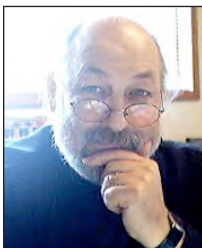


Lukanka

Lukanka is a Miskito word for “thoughts”



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Fourth World Journal



Fourth World scientific scholarship has entered into a new and exciting phase. No longer merely local knowledge (though it can be), and no longer considered primitive and backward as so often described by the learned exponents of the Enlightenment scholars, the world has in the last two decades begun to explore our material and immaterial worlds with eyes much wider open. Fourth World sciences are the focus of scholarly inquiry and narrative at institutions in more localities around the world. Institutions such as the University of KwaZulu Natal, Xinjiang University in China, the University of South Africa and University of Syracuse in New York, USA, the American Indigenous Research Association at the Salish Kootenai College, the National Centre for Indigenous Studies at the Australian National University, the Center for Comparative Native and Indigenous Studies at Johannes Gutenberg Universität-Mainz, Germany are actively engaged in generating new Fourth World scholarship.

There is also a growing number of non-governmental research institutes such as Indigenous People’s International Centre for Policy Research and Education in Baguio City, Philippines, International Work Group on Indigenous Affairs in Copenhagen, Denmark, Community Research and Development in Tanzania and the Center for World Indigenous Studies in Olympia, USA that support and produce original Fourth World scientific scholarship through research and education. The collective human capacity for understanding and explaining our world and our place in the world is enormously enhanced by virtue of this more concentrated focus on understanding Fourth World sciences—the knowledge systems embedded in Fourth World societies that are the basis for the world’s bedrock nations’ cultures. What conventional academics and governmental bodies loosely refer to as “indigenous knowledge” is clearly far more complex than the pronouncement of a single knowledge system suggests. What we have begun to understand as a result of growing Fourth World scholarship is how diverse are the knowledge systems that describe and apply concepts, methods, and theories originating in the Fourth World.

In this Issue of the *Fourth World Journal* we benefit from explanations, descriptions, and applications of Fourth World scholarship in evolving law and ecocide, an elaboration of an alternative view of the sociology of colonialism; the intersection of community health and “indigenous media;” the evolving character of Fourth World participation in international dialogue through autonomous self-government as a strategy for securing land and culture; and the application

of Fourth World knowledge to sustainability. In this issue alone we cross the spectrum of law development, research, political change, and ecological sustainability. Consider our authors for this issue of FWJ:

Deniz Tekayak is a doctoral candidate of the University of Burgundy's Faculty of Law and Political Science concentrating in the area of international environmental law and policy. She writes a compelling argument in *Protecting Earth Rights and the Rights of Indigenous Peoples: Towards an International Crime of Ecocide* about human caused or produced global climate change resulting from intensive and unsustainable human exploitation of natural resources for human consumption. She argues that an international law of ecocide movement coincides with "indigenous" climate and environmental movements, and proposes an alliance between the two movements would strengthen the possibility that an enforceable law could come into existence.

Yvonne P. Sherwood is from the Yakama Nation, a researcher at the Center for World Indigenous Studies, and a doctoral candidate in the Department of Sociology at the University of California, Santa Cruz. Ms. Sherwood draws on several sources of Fourth World Theory to contribute to a further elaboration of Fourth World Theory that "introduces the sociology of colonialism to a retelling of the stories that are beyond the state and closer to the arrangements of lands, peoples, and species-other in her essay, *Toward, With, and From a Fourth World*. She makes a strong case for understanding the Fourth World employing the discipline of sociology and thereby alters the discipline as well.

Community health and the role of indigenous peoples' public information media are the

focus of **Courtney J. Parker's** essay *Colonialism is Bad for your Health ... but Indigenous Media Can Help*. She is a doctoral candidate at the University of Georgia concentrating in Health Promotion and Behavior, College of Public Health with research interest in participatory research in indigenous communities, and indigenous community media. In her article Ms. Parker undertakes an extensive literature review of 42 articles that emphasize indigenous peoples' health, participatory research and indigenous public media. She concludes, in part, that indigenous communities "must be guaranteed an equal share" and perhaps ownership of the research process from conception to evaluation. Parker's analysis may go some distance convincing indigenous media to take a more clearly defined role in community health.

Asserting that there "are no fully self-governing Fourth World nations inside the boundaries of the United States" **Rudolph C. Rysler, Ph.D.**, Chair of the Center for World Indigenous Studies Board of Directors calls for self-directed assertions of self-government and autonomy using the international arena as the theatre for achieving control over Fourth World lands and culture. In *Evolving an International Fourth World Strategy for Land and Culture* Dr. Rysler retraces recent history (1940s to the present) of Fourth World initiatives in the international space as well as the accelerating initiatives of international institutions to codify the rights of indigenous peoples and include their nations in international law making and dialogue. Seeing the United States of America as a dominant player in the international space, Dr. Rysler notes how the US government can undercut the interests of Fourth World nations the world over serving its political and strategic needs unless American Indian governments begin to take the initiative to counterbalance that influence in the arena

of “international indigenous rights.”

Susan McCleary is a doctoral researcher at Scotland’s University of Edinburgh School of Geoscience. In her detailed essay *An Introduction and Long-Term Viability of Community Sustainable Agriculture Projects within Marginalized Communities* Ms. McCleary applies multidisciplinary theory and methods to reveal the complexities of applied Salish traditional knowledge in the management of small-scale agriculture in the Pacific Northwest of the United States and Southwest Canada. Her article illustrates a demonstrated example of blended Fourth World science and conventional science focused on food sovereignty and food security.

Elise Krohn, Fellow for Ethnobotany and Nutrition at the Center for World Indigenous Studies reviews *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of the Plants* by Robin Wall Kimmerer. Dr. Kimmerer is the Distinguished Teaching Professor and Director of the Center for Native Peoples and the Environment at the SUNY College of Environmental Science and Forestry in Syracuse, New York, USA. Ms. Krohn describes how Krimmer’s book reflects “the wisdom of both indigenous and scientific knowledge for

our shared goals of sustainability.”

The significance of growing Fourth World scholarship in research, commentaries, and education cannot be underestimated. As our authors illustrate, the Fourth World has a great deal to say about the concrete realities, perplexing challenges, and the sublime for the benefit of Fourth World peoples and humanity generally. There are no greater challenges than climate change, finding comity between peoples of different cultures to eliminate violence and depredations, clearly defining communications to enhance community health, and securing environmental sustainability. That the Fourth World has much to contribute in the local, regional, and global dialogues is without question a powerful reality. We in the Fourth World have a duty to elaborate our understanding of knowledge systems and offer methods for applying that knowledge. The rest of the world committed to the conventional “cause and effect” knowledge system of Descartes has a duty to expand its vision to enhance its utility. Fourth World knowledge holders and scholars as well as conventional scholars must now reach out to each other to form a blended approach filling the gap between approaches to ensure effective sharing of knowledge and solutions for the benefit of humanity.