
LUKANKA

Lukanka is a Miskito word for “thoughts”

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In the autumn of 1985 Wilson Manyfingers, Joseph E. Fallon, Dr. Ramendu S. Dewan, and your humble Editor in Chief inaugurated the Fourth World Journal with the publication of their five articles. The articles opened Fourth World Scholarship to perspectives and analysis on governance, wars, forced assimilation, genocide and hopeful political independence. Authors embedded in these articles rich “inside-out” analysis not commonly published anywhere in the world. The tradition for specific, targeted scholarship from Fourth World peoples was begun.

Typically, such articles and analysis rarely saw the light of day much less did they become available for inspection and critical review by inquiring scholars, political leaders, activists and grassroots people. The Fourth World Journal has continued this tradition publishing more than eighty-eight insightful, information filled essays, investigative pieces, and peer reviewed research articles, and with this issue, what has been 17 volumes. The Fourth World Journal has published authors from all six continents reporting or examining the cultural, historical, social, economic, and political life of Fourth World nations. Some FW nations are widely known



RUDOLPH C. RYSER
Editor in Chief
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A handwritten signature of Rudolph C. Rysler in black ink, written in a cursive style.

by scholars and the reading public while many about which FWJ has published articles are not so well known. But, what is shared between the authors, subject matter and perspective is an abiding commitment to understanding and appreciation for the differing knowledge systems and customs as applied to the social, economic, political and cultural realities of Fourth World peoples.

The challenges that more than 5,000 Fourth World nations meet are too often overshadowed by conventional scholarly journals—masked by discussions and disciplines largely founded in 19th century Europe (such as psychology, allopathic medicine, history, economics, politics and diplomacy, commerce, and various sciences). When FWJ entered the publication arena, many of the conventional scholars criticized the content and conclusions of many of our authors since they were not presenting their analysis in conformity with “conventional wisdom.” Indeed, many of our authors came to FWJ seeking publication since academic and other commercial journals were unwilling to publish their work. One of our authors complained that conventional journal editors rejected his article since the piece revealed a cover-up committed by academics having to do with the Philippine government staging “cave dwelling”

peoples in the jungle. Conventional scholars at various universities in the 1970s (it was revealed by our author) built their academic career on the basis of this counterfeit discovery of a Paleolithic people. Our author's investigation and analysis proved quite accurate, but still those who had prospered on the basis of this "discovery," continued to prosper due to institutional momentum and their long time employment by the various institutions.

Students and faculty at more than 300 universities and colleges around the world and community leaders, grassroots people, political leaders, and activists now read FWJ setting the pace for 21st century scholarship. Of that fact we are proud and pleased to know from our readers that the Fourth World analysis we offer is now part of the global and local dialogue.

I am pleased to offer to our long-time and newer readers the Fourth World Journal 17th volume, 1st issue for the Summer of 2018.

Dr. Jay (Kwash Kwash) Powell is a linguist who has for many years lived and worked with the Quileute people on the northwest coast of the United States of America. There he learned, documented and recovered the Quileute language through conversations with elders, thus granting to young members of the tribe modern access their language for use in everyday life. Recognizing that embedded in the language of Fourth World peoples is meaning and knowledge Dr. Powell has worked with tribal members to restore the ancient knowledge systems so to better understand the concepts contained there. Powell has extended his work to other nations along the Pacific Coast. His work is not only about restoring and perpetuating access to the languages, but also revealing ideas, concepts and traditional sciences lending new understanding of knowledge

for modern life. In this issue of Fourth World Journal Powell reveals concepts of law in **The Haisla Nuyem—A Description of Haisla Traditional Law**. The concepts and principles Powell reports give deeper meaning to what is meant by "law" in the Haisla society of British Columbia. Dr. Powell writes with grace and precision rendering Haisla Nuyem knowable and appreciated.

In **Umax Jakañataki – Water is Life** Center for World Indigenous Studies Associate Scholar, **Dr. Amy Eisenberg** is joined by co-authors **Richard Antonio Fernandez Chavez (Coordinadora Aymara de Defensa de los Recursos Naturales Arica y Parinacota)** and photographer **John Amato, RN** in a detailed description and analysis of the high desert irrigation and pastoralism strategies of the Aymara Marka Nation of Chile for long-term sustainability contrasted with the Chilean Government short-term, imposed mining, water pollution and other development strategies. Dr. Eisenberg and her co-authors provide a clear and objective discussion of the challenges the Aymara Marka Nation must meet to prevent their destruction and the breakdown of the ecosystem. Admittedly, the analysis points to the self-interested desire by the Aymara to prevent destruction of their ancestral lands in large measure due to their economic, spiritual and social attachment and dependence on the land and the water. Since the state of Chile has existed since only 200 years (Independence 1818), it is apparent that it has not existed long enough to fully appreciate the greater depth of Aymara knowledge and their analysis of sustainable management to support life in the region.

In her successful work promoting elementary school student literacy in the Yup'ik language, Ms. Freda Dan authors **How to Re-Invigorate Your Language in Five Easy Steps**. A Yup'ik herself,

Ms. Dan created and organized a Yup'ik Spelling Bee for Beginners. She has moved Yup'ik youngsters into participating in a "statewide" contest in the United States' Alaska. She describes the process and the involve fun promoted in the "game" that actually encourages spelling, orthography, pronunciation and definition" in reverse. Ms. Dan's lively and enjoyable description of her "language process" provides a wonderful picture of how this process works.

The Karuk (Chum-ne or in English "upstream people") have lived on the Klamath River in the northwestern part of the United States state of California for thousands of years. While the Chum-ne have made accommodations to early settlers and later settlements, they remain quite traditional in their commitment to their origin stories and foods and medicines in the land. **Ms. Laura Hurwitz and Mr. Shawn Bourque** co-author this bluntly titled essay **Killing the Settler to Save the Human: The Untidy Work of Unsettling the Klamath River Thus Far**. The authors are co-founders of a group of "settlers" making up the *Unsettling Klamath River*, a group of people intentionally working to "unsettle" the area of ancestral Chum-ne lands in which they find themselves. Colonialism is the theme of this piece, but instead of pressing for colonial control, the authors and their colleagues are working to accomplish the opposite. "Invasion is a system and not an event" the authors quote Wolfe (1999) as having written. Now, they have decided to acknowledge their own hypocrisies, "challenging the settler code of silence." This is a striking piece of narrative that demonstrates how "self-awareness" can become a motivating force for correcting ignorance and the commissions of ancestral wrongs.

Center for World Indigenous Studies **Clinical Director Dr. Leslie E. Korn**, and **Policy Director Dina Gilio-Whitaker** join me in publishing

the first findings from the **CWIS Model Legislation Study: Government's Policies for Medicinal/Pharmacologic Uses of wildlife for the benefit of small communities** sponsored by the California Community Foundation's Elina Vesara Ostern Fund. The researchers have co-authored the first findings entitled **Regulating Access to Customary Fourth World foods & medicines: Culture, Health and Governance**. The authors base the study on Fourth World Theory and examine the foundations of "customary laws," biodiversity and Fourth World regulation, plant-based and animal-based foods and medicines, hazards confronting Fourth World nations' food and medicine systems, sample the customary law, and compare to constitutional and treaty provisions, statutes enacted by a random sample of Fourth World governments and their cross jurisdictional engagement. All of this is then related to a sample review of 109 international states and their statutory regulation of traditional foods and medicines. Finally, the authors examine existing international instruments such as the UN Declaration on the Rights of Indigenous Peoples, UN Conference on Environment and Development, the Convention on Biological Diversity to assess international commitments and the forms of regulation. The authors argue that cultural and governing leaders "can and must initiate regulatory rules, laws and practices they enforce based in their customary law".

As a faithful reader of the Fourth World Journal, we look to you for your comments, suggestions and responses to these important contributions to Fourth World Scholarly literature.▪

