

LUKANKA

(Lukanka is a Miskito word for “thoughts”)



Rudolph C. Rýser
Editor in Chief
Fourth World Journal

The Fourth World Journal is devoted to advancing the application of traditional knowledge to understanding and promoting constructive and peaceful relations between peoples; and to the examination and explanation of solutions to challenges that rankle the human condition. Each year our publication demonstrates growing improvement and expansion of indigenous sciences and their beneficial uses helping us understand better approaches to solving difficult predicaments experienced by indigenous peoples the world over as well as challenges faced by metropolitan populations.

It is essential that we all understand our world and interact with all its parts with greater ease and success. To do so, requires that we draw on the best knowledge, the best scientific tools and the most

effective application of both.

There are certain aspects of knowledge and scientific tools whether produced by the experiences of indigenous peoples or metropolitan peoples that stand as universal. These seem to be hardwired into all human being. Yet, there are other knowledge systems that are unique to groups of people and even localities largely defined by human relationships to each other and to the land and the cosmos. Those unique knowledge systems can explore the mundane as well as the sublime and help explain suitable truths about living in a specific locality.

When more closely examined, it is sometimes the case that the unique knowledge systems of indigenous peoples may have wider applications—utility in other places—by other indigenous peoples and metropolitan societies.

Considered without bias, indigenous scientific knowledge from different localities may indeed prove to be beneficial for the security, health, happiness and/or spiritual growth of other peoples. It is also true that some scientific knowledge is really beneficial in the locality of its origin. In either case, it is a valuable to gain access to traditional knowledge and indigenous sciences and add them to the global body of knowledge and systems of thought.

The United Nations Framework Convention on Climate Change Secretariat invited the Center for World Indigenous Studies (and therefore this Journal as well) to join in partnership with the Nairobi Work Program. CWIS has agreed to contribute to the growing dialog aimed at identifying sciences and suitable knowledge to uncover strategies for climate change adaptation and mitigation. We are quite frankly pleased to join in this effort to promote traditional knowledge and indigenous sciences as a part of this critical effort.

The Center for World Indigenous Studies, as a part of its efforts to address food security, climate refugees, land tenure policies and implementation of relevant parts of the UN Declaration on the Rights of Indigenous Peoples recognizes the importance of the Nairobi Work Plan. CWIS research and policy development outcomes in these and related fields are being documented and will be reported to the UNFCCC-Nairobi Work Program and shared with indigenous peoples, NWP partners as well as states' government parties, international non-governmental organizations, non-governmental organizations, research institutes and the in-country private sector.

The Nairobi Work Program focuses on adaptation, assessment methodologies, and the range of vulnerabilities appropriate to local, regional and international environments.

The Center is uniquely positioned due to our emphasis on indigenous peoples to contribute to this process in ways that can directly benefit indigenous peoples as well as promote constructive and cooperative efforts to advance adaptation policies and practices with states' governments.

Our emphasis in the partnership is on the application of traditional systems and traditional knowledge as effective approaches to climate change mitigation and adaptation. We have called for the application of traditional knowledge to constructive responses to climate change. We have emphasized the importance of identifying the mechanisms of traditional knowledge that result in effective adaptation at the level of indigenous communities. These may include governance, health, social organization, economics and cultural standards for customary regulation.

In this issue of the Fourth World Journal we benefit from the considerable efforts of contributors

concerned with indigenous research, comparisons of state treatment of indigenous peoples, story telling, and recent accomplishments by indigenous peoples in the diplomatic arena.

Central to this issue of FWJ, as always, is the systematic understanding of indigenous peoples' perspectives, application of traditional knowledge and achievements in the reduction of conflict between indigenous peoples and states' government that compete for land and resources as well as political influence in relations between nations and states.

Louis Botha, Lecturer at the Department of Education and International Studies at Oslo University College in *Brief excursions into reflexive writing as a method: Indigenous Research* writes in this **Peer Reviewed** essay with passion and clarity about his experiences collaborating with indigenous peoples in research considering the possibilities that can come from "reflexive ethnographic" writing. His essay is both revealing of research methods and of the relationship between an indigenous epistemology and that of a social scientist studied in western European epistemology.

Patricia Spence is an educator, counselor and practitioner of depth psychology from Manitoba, Canada fascinated by the "story" and it's affects on the quality of human happiness. In *The Land, the Storyteller and the Great Cauldron of Making Meaning* reveal the knowledge of "story" learned among Cree in Ontario and Manitoba revealing the intricacies of the storyteller's mind.

Wilson Manyfingers, a Cree from near the southeastern part of Hudson Bay, Canada offers an exciting proposal for the convening of an international conference in 2014 entitled, *Toward the*

Coexistence of Nations and States: A Congress of Nations and States on the heels of a United Nations General Assembly vote in favor of a Bolivia government resolution calling for the UN to sponsor an International Conference on Indigenous Peoples in 2014. We welcome Mr. Manfingers back to the Fourth World Journal's pages after a long hiatus.

Dr. Kanchan Sarker of the Irving K. Barber School of Arts and Sciences, University of British Columbia offers in his essay *Indigenous Peoples in India and Canada: Issues in Inclusion* a tightly woven analysis of indigenous peoples and their relations with each of the governments of Canada and India. His comparative analysis is both telling and informative, offering the potentiality for rapprochement between indigenous peoples' governing institutions and states' governments.

In **Rudolph C. Rýser's** *Comments and Recommendations on the United States Review of the UN Declaration on the Rights of Indigenous Peoples* (UNDRIP) I offer in this issue an insight into the debate on UNDRIP describing some of the key issues affecting or perhaps influencing the US government's policy regarding the UN Declaration. Noting that the US government switched its vote in the UN General Assembly from opposition to support for UNDRIP I update the original submission to the US Department of State with an epilog discussing the actual meaning of US "support."

Though originally published in 1993, Associate Scholar and Contributing Editor **Jay Taber** writes in this issue's **Book Review** a brief but important review of *Brotherhood to Nationhood* by Peter McFarlane. Taber's review describes the McFarlane's story of Chief George Manuel's rise from leader of the National Indian Brotherhood to a

global leader who was nominated for the Nobel Peace Prize.

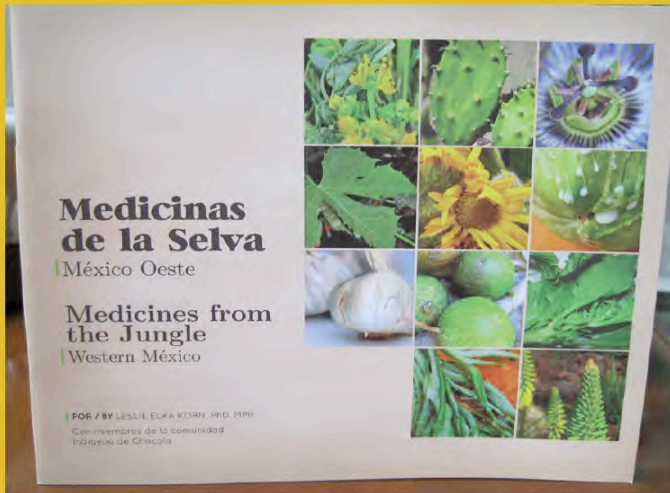
We are grateful to our loyal supporters and readers for continuing to stimulate us and encourage us as we publish yet another issue of the Fourth World Journal.

Editor in Chief

A handwritten signature in black ink, appearing to read "Rudolph C. Riser". The signature is stylized with large, sweeping loops and a prominent underline.

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Antonia Lavender
Directora de Comercialización, Oficina de Convenciones y Visitantes de Puerto Vallarta, A.C.

Leslie Korn shares her experience and the heritage and culture of the indigenous community of Chacala in her book, *Medicines of the Jungle*. The original edition of the book, published in Spring 2001 has been edited and redesigned with new photos, recipes and insights from Dr. Korn. The book is the result of a community project to preserve traditional healing practices with community healers, elders, and young people in a comunidad in western México.

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