THE COST OF GLOBALIZATION TO INDIGENOUS PEOPLES: THE NEED FOR DECOLONIZATION AND CONSTRUCTIVE SOCIAL WORK STRATEGIES IN TURTLE ISLAND (NORTH AMERICA)

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ABSTRACT

This chapter will demonstrate the need for decolonization of social work practice especially in indigenous communities in Turtle Island (North America) and for the positive abolition of globalization, capitalism, neo-colonialism, war, patriarchal subjugation of women, and the immediate cessation of relentless extraction of fossil fuels and minerals through mining that disfigures indigenous culture and life. There is a need to halt the serious effects of global warming and climate change, as preconditions for effective and holistic social work practice. To identify strategies for constructive social work transformation and empowerment, the chapter illuminates the historical process of colonization of indigenous peoples, especially in Turtle Island and its lingering effects that have produced cultural genocide, environmental devastation, social disintegration, familial fragmentation, and personal dysfunction.

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INTRODUCTION

The contemporary world in which we live is essentially a historical product of Western colonization. The colonializing history includes academic theory, research, production, and engagement. The discipline of social work specifically is the result of British colonialist occupation and imperialist penetration of nations of Asia, Africa, and the Caribbean in the 1930s and subsequently by the United States imperialist project after World War II. The objective of social work was addressing the supposed mental and social deficiencies of impoverished metropolitan communities and inculcating notions of "morality" in what was seen as abnormal behaviour of the oppressed classes, well documented by social work scholars (Haug, 2005; Midgley and Piachau, 2011; Loakimidis, 2011). Loakimidis correctly points out:

> "Historically, social work has been characterized by a contradiction…It has been developed as a means of care for the most vulnerable people in our societies while being used as a tool for social control, targeting the working classes and demonizing the poorest people" (Loakimidis, 2015, p.461).

Loakimidis critiques social work's claims of commitment to social justice as empty rhetoric and calls for "specific" and "tangible actions," echoing what Briskman urges, "Decolonizing social work…" that adopts strategies "…for the liberation project of Indigenous Peoples and a call to liberate social work from its modernist shackles." (Briskman, 2008, p.83).

Five centuries of colonization have entrenched economic impoverishment and social powerlessness especially for indigenous peoples, resulting in what indigenous Mohawk scholar activist Diana Hill refers to as "ethnostress." She explains:

> The disruption of our cultural belief has been occurring since the time of contact with non-Indigenous people, about 500 years. Over the years since that first meeting in the early 1980s, we have come to recognize that specific "hurting" behaviors associated with the feelings of fear and anger without our communities are examples that aboriginal people are suffering from "Ethnostress"; a loss and confusion of identity. When

> the joyful identity of a "precious child" is not affirmed, the person suffers from both mental confusion as well as physical and emotional pain; a state of being which contributes to a person's sense of powerlessness and hopelessness (Hill, 1992, p.3)

Winona LaDuke, an Indigenous Anishinaabeg activist and community leader, notes that Agnes Williams, a Seneca social worker, constructed this term while working in the Cattaraugus community and avers:

> "That's what you feel when you wake up in the morning and you are still Indian, and you still have to deal with stuff about being Indian—poverty, racism, death, the government, and strip-mining…You can't just hit the tennis courts, have lunch, and forget about it…you will still have to go home…." (LaDuke, 1999, p.91).

Loakimidis reminds us that a decolonization theory and practice in social work should be constructed so that indigenous people participate in the decolonization of their lands and cultures. Only through decolonizing social work can people become liberated and be able to exercise their humanity in a historical and contemporary dehumanizing world. Social work scholar Lena Dominelli's work amplifies the need for social workers to move beyond social charity and towards environmental and social justice, including climate change justice, so that the injustice of the wealthy elites essentially responsible for creating climate refugees among impoverished people is addressed (Dominelli, 2012). She argues for a "Green Social Work," and proposes a "holistic" theory of social work that:

> "…emphasizes the connectivities and relational nature of all the earth's constituencies…and redefines the duty to care for and about others as one that includes the duty to care for and about planet Earth…" and "…challenges models of industrialization that treat the Earth as a means to be exploited by industrialists whose prime relationship with nature aims to meet their goal of producing profits for the few while the many are pauperized in ways that uproot them from their physical environment and treat them as a means to an end…" (Dominelli, Nikku, Bun Ku, 2018, p.42).

While this may sound radical to social work theory, this chapter, however, goes further than Dominelli and demands decolonization of social work, society and the world. Further, it contends that the starting point for social work should be indigenous knowledge and peoples' ways of living.

THE PROBLEM: COLONIALISM AND ITS LINGERING EFFECTS ON INDIGENOUS PEOPLES

For indigenous peoples, the struggle to be recognized as equal and assume our place at the table of nations to protect sacred sites and lands continues. Persistent and optimistic projection toward the future is needed so that the next generations could transmit the cultures of indigenous peoples into a far-reaching span of beyond. Whether in Africa, Turtle Island (North America), Central and South America, the Caribbean, Asia and the Pacific, and Europe, especially from the S*á*mi tradition, indigenous peoples have not surrendered cultural rights in a world pervaded by the accumulation of money and materialist possessions that have come with tremendous lethal cost to Mother Earth, what the Western world calls "ecology" and "the environment."

Scientific research is clear for all to behold, with 70–90% extinction of species of what Western society calls animals, birds, insects, plants, and other forms of life, what indigenous people refer to as "relatives." Most creatures which are classified as animals are invertebrates that include insects, worms, crabs, crayfish, jellyfish, and the like. Now many of these creatures are under threat as a result of the destructive forces of globalization. Almost 54 million sharks are killed each year for fin soup, threatening these vital sea creatures with extinction. According to Rodlfo Dirzo's global index of invertebrates, a 45% decline in these creatures was noted over the past forty years (Hunziker, 2018). The leading global entomological watch organization, the International Union for Conservation of Nature, has documented that of the 3,623 earth creatures on the organization's Red List, 42% are classified as facing extinction. In the United States, two-thirds of bees have been erased. In Europe researchers have noted that bee populations have fallen by 40%. The genocide of insects and other invertebrates is particularly disturbing to indigenous peoples and cultures that revere life on Earth as sacred, because the creatures and geological formations of the natural world are essential for the effectiveness of traditional ceremonies and practices. At this

stage of the genocide of insects and other invertebrates, the threat of human extinction itself appears stronger, with Earth heating and climate instability.

Colonialism that developed from the enslavement of indigenous people in the Americas and from the African continent, has produced a globalized world in which profit maximization is paramount. In 2017, the wealthiest five billionaires in the world (down from 8 in 2016) owned more than half of what 7 billion human beings own. The wealthiest 1% currently own 47% of the world's wealth, projected to increase to 64% by 2030 (Time magazine, February 4–11, 2019, p. 82–83). The result has been catastrophic for ecology and for human beings alike, since both have been devastated beyond repair, causing familial disintegration, social disharmony, and personal dysfunction. Many people in Asia, Africa, and Latin America, still do not enjoy the rights to human existence: fresh and clean drinking water, decent toilets and sanitation, liveable housing, adequate and regular income and right to land for agriculture and housing. The lethal toll taken on women and children especially, as a result of internecine national and social conflicts, is a legacy of colonization now masquerading as globalization (Kunnie, 2015). For young people, the consequences are catastrophic: being forced to flee homes and families and then living as refugees in camps in other countries, eking out an existence with little resources, and sometimes in desperation, finding their way to crowded boats that sink in the Mediterranean or traversing the Sonoran desert. More than 3,000 people have died from heat exhaustion in the Sonora desert between Mexico and the United States since 2000. The result is torturous paths of incessant struggle to find a way to simply live. Social work in a globalized era thus has much to address with this situation of global and national familial disintegration.

Visiting with Indigenous Cree communities in 2016, this author became visibly conscious of the lethal destructive effects of tar sands oil-extraction processes. Mammoth oil corporations like Syncrude and Suncorp poison the skies with "natural gas" burning 24/7. The result is contamination of the air and probably hundreds of Indigenous people from the Mikisew Cree nation suffering from various types of cancer, with at least 47 documented cases of 51 different cancers between 1995 to 2006 (Haggett, 2009). The Athabascan River is poisoned, killing the fish and producing tumours in fish caught. Pregnant women are especially forced to reduce fish intake. The stripping of forested lands of the boreal forest has seen the loss of irreplaceable fresh water from the largest fresh water repository in the world. Four barrels of fresh water for every barrel of oil extracted is lost and wasted constantly during drilling operations. Young people

are growing increasingly depressed as they see their ancestral lands being decimated. Suicide, drug addiction and alcoholism are becoming pandemics in many indigenous communities in areas affected by tar sands drilling and mining. The Canadian government and the Environmental Ministry, however, has given the green light to energy companies to proceed with tar sands oil-extraction mining, on the grounds that the air and water quality levels are acceptable for human living (McLeod, 2013).

The disregard of the quality of life is the same for Indigenous Dinē (Navajo) people who were forced to work in the uranium mines of Arizona, New Mexico, Colorado, and Utah from 1944 through the 1980s, due to heavy rates of unemployment in the region. The production of uranium was considered key to the development of atomic weapons during the cold-war between the Soviet Union and the United States. Though most Dinē people do not generally contract cancer since the use of tobacco is often limited to sacred ceremonies, and have rates lower than the white population overall, Dinē workers in the uranium mines have had rates 29 times that within the U.S. population (Loomis, 2014). Multiple members of Dinē families whose fathers and grandfathers worked in these uranium mines, have high rates of kidney cancers, kidney tumours, and a host of respiratory illnesses. Almost a quarter of the miners have died thus far. Across the Colorado Plateau, 521 abandoned uranium mines sit locked behind walls of concrete, yet the water and vegetation around these mines have all suffered contamination and arsenic poisoning, fuelling the epidemics plaguing the indigenous communities spread on 17,2 million acres of land. This is the cultural context for much of Indigenous social work practice in North America.

FIELD AND BIBLIOGRAPHICAL RESEARCH ON ENVIRONMENTAL POLLUTION AND CULTURAL VIOLATION IN INDIAN COUNTRY

In an interview with Hathali Jones Benally, senior-level traditional Dinē healer and world champion hoop dancer, he expressed the deep pain the Dinē people have suffered since the early 1940s.[1] He lamented the fact that uranium extracted from Dinē land was used to manufacture bombs used in the war with Germany, Vietnam and Japan. His younger brother, one of the few survivors, had worked in the mine and later lost his eyesight caused by uranium dust following the death of his wife earlier. He explained that uranium mining, like all

[1] The word "Hathali" is Dinē for "healer."

mining of minerals, drains the moisture inside the Earth and is the biggest factor in the escalation of climate change (Benally, 2018).[2] We shared his sadness about many horses dying from lack of water in Dinē country today. This recalls the same widespread deaths of horses in 2003 in indigenous Shoshone country in Nevada caused by gold mining that violated the Treaty of Ruby Valley of 1863 (Taylor, 2015). Sarah Wilce, a social worker from Flagstaff, Arizona, had this comment on the uranium poisoning of the Dinē people:

> As a hospice social worker, I met many people on the Navajo Nation whose lives were being cut short because of uranium contamination. The Colorado Plateau should not continue to be a "national sacrifice area" nor should the people who live here be told our health and well-being doesn't matter. All uranium mining and milling must be stopped NOW (Wilce, 2017).

In this globalized era, rampant materialism and obsession with monetary accumulation have resulted in deep mental depression and alienation among indigenous youth, as in the San Carlos Chi Endé (Chiricahua Apache) community with whom this author has worked. Young people experience dire economic hardship, personal depression and social alienation, compelling many to turn to alcohol and drugs for relief, that in turn often intensifies familial fragmentation, intra-familial violence and conflicts with law enforcement authorities, leading to arrest and imprisonment for many. The San Carlos Chi Endé experience encapsulates the struggles of indigenous communities in Turtle Island.[3] At a traditional cultural coming-of-age female dance ceremony in 2011, a young man clearly drunk stumbled onto the dance area. After being carefully led from the dance field, I asked the young man about his family. He told me that he suffered from alcoholism and that his brother, only 35 years old, died from alcohol poisoning. Added to this social malady is the spiritual violation of Oak Flat and Apache Leap, with plans for robotic copper mining in the sacred mountains. This mining operation undermines the female coming-of-age and crown-dancer ceremonies and destabilizes tectonic plates underground that cause earthquakes.

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[2] Interview with Hathali Jones Benally, June 20, 2018.

[3] The author has worked with the Chi Ende (Chiricahua Apache) Alliance in San Carlos, Arizona, for many years), advocating for the restoration of dispossessed lands, clean-up of rivers, streams, and vegetation from the lethal effects of the spraying of Agent Orange from the 1950s, and protection of sacred sites like Oak Flat/Apache Leap/Superstition Mountain, that are being violated by copper mining companies, Freeport McMoran and Resolution Copper at the present time.

During the author's stay at Standing Rock, North Dakota in November 2016, he participated in the prayer camp as part of a global gathering of resisters to the Dakota Access oil pipeline. Many people where arrested and shocked by the violent response of the police and Dakota Access Pipeline security personnel. The Standing Rock Sioux Nation was angered that the pipeline was in clear violation of Article II of the 1868 Fort Laramie Treaty with the U.S. government that guaranteed "undisturbed use and occupation" of Indigenous lands. They passed a resolution that the "Dakota Access Pipeline poses a serious risk to the very survival of our tribe and….would destroy valuable cultural resources" (Native Knowledge 360, 2016, p.1). Notwithstanding the illegality of the pipeline, it proceeded shortly after the November 2016 elections, fully endorsed by the White House. Subsequently, five oil spills occurred in 2017 and two major ones over 2018 and 2019, leaking over 383,000 barrels of oil in November 2019 (Knowles, 2019). The net result is poisoned land and underground water surrounding Indigenous communities in the Dakotas, affecting peoples' overall health and well-being. This is the context that social workers encounter, coupled with already widespread unemployment and economic impoverishment persisting in these communities and others around the country (Indian Country Today, 2013).

The Environmental Protection Agency has been slow in ensuring that the companies that were contracted by the U.S. government to mine uranium on Indian lands, clean up the mining sites and require protective gear for miners when going underground. Over 4 million tons of uranium was extracted between 1944 -1980s. The consequence was poisoning of the pristine aquifer that served almost 15,000 Dinē people (Environmental Justice Atlas, 2017). In 1979, 97 million tons of mill process effluent and 1,100 tons of tailings contaminated the Rio Puerco River in New Mexico, (Churchill, 2002). On August 5, 2015, 3 million tons of toxic acid poisons and 1,000 tons of metals leaked into the Animus River, affecting the drinking water in the region (Elliot, 2018). The Environmental Protection Agency and the Sunnyside Gold Corporation are still locked in a dispute over who's responsible for the cleanup of the Animus River spill (Associated Press, 2018; Bunyan, 2019). This seems to be the case when indigenous peoples' lives are at stake. Similarly, most governments refuse to award reparations for historical genocide. Germany, for instance, did not award reparations for the genocide of 80% of the Indigenous Herero and 50% of the Nama peoples during its colonial occupation of Namibia in the latter part of the 1800s and into the early 20th century. Germany has awarded financial reparations to victims of the Nazi-sponsored holocaust but denied reparations

to the latter (Time Magazine, 2019). At the heart of these issues, is the obdurate refusal to recognize the value of indigenous humanity. In the Amazon, deforestation and gold mining have devastated the lives of Guarani, Achuar, Aymara, Quecha, Yanomami, Seyoke, Soyinka, Kayapo, and Yanawana, and (like indigenous peoples everywhere) are all facing continuous mining occupation violence unabated (Bodley, 2008).

Sophie McKeown, an elder from the Indigenous Moose Cree community in Canada, laid out the painful truth of colonialism at a press conference in Parliament Hill, Ontario, in June, 2017, when she rebuked a white female press reporter for not understanding the plight of disappeared indigenous women in Canada (most cases going without investigation or finding the culprits responsible) when the reporter arrogantly asked whether Prime Minister Justin Trudeau was the person to blame for the missing indigenous teenagers in Northern Ontario. Missing women is now the biggest issue facing indigenous communities in Turtle Island and regular protests have occurred around Canada and the United States, demanding action that prevents the pervasive disappearance of Indian women. McKeown responded in the indigenous Cree language, outraged at the unashamed disregard of continued loss of indigenous lives and violation of indigenous peoples' humanity, and echoing her community pain:

> We are human beings and the way you are speaking shows on respect. You are a guest here, and you don't even know how to speak to us. You don't even recognize the tone in your voice, in your delivery… Five hundred and twenty four years you've been visible, white lady. Look how your white man comes and stands for you. *Where is everybody else to come and stand up for us?*. I'm still standing up for my voice and my visibility...I'm telling you there's been 524 years of holistic genocide on Turtle Island. We are the ones that are dying, it's not you that's dying. And as far as how Justin Trudeau is doing, one of the things you need to keep in mind is that we are asking the United Nations to bring charges of crimes of genocide, of war crimes, crimes against humanity, crime of brushing delayed, because your Liberal Party was also responsible, every party and every government in power…there's been a war conflict of Indian residential schools, Sixty Scoop Indian Day Schools, Million Day School. None of your governments have clean hands. All of your governments have blood on their hands….None of you are different. You haven't changed because you haven't started your healing journey… (Global News, 2017, p.1).

The above remarks serve as a reminder that indigenous people are deeply wounded spiritually by the ongoing acts of violence and disregard of the value of indigenous life. They point to the context of indigenous living within which social work interventions are needed. But what kind of interventions?

CRITICAL ANALYSIS OF THE CONTINUED COLONIZATION OF INDIGENOUS INDIANS IN THE 21ST CENTURY: THE NEED FOR DECOLONIZATION SOCIAL WORK THEORY

Critical analysis of the continued colonization requires an understanding of the colonial history (Dunbar-Ortiz, 2014; Sale, 1991; Jaimes, 1992; Wilson, 1999). Colonization of the Americas, Africa, Asia, and the Pacific occurred because "Europe" as we know it from the 15th century, had depleted most of its natural resources essential for sustainable living and development. Most of its forests were used as fuel wood and for the manufacturing of wood products for daily use. Overfishing the coastal seas destroyed vital fishing supplies in England and in the Baltics (Sale, 1991; Kaplan, Krumhardt & Zimmerman, 2009). This exhaustion of sustainable natural resources coupled with the explosion of the European human population and dwindling animals, resulted in the European feudal and ruling oligarchies embarking on colonial invasions in pursuit of resources to support Europe's population and sustenance needs, what Eurocentric historians describe as "exploration" and "seafaring adventurers."

Colonialism has always been about looting and extraction of vital natural resources from indigenous peoples' lands and territories. The Americas symbolized this predatory process in the genocide of 100 million indigenous people. The Columbian invasion was essentially about enslaving indigenous people for forced labour in the tin, silver, and gold mines. Bolivia where indigenous president Evo Morales was overthrown in a military coup orchestrated by the United States in November 2019, is one of the largest mining extraction areas in South America (Galeano, 1997). For the colonial looters, the logic was extraction of resources essential for European industrial expansion, *the only obstacle being the indigenous people ourselves.* Hence, the policies of assimilation, discrimination, segregation, forced removals, boarding schools, incarceration, torture and violence, and assassination practiced by colonial occupiers in the Americas, Africa, Asia, and the Pacific, diverse in approach, but unanimous in its eventual effect:

genocide. More recent work by Reséndez (2016) documents the history of enslavement and forced servitude of indigenous peoples. It wasn't just indigenous Africans who were enslaved in the Americas as is so commonly held; Indians were enslaved as forced labour, for example, with most of the Natchez nation in Mississippi being shipped to the Bahamas by Europeans as enslaved people (Loewen, 1996)

The intentional elimination of the indigenous Indians in the Americans is well documented (Swanky, 2016; Gill, 2004). The colonists were determined to exterminate all the indigenous Indians regardless of who they were, *a plan that continues into the present*, because Indians sit on lands where most industrial minerals and oil and gas are located. In accounts on the spread of smallpox in North America and the indigenous uprising under Pontiac in Pennsylvania in the 1760s, two Indian representatives had asked the British to leave and give up holding stolen lands. But the British refused (Gill, 2004). Subsequently William Trent, a local trader recorded the incident on June 24, 1763: "Out of our regard for them we gave the two Blankets and an Handkerchief out of the Smallpox hospital" and "hoped it will have the desired effect" (Gill 2004, p.1). On July 7, 1763, Sir Jeffery Amherst, the commander of British forces in North America wrote: "Could it not be contrived to Send the *Smallpox* among those Disaffected Tribes of Indians? We must, on this occasion, Use Every Stratagem in our power to Reduce them" (Gill, 2004, p.1). He subsequently ordered the complete elimination of all Indians and said nobody should be taken alive.

Biological warfare has been part of historical colonial practice, recalling the intentional infecting of Black men with syphilis at the Tuskegee Institute by the U.S. Public Health Service in 1932 and deliberately withholding the antidote. Similarly so in Africa with the irruption of virus epidemics like Ebola and AIDS (Washington, 2007). *Intentional genocide* persists today because it depopulates indigenous lands with vital industrial minerals, expanding the unbridled accumulation of profits for capitalism (Bah, 2015). In 2019, a new film documenting the intentional spread of AIDS into Black communities in apartheid South Africa by members of the South African Marine Research Unit in the 1980s, substantiates this level of *intentional genocide* on the part of racist colonial systems (Telesur, 2019; Kristensen & Brugger, 2019).

This legacy of colonization and genocide of indigenous peoples is manifest in globalization capitalism that continues to lust after vital industrial minerals found in lands resided on by indigenous people (Fixico, 2013; LaDuke, 1999). This is the reason why indigenous people suffer land invasion, dispossession,

and occupation, so that "Western" economic, financial and material prosperity is assured, while Indians languish in barren "reservations" and water-starved areas. Is it any wonder Indian youth are so deeply depressed at the pain and duress from indigenous life, and that suicide for Indian youth is four or five times of the national U. S. average? The analysis of genocidal processes like colonization and globalization is key to understanding the need of decolonized social work and education.

In the 21st century, colonial globalization continues to deceptively and dubiously deploy Western technological "innovation" and "invention" to destroy indigenous knowledge and ways of knowing and being. Elder Hathali Jones Benally pointed that only 5-10% of the Dinē nation is traditional. Most Dinē are so heavily brainwashed and enslaved by capitalist technological culture, that they do not want to learn the traditional Dinē language and master the culture so that it can be preserved for future generations. This is what indigenous people refer to as "mentacide" and what this author would like to describe as "*numinocide,*" *which is the annihilation of the spirituality of a people*. Young people often turn away from traditional cultural instruction and, rather than becoming proud of their individual cultures and languages, pride themselves on mastering the programs on the internet. Ironically, applications on cellphones, the changing format of computer software and other screen-based technologies that emit blue light radiation and hasten communication, also seem to damage both the retina of the eye and the cerebral processes of the brain.

Another lethal impediment facing indigenous peoples today, especially in the U.S., is Genetically Modified Food (GMO) which causes numerous health problems, including girls and boys maturing much earlier than normal growth cycles. Social workers in the U.S. need to be concerned with the scale of nutritional deficiency, mental impairment, and overall ill-health of indigenous children. Monsanto is the world's largest GMO seed manufacturer and distributor. In the 1930's it invented the first hybrid corn seed and began manufacturing cleaning chemicals, detergents, soaps, and synthetic rubber and plastic products that were toxic. Monsanto continued to develop dioxin for use as pesticides in agriculture, followed by its 1960s partnership with Dow Chemical for the production of 2,4-D, Agent Orange, that was sprayed initially on Indigenous Chi Endē (Chiricahua Apache) lands in Arizona prior to being dumped on the people of Vietnam, resulting in 3 million people contaminated there, a half million babies born with defects, and thousands of U.S. military personnel suffering from serious side-effects. In the early 1990s, Monsanto introduced the Synthetic

Bovine Growth Hormone (rBGH), developed from a genetically modified E coli bacteria for use in cows, that the company claimed was safe for consumption by people though the evidence of this growth hormone was known to cause serious health defects (Hanzai, 2014). The sequence of this dangerous modification through growth hormones was the modification of corn, soy, and cotton and the use of millions of pounds of herbicides and pesticides in the growing of these crops, some 527 million pounds and 404 million pounds respectively from 1996–2011 (Benbrook, 2012). This information is relevant in understanding the plight of indigenous people who generally suffer from serious ill-health problems like diabetes, obesity, cancer, heart disease, asthma, and hyper-tension. The effects of this food colonization are moving many young people further away from traditions and cultures and into the clutches of alcohol and drug addiction, as well as detachment from traditional elders.

Following this foregoing analysis and description, how then do we *permanently arrest and uproot* this globalized colonization and protect Indigenous people as social work practitioners and activists? This is the first chemically based society in human history, a total rejection of the natural and spiritual ways of Mother Earth and the culture of Earth. (Shiva, 2016; Petrini, 2013). Further, how do we get to the point of *reconciliation* and *healing* in a colonial-post-colonial world that is heavily fragmented and in thorough disarray socially, ecologically, environmentally, economically, and politically? What theories and practices can one effectively utilize to understand the crisis of globalization? How can such strategies effectively contribute toward decolonization so that indigenous people are free to be who we were meant to be in the manner that our ancestors intended for us to be? How can indigenous social work play a deeper role in the decolonization processes? How does one make sense of the research with indigenous communities, reflected in this chapter in a social work framework, when all of the contemporary problems our people face, are rooted in a colonializing and now repressive globalizing culture that is responsible for destroying our sense of connection to ancestral language, culture, land, and identity? Unquestionably, social work like all academic disciplines that are products of the Euro-colonial occupation and intervention in indigenous people's lands and cultures, requires urgent rethinking and revamping of existing theories and practices. The decolonization theory of critical scholars and activists like Frantz Fanon, (the Caribbean, Africa), Albert Memmi (Africa), Vine Deloria (Turtle Island), Linda Tuhiwai Smith (Aotearoa-New Zealand), Lester Rigney (Australia), Winona LaDuke (Turtle Island), Taiaiake Alfred (Turtle Island), Maria

Yellow Horse Brave Heart (Turtle Island), Marie Battiste (Turtle Island), Marie Turuki-Pere (Aotearoa-New Zealand), Steve Biko (Africa), Ngugi wa Thiong'o (Africa), Edward Said (Palestine-Turtle Island), and Marimba Ani (Turtle Island) are keys in understanding what kinds of *strategies* are imperative to provide restoration and healing.

Alice Moore (2018) discusses the impact of ethno-stress and environmental pressures that continue to pulverize the lives of indigenous people. She proposes a model for healing and addressing the effects of personal trauma, moving from "self-seeking individualism" to "selfism" that sparks a grounded self-identity eventually reconnecting with collective identity in the community and initiating self-reflection questions on the primary causes of post-traumatic damage: the most severe effects of primary trauma, identification of personal fears, questions geared toward self-empowerment that work on minimizing effects of trauma impacts, and identification of steps that can eradicate the negative impact of trauma. Using the typology of Crazy Horse, she suggests that Crazy Horse's role was multi-dimensional: as transcendental hero where spiritual courage and love of his people moved him to transcend the limits of his physical ability; as self-creator; as warrior who maintained fitness for strength and endurance; as innovator who engaged in decisive action, not simply reflecting theoretically; and as self-healer that grounded individual wellness and health so that he was most effective in engagement with the broader community in advancing communal empowerment and transformation. Thus, indigenous ancestral knowledge and life can be instructive for people suffering from ethnostress and deep personal trauma today. Social work practitioners involved in addressing the needs of indigenous communities inevitably encounter personal and communal trauma as the result of colonization. Moore's model of warrior ethics and living embodied in Crazy Horse's life and sacrifice can do much to uproot the debilitating effects of personal trauma and environmental stress.

Indigenous scholars like Waziyatawin, Michael Yellow Bird, Leanne Betasamosake Simpson, and Michael Hart, too, are urging a decolonization of knowledge, from climate change and the environment to education, from culture and politics to social work, in ways that challenges "Western" hegemonic theoretical approaches (Waziyatawin & Yellow Bird, 2012; Simpson, 2017; Hart, 2015). Decolonization theory, while decolonizing in its thrust and purpose, is never generic; it is specifically constructed to address the particular needs of the indigenous community at a particular point in time. It is geared toward meeting specific indigenous social needs and addressing issues that occur at specific places

and times. Each situation within which indigenous people find ourselves being challenged, requires specific cultural, linguistic, and social decolonization theoretical approaches that advance the liberation and self-sustenance of the specific community concerned. In this sense, the generic association of "Western" theory as a set of principles or ideas usable in multifarious situations, is a colonial carryover and dissimilar to indigenous theories of decolonization, because the latter is contingent on the *particular* cultural and linguistic context conditioned by time and space. At the American Indian Movement West Conference in San Francisco in November 2019, Blackfoot Nation activist and educator, Theda New Breast (2019), gave a powerful presentation on 11 Blackfoot Nation decolonization principles for living as free people. She explained that these principles could be modified and used according to the language and culture of various indigenous communities:

1. Be rooted in indigenous spirituality connecting us to all forms of life on Earth, with Mother Earth and the Spirit Powers in particular places;
2. Show kindness to others that celebrates all life as sacred and assist those who need guidance or request such assistance in their life journeys;
3. Show respect for others and who they are as they are and meant to be by the Creator, Creation, and Ancestors;
4. Live with purpose in whatever you do, understanding that you have been placed on the Earth for some particular role in a particular place and time and need to do your utmost to understand and fulfil your spiritual purpose as the Creator, Creation, and Ancestors intended. For indigenous communities worldwide, initiation and puberty ceremonies are the mediums by which such purposes are determined and understood (Some, 1995);
5. Always be who you are. Never attempt or struggle to erase your identity to be someone else because others insist on or coerce you into rejecting your self-identity and community;
6. Never sell your Ancestors for anything. Always adhere to the ancestral path and honor the ancestors in you even when seemingly insurmountable obstacles compel you to do otherwise;
7. Take on tasks independently and never wait to be instructed to do so, honoring your spiritual creativity and originality while always being considerate of the broader community;
8. Be helpful in whatever way you can, an active member of society as opposed to standing or sitting around waiting for others to do what you could be doing;

9. Use your community and personal medicine to always heal others and situations provided by the Mother Earth and the Spirit Powers. For instance, the Blackfoot nation has devils club that can be used to cure all kinds of illness like unstable blood sugar, diabetes, arthritis, high or low blood pressure, coughs, pneumonia, tuberculosis, fevers, and the like. The Earth provides everything for our wellness. Always share your medicine, but never dictate the terms by which you share such healing medicine. Allow every person to use the medicine in the manner that she or he is free to do so;
10. Transfer knowledge to others with patience. When demonstrating use of technology, repeat processes several times if necessary and practically demonstrate how the particular technology should be used. Demonstrate your patience if necessary by fasting for four days if clarity on situations is needed;
11. Be aware of your surroundings and be alert always. Just as the new-born baby is aware of being in the cradle and feeding on the mother's breast milk, be aware and conscious of your environment as you live your life journey.

We need to become re-rooted in indigenous languages, cultures, and ways of understanding, being, and living free in mind, body and spirit from the colonial yoke strangling our indigenous spirits, utilizing the critical analysis and radical thoughtfulness and action of these decolonization theorists. Only then can colonizers and colonized jointly become totally liberated (Fanon, 1965, 1952; Deloria, 1995; Smith, 2012; Rigney, 2006; Alfred, 2015; Yellow Horse Brave Heart, 2000; Battiste, 2017; Turuki-Pere, 1997; Biko, 2002; Thiong'o, 1986 ; Said, 1978, 1994; Ani,1994).

THE SOLUTION: SOCIAL WORK STRATEGIES NEEDED FOR INDIGENOUS PEOPLES TO RESIST THE GENOCIDAL GLOBALIZED SYSTEM OF THE 21ST CENTURY

First, the preceding section of this chapter highlighted the lethal effects of colonization and globalization on indigenous people. Lakota social worker, Maria Yellow Horse Brave Heart, conceptualized an interventionist program called Historical Trauma and Unresolved Grief Intervention that was developed following her research with indigenous communities in the 1990s. The product of

these dialogues resulted in workshops and sessions where Lakota people shared and reviewed community history, described unresolved grief, and participated in ceremonies sacred to the Lakota, the *yuwipi* ceremony led by a traditional healer, and *oinikage,* the wiping of the tears ceremony (Yellow Horse Brave Heart, 1998). This author has spent much time working with Indigenous communities in southern Arizona in addressing issues of social and economic marginalization and personal trauma. In several cases, issues of depression and intra-and-inter-familial division and fragmentation have resulted in personal alienation and withdrawal. In acute cases, recourse to unhealthy alcohol abuse has followed, with trauma and grief issues disempowering persons in the community, especially young people. Hence, the need for the role of elders in addressing such alienation.

Social work strategies need to connect our elders and our children even as socio-economic obstacles impede these blood connections. The great-grandparents and grandparents of old were all teachers and guides to the grandchildren in the generation in which this author grew. My grandmother, who lived until 94, walked on the Earth with no shoes, and walked almost everywhere before using motorized transportation in the latter part of her life. She never got sick and was only admitted to a hospital for a hip injury after a fall in the last four years of her physical life. She never knew about pesticides and GMO food and she lived eating natural fruit and vegetables and non-growth hormones in meat. This author learned much about food and gardening from his grandmother. Everything she planted grew very well and thrived. She certainly had a *green hand* – a legacy of traditional indigenous knowledge.

The Earth provides *everything* for us: we belong to Mother Earth, land and water and all her creatures. She knows every one of us individually and she protects and takes care of us. As Indigenous Yawuru elder, Pat Mamunyjun Torres from Australia teaches, "For thousands of years we lived off the land and looked after our land. It is believed that in return our land looked after us" (Torres, 2006, p.26). Social workers need to be trained in the language of the community within which they work and reinstate and reclaim our repressed and dispossessed indigenous languages and work closely with teachers who are instructing children in the languages of their ancestors. This author witnessed precisely such with the Kwanlin Dun community in White Horse, Yukon, Canada, in August 2016, teaching little children in preschool the Kwanlin Dun, Kaska, and Hutoni

languages (Kunnie, 2016).[4] The children there understood from early childhood that English or other colonial languages is not the language of their ancestors. Instead, their ancestors were dispossessed and disempowered by being forced to teach and speak a foreign colonial language, losing the foundation of the language and its connection to the overall culture. Indigenous languages signify the cultural umbilical cord and re-roots children, youth, and adults in their ancestral cultures so that they feel a sense of confidence and joy in being indigenous. The American continental land mass does not speak English, Hathali Jones laments. One cannot pray in English because the sacred land will not hear. It thus behoves social workers to become trained in speaking the indigenous languages of the community within which they work and practice. Language is cultural and the only way to respect the culture is to painstakingly learn the language of the community. Social work practitioners will be more effective if they earn the respect and confidence of the indigenous people, first by learning the respective language well and second, by being seen as *co-workers,* rather than as external "helpers" by the community.

Social work strategies in indigenous communities need to involve the elders and the inculcation of traditional indigenous values. It was beautiful to visit a Sámi Preschool in Norway in November 2017 where I met the principal, Sissel and the children who are instructed in the Sámi language (Kunnie, 2017).[5] Social work strategies require elders in all indigenous communities, as mentors, guides, and wisdom teachers for our children and youth especially. Social work theory needs to incorporate indigenous cultural approaches, working with indigenous families to highlight and live the infinite sacredness of Mother Earth. "We Belong to the Earth, The Earth does not Belong to Us," Hathali Jones Benally constantly teaches. Our children need to be protected against the colonial-globalized capitalist ideology that demands obedience to the lie that money is *everything* and the basis of life. Our children need to be taught, mentored, and guided into understanding that Mother Earth is *all* we have to live on. Social workers should know about and understand traditional protection ceremonies and rites of passage so that they can counsel people.

Humans are an integral and essential creation *within* Nature, not above Nature, and to whom we unconditionally belong. Humans are, after all, recycled Earth dust, an African bumper stick read in 2009. Our mental, spiritual, and physical health and well-being depends on how we respect and live reciprocally

[4] Author visit to principal preschool, Kwanlin Dun Nation, White Horse, Yukon, hosted by preschool teachers from the Kwanlin Dun Nation, August 10, 2016.

[5] Visit to Sámi Preschool, Alta, Norway, November 15, 2017.

with the rest of our relatives in nature. We need to teach our young people to respect and take care of Mother Earth *Mni Wakan, Mni Wiconi,* the Lakota teaching goes, "Water is sacred, Water is life…" 70% of our bodies is water and when we harm and poison and contaminate the water anywhere, we are poisoning and destroying ourselves.

Women are especially sacred in all Indigenous cultures because of their life-giving and preserving power from the Earth and Creator. Horrifically, many women are globally disrespected and violated. Mother Earth too is being suffocated by the plundering of mining, relentless tar sands extraction, countless bombs being dropped on her, and the violence of capitalism. The words of Floyd Westermann, Indigenous Lakota musician, actor, and activist, has instructive teaching for all youth in this regard, addressed to Turtle Island, but relevant to all people everywhere:

> We were told that America will come and go. America is dying from within because we forgot the instructions of how to live on Earth. When Columbus came, that's what we call the first world war…. because along with him came everybody from Europe. In the second world war, we were only 800,000, from 60 million. We were almost exterminated. Everything is spiritual. Everything is a spirit. Everything was brought here by the Creator…some people call him God, some people call him Buddha, some people call him Allah, other names. We call him *Tunkashila*, Grandfather. We are here on Earth only a few winters. Then we go to the Spirit World. The Spirit World is more real than what most of us believe. The Spirit World is everything. Over 90 percent of our body is water. In order to stay healthy, you need to drink good water. When the European, Columbus, came here, we could drink from any river. If the Europeans had lived the Indian way when they came, we'd still be drinking out of this water, because water is sacred. The air is sacred. Our DNA is made of the same DNA as the tree. The tree breathes what we exhale. When the tree exhales, we need what the tree exhales. We have the same destiny as the tree. We are all from the Earth. When the Earth, water, the atmosphere is corrupted, it will create its own reaction. The Mother is reacting. In Hopi prophesy they say the storms and floods will become greater. To me it's not a negative thing to know that there will be great changes, it's not negative. It's evolution. When you look at it as evolution, it's time. Nothing stays the same…(Westermann, 2012, p.1).

This teaching about the sacredness of life desperately needs to be integrated into social work to empower and unify indigenous families who suffer from ethnostress and environmental duress and strangulation. The educational system generally, in most parts of the world, especially in hyper-capitalist countries, adheres to a capitalist ideology and teaches the students that education is about attaining more material things, acquiring a higher-paying job, and aspiring toward a higher materialistic standard of life. Few curricula of schools consist of teaching that Earth, water, and air are sacred. Although there are educational institutions that describe the cultivation of values of respect and the purpose of enabling students to become more well informed and responsible people of society, this mission statement is quite vacuous, because it is not rooted in a core indigenous philosophy. This leads us to the next point: the deification of high-technology and the normativeness of screen technology in the learning process.

As a second principle, social workers need to decolonize social work practices by protecting our children and young people against the hegemony of Western high-technology that involves wireless technology and revolves around some radiation emitting flat screen that has a direct impact on our eyes and seriously jeopardizes our health (El Gemayel, 2017). We know that all of these high-tech devices contain elements that are radioactive and poisonous like lithium and iridium, obtained from indigenous lands like Bolivia. Cellphones that are discarded into dumpsites turn into radioactive toxic waste sites, and each year, millions of cellphones are discarded so that people can acquire new phones made by giant transnational corporations like Microsoft, Apple, Google, Samsung, Hewlett Packard, and the like. These products and technologies are never designed to last. The corporations thus continue to keep consumers on edge with the constant changes in "ground-breaking technologies" that ensure that these consumers are permanently addicted to acquiring the latest gadgetry. For all parents, this is a life-long and very arduous struggle because young people are consistently bombarded with adverts on these new "revolutionary" high-tech products, and parents are often dismissed as "backward," "old-fashioned," and "behind the times". Echoing and living Floyd Westermann's words is the excruciating task; however, if we don't find a way to live his words, we will not survive into the future, perhaps not even make it to the end of the 21st century as Earth becomes hotter daily and water resources dry up around the world.

Third, social work needs to realize that this is a very slow and challenging journey to support the marginalized people. Patience is a cardinal principal, accompanied by perseverance and determination to do those things that make

the difference to these lives of perpetual deprivation and pain. Along with this struggle, social workers need to take the lessons of indigenous knowledge seriously: realizing and emphasizing in practice, *that our traditional ancestral ways are the only ways of living. Social workers working with and in indigenous communities need to take extra time to listen to the languages and wisdom of the elders. Listening, hearing, and keenness to understand where the community is coming from and the roles of the traditional elders are pivotal in all effective social work strategies with indigenous communities.* We are not going anywhere on these highways of progress; just emitting more greenhouse gases that are warming Mother Earth and shortening our lifespan quickly and effectively. We must return to the ways of *Mother Earth, true humanity as Tadodaho Faith Keeper Leon Shenandoah teaches* (Shenandoah, 2001)*, to the language and instructions from our ancestors; anything else will take us further away from the Spirit of Mother Earth and sink us into permanent oblivion.* Social work needs to take the time to redo its curricula and revamp and empower the strategies for family and individual intervention. (Linklater, 2014). This implies that social workers need to understand their own ancestral histories and in turn work effectively and tirelessly in reconnecting persons besieged by alcohol, drug addiction, depression, and a sense of nihilism and meaninglessness that often results in suicide or domestic violence. Indigenous social work theory must be decolonized so that the social workers break out of the tentacles of irrelevant classic Eurocentric academic social and family systems theory. What works for colonizers and middle class communities in social work practice, generally cannot and will not work for marginalized indigenous communities precisely because of the economic, personal, social, and cultural vulnerability experienced by the latter. Indigenous social work theory cannot operate in an amorphous generalized manner, but must be specifically construed *only after* immersion in social justice struggles and healing of individuals and communities. Positive theory after all, can only be conceptualized after the praxis and implementation of ideas and approaches have been employed in specific contexts, with no one-size fits all approach like drugstore tablets for ill patients.

Finally, indigenous decolonizing social work theory cannot afford to remain colonized in terms of singular and atomistic "individualism." Indigenous cultures have been collectively defined when it comes to individuality, the age-old Indigenous African aphorism existing in indigenous cultures in one shape or another: "I am because of us, we are, therefore I am." There is no room for elevated egos and self-seeking aspirations in decolonized social work theory and praxis. Indian commissioner John Oberly captured the white settler ideology

when he stated: "*The (Native American) must be imbued with the exalting egotism of American civilization so that he will say 'I' instead of 'We' and 'This is mine' instead of 'This is ours*' (Wilkins, 1997, p.78–81). This ideology and culture from settler-colonial culture must be uprooted and eradicated. Indigenous cultures teach humility and self-sacrifice, never arrogance and self-seeking pursuits, since we understand that the Creator and Creation are ultimate determinants of all individual and collective destiny, in the words of Hathali Jones Benally, "They (the Earth and the Spirits) own us!"

CONCLUSION

These are times of change that are beyond human control, because Mother Earth decides on everything, whether it rains or freezes today and tomorrow. Social work needs to reflect this philosophical underpinning to be effective transformers of oppression. As humans we need to recover our essential humanity and take care of the babies of today so that they can all save us tomorrow (Shenandoah, 2001). Social work too needs to honour the Earth always in our prayer, thinking, and living…living simply so that all creatures included who are struggling for life, water, land, family, may simply live. Globalized capitalism, after all, is destined to collapse, like life on Earth itself, as Floyd Westermann (2012) stated. Capitalism is an insatiable predatory system that is never satisfied with the quantity of the blood of the living it ingests daily; it is doomed to eternal dissolution. Let us let Earth be who She/They is/are intended to be by the Creator and Creation. Let social workers and their allies from all walks of life, walk on the Earth more than ever before….cut out driving altogether, minimize it, and stop the cutting of the precious trees everywhere. John Francis, now a world-renowned speaker and geographer, walked everywhere for 22 years when he refused to sit in motorized vehicles in response to an oil spill when two tankers collided in the San Francisco Bay in 1971 and killed so much of sea life there. He kept silent for 17 years, listening to Mother Earth, playing his guitar wherever he walked. (Francis, 2008). We need more walkers in defense of Mother Earth! May these words encounter good ears….in humbleness always, *Ukusi Thoba (humbleness in isiZulu)…qianxu (humbleness in Chinese)…Mitakuye Oyasin*...(All My Relations in *Lakota)…Migwetch (Thank you in Anishinaabeg).*

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