
LUKANKA

Lukanka is a Miskito word for “thoughts”

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Forty years ago in the Spring of 1979 during a session of the Conference of Tribal Governments in Tumwater, Washington, USA Muckleshoot Tribal Chairman Clifford Keline turned to his colleagues and said, “we need to share information more between our governments—our successes and failures in social, economic and cultural developments to benefit each “nation”, he said. Gaining agreement from tribal officials such as Quinault’s President Joe DeLaCruz, Squaxin Island Tribal Chairman Calvin Peters, Yakama Nation Councilman Russell Jim, Colville Councilwoman Lucy Covington, Lummi Chairman Sam Cagey and representatives from Nooksack, Jamestown Sklallam, Suquamish, Snohomish, Tulalip, Samish, and Puyallup to name more present, Chairman Keline declared it was appropriate that a documentation center should be established to hold tribal economic, political, social, cultural and historical documents and records that tribal officials might go to obtain information they can use. It was thus that the Center for World Indigenous Studies was authorized and established with yours truly given the responsibility to set up the center and to collect the documents and other materials. That was the beginning of what was then called the “beer-box collection” of documents since that is



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A handwritten signature of Rudolph C. Ryser in black ink, written in a cursive style.

how the materials were delivered to be included in the Center’s archives.

The concept of “sharing” information was in the beginning, and remains to the present day, a central operating principle of the Center for World Indigenous Studies 40-years later. Sharing and giving opens the door to new knowledge and beneficial changes in the way we think and respond to the world and environment around us.

We are proud of this issue reflecting as it does, the sharing tradition of the Center’s founding. While we have roots in the “beer-box collection” our view has stretched the world over. Since Chief George Manuel asked that the Center serve as a documentary secretariat for the World Council of Indigenous Peoples, we have extended the tradition of our progenitors to the peoples in Uryghuristan, the Tuareg, Amazigh, rule of law as it relates to Fourth World peoples and Founding Board member, Dr. David Hyndman’s expose on the role of anthropology in counter insurgency and the security state (United States, United Kingdom, Canada, Australia, New Zealand) as these states seek to understand culture and cultural factors of Fourth World nations’ behavior in conflict situations. In this issue Fourth World activists, scholars and researchers open our eyes

to relevant and powerful subjects affecting the lives and cultures of Fourth World peoples and, indeed, the peoples of the world.

In this CWIS 40th Anniversary Celebration edition of the Fourth World Journal, we have the benefit of scholarly and activist works in the study areas of biocultural/biodiversity understanding of permaculture, play among the children of the Amazigh, a perspective on the rule of law in the international arena in relation to Fourth World peoples, the dimensions of standards for contemporary ethnographies as well as the horrors of cultural genocide now perpetrated on the peoples in western China. This is the benefit of these articles:

Play, or playing, is a deeply important activity in life for socializing, educational, spiritual development. **Jean-Pierre Rossie** in **“Amazigh Children’s Toys and Play Cultures”** lends depth and context for experiencing and understanding “play” as a skill development, sociocultural development and creative activity. Rossie beautifully describes how Amazigh culture is transmitted through play and playful enactments with dolls and games made and used by Amazigh children. The Amazigh story is reflective of what children do in virtually every culture and in Rossie’s telling “play” is demonstrated to be a profoundly important part of cultural life and continuity.

Anthropology and environmental sustainability researcher **Cora Moran** joins former CWIS Intern **Susan R. McCleary** to author **“Heritage Food Security in a Changing Climate.”** In this clearly written and detailed discussion of permaculture and its beneficial influence on food security for Fourth World peoples, McCleary and Moran argue that forest foods can and do provide a “substantial proportion of the caloric requirements for a community.” This article complements the widely understood fact

that Fourth World peoples occupy territories that comprise 80% of the world’s remaining biodiversity. This article bolsters the argument that Fourth World peoples’ intimate relationship to their environment is crucial to ensuring biodiversity and sustainable sources of foods in a time when global warming threatens food support systems all over the world.

Dr. Tony Benning has contributed insightful and clearly written articles for FWJ in the past and his article **“Twentieth Century Ethnographies of Coast Salish Ceremonialism: Contextualization and Critique”** is no exception. Benning undertakes a critique of documented ethnographic accounts of Coast Salish ceremony and discusses the differences and similarities between the narratives depending on the periods during which they were written. He adds to this discussion by pointing to different voicing by authors and their emphasis on self-reflection. Finally, Dr. Benning points to the shortcomings of ethnographic narratives describing Coast Salish ceremony that “lags contemporary standards of ethnographic research.” This is an intensely important analysis since much contemporary knowledge and understanding of cultural differences and content depends on advancing knowledge of the researchers about techniques and methods.

In **“China’s Crime Against Uyghurs is a form of Genocide”** researcher **Joseph E. Fallon** delivers a detailed discussion of the government of China’s deliberate cultural genocide of more than 11 million Uyghurs in Uyghuristan, a region bordering Western China, Mongolia, and Kazakhstan. Fallon’s perceptive assessment and analysis of the deliberate effort to destroy the Uyghur people in whole or in part through acts of mass detention and “reeducation,” violent community control and relocation programs is chilling for its intensity and persistence

benefitted by global inattention. Fallon discusses the history of Uyghur relations with its neighbors and the persistent violation of Uyghur human rights. China has renamed Uyghuristan as the Xinxiang Uyghur Autonomous Region that is economically, politically and strategically important to China. It is the region through which China seeks to extend gas pipelines and construct the “Belt and Road” land route from China to Europe. It is also the territory where China has conducted its nuclear detonation tests and where it stores nuclear waste—all conveniently distant from China’s populations. This is a powerfully important article.

Claudia Masoni has written a pointed analysis in **“Indigenous Peoples and the International Legal System: A Still Inaccessible Domain?”** pointing to what may be cynically referred to as the fiction of international law intending to protect indigenous peoples’ rights. Masoni explains that languages of indigenous peoples remain seriously threatened even though the international community “celebrates Indigenous Peoples’ languages.” She is impatient for the international system to implement its proclamations of support for indigenous rights and the placement of indigenous peoples at the table as participants with a voice in the international discourse. Indigenous peoples, Masoni argues, are compelled to use the international legal system in a defense way to seek justice and protection of culture, but the limitations and slow process of the legal system prevent sufficient progress to avoid the destruction of indigenous societies.

On a more hopeful plain, **R. Ramasamy and N. Kishore** offer **“A critical analysis of laws relating to “Protection of Life of Indigenous Peoples: An International Perspective.”** These authors recount the numerous international laws that can benefit Fourth World peoples, but they note

that, while such laws exist, when there is a failure to comply with provisions of those laws, there are limitations on holding perpetrators accountable for their violation of agreed laws. “Cooperation is absolutely crucial” write these authors, pointing to the needed commitment of states, international organizations and civil society.

Book Review

Finally, I have the pleasure of knowing **Dr. David Hyndman** and reviewing his latest book entitled **“The Crisis of Cultural Intelligence.”** Dr. Hyndman discusses in great detail what he refers to as the relationship between militarized anthropology, settler colonialism, indigenous peoples’ militancy and the UN Declaration on the Rights of Indigenous Peoples. In his frank and sometimes stark discussion of “anthropology” as a military tool in wars such as Vietnam, Afghanistan, and Iraq, Hyndman calls attention to the need to understand the use of anthropology, its production of cultural data and analysis in counterinsurgency, peace-building and conflict prevention operations. This is a deeply important discussion since revelations about cultural life as produced by anthropologists can and have been used to manipulate indigenous societies to the strategic interests of combatant states—in this case Canada, the United States, Australia, New Zealand and the United Kingdom.

