are not “cookbooks” in the conventional sense—“they are guides for people in search of maintaining good health and mental acuity.”

Expressing appreciation for the conversational tone of the two books, Miller praises the questioning style and story-telling narratives that draw the reader into self-care and the use of traditional herbs, medicines, and foods for health.

We are honored by the contributors’ excellence and the cutting-edged nature of the topics they explore. I thank them all.

