
LUKANKA

Lukanka is a Miskito word for “thoughts”

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As we edge into the third decade of the 21st Century, we are alarmed by the long-predicted effects of unrestrained human development on global climate, viral pandemics, and economic disparities. We note that the unrestrained development remains largely stimulated especially by countries in the northern hemisphere but not exclusively. Meanwhile the presence and actions of Fourth World nations in the world’s 206 states are becoming more visible politically and strategically.

The more than 5000 Fourth World nations large and small occupy most of the same territorial space and political space as the world’s states. Unlike minority groups that are part of a state’s recognized population, Fourth World nations have territories, and often a common language, common heritage, and history. The key word is “territory.” The fact of territorial occupation is becoming more relevant to the stability and future of all humanity as the question increasingly emerges: “Who governs and decides the future of the living Earth—the land, the flora, fauna,



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water, the air?” Since the United Nations declared rules for decolonizing “non-self-governing peoples” taking effect in 1945 and benefiting 750 million people in new states the question must be asked, “what now must be done with the 1.9 billion Fourth World remaining people located inside the boundaries of existing states?”

There are now about 67 nation-states (states formed before the United Nations that are ruled by nations or states created because of decolonization ruled by a nation

or a confederation of nations) that either govern a single nation or several nations clustered inside the boundaries of the newly formed state. The three main polities in the international arena are nations, states, and nation-states, but not all engage in decision making as equals. The complex of potential decision-makers demands that all nations, states, and nation-states recognize and respect each other equally. But such an obvious necessity is blocked from occurring when states’ governments (the truly youngest of the political entities) claim sovereignty over territories that are also occupied by Fourth World nations.

The movement of nations to equally participate in decision-making over matters affecting them and matters affecting humanity overall has grown like a slow burn for more than 100 years. The time has arrived for all people to participate as equals in decision to achieve economic equity, balanced use of biodiverse ecosystems, restrained use of water, elimination of contaminants in the soils, air, water, and environment generally and stabilization of human and political systems. Fourth World nations are acting to demonstrate their engagement and states and nation-states must now join with the world's original nations.

To advance this climate of equity and balanced decision-making the Center for World Indigenous Studies sponsored the formation of the Congress of Nations and States beginning in 1992 (www.cnsint.org). The Congress will assemble in late 2022 to vigorously debate and put into place new laws to implement nation and state commitments enshrined in international instruments since 1977. These commitments are documented in outcome documents issued from conferences and assemblies by nations and states' multilateral bodies such as the United Nations, International Labor Organization, African Union, European Union, and the Association of Southeast Asian Nations to name a few bodies.

The Fourth World Journal issue before you includes insightful essays expanding on the idea of nations and states finding and establishing political equality to truly solve human created problems facing peoples around the world.

John Caldbick is a former Seattle Post Intelligencer news staffer in his youth and

more recently a historian writing for the online HistoryLink website. His writing style and grasp of human story in *A Leader of Nations*, Joe DeLaCruz brings to us a sweeping view of the life of Quinault Nation President Joseph B. DeLaCruz. He reveals in a friendly narrative the trials and powerful influence of this Quinault leader who worked tirelessly to reshape the political environment in which Fourth World nations seek their highest aspirations. Caldbick's narrative is well sourced and thoughtfully presented calling forth DeLaCruz's understanding of the necessity for nations and states to build bridges and common respect as political equals for the good of all peoples.

In *Engaging Free, Prior and Informed Consent for Mutual Benefit* Rudolph Rýser has compiled an extensive discussion of the policy background between Fourth World nations and states' government commitments generated since 1977. While listing and discussing those commitments in the economic, environmental, culture & society, political governance, security and justice subject areas, Rýser provides a framework for actually implementing these commitments using the principle of Free, Prior and Informed Consent as affirmed in nations' policy statements and states' enshrined commitments in such instruments as the International Labor Organization Convention 169 (1989), UN Declaration on the Rights of Indigenous Peoples (1994, 2007) and the UN World Conference on Indigenous Peoples Outcome Document 2014. Noting that numerous commitments remain unrealized after decades, Rýser suggests it is time to establish protocols and actions to put into motion commitments made.

An experienced researcher and faculty member at Amity Institute of Liberal Arts (AILA), Amity University in Mumbai Maharashtra, India Dr. Dattatreya Bhandalkar explores the social, economic, and historic presence of so called “de-notified tribes of India” in his article *Spoiled Identity and Stigma: A Case of Ex-Criminal Tribes of India*. Dr. Bhandalkar’s emphasis on the tribes of India reveals a hidden secret of the Indian State. His description of tribal poverty, stigma, exclusion, and official non-recognition uncovers India’s official failure to treat the original peoples of India as human beings with territories and the unrealized power of political expression. Dr. Bhandalkar explains how the Indian government declared tribal communities as “Criminal Tribes under the act of 1871— demonstrating the powerful negative influence of the British Government’s colonial animus toward the first peoples of India. The continuation of British policies even without the Act of 1871 has not changed the continuing social exclusion, “criminal stigma,” and “spoiled identity” present to this day.

Dr. Sabina Singh writes an exploration of *Sovereignty in the Third and Fourth World: A comparative Discussion on Two Levels* that strips away narrow political science analyses revealing how colonial conceptual structures continue

to plague international discourse preventing a more realistic understanding of the political possibilities for so called Third World and Fourth World peoples that are quite distinct. Dr. Singh is an International Relations Advisor in the Congress of Nations and States (www.cnsint.org) and a former university professor teaching African Politics at the University of Victoria in British Columbia, Canada. Showing Frantz Fanon’s political analysis against Chief George Manuel’s political analysis Dr. Singh reveals the different pathways opened for international relations by understanding the differences and some similarities between Third World and Fourth World political analysis.

The Fourth World Journal is proud of the important contributions of authors who stretch their thinking to help create new conceptual and operational pathways for constructive relations between nations and states.

