Introduction
Scoping the Terrain of Decolonization

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In this opening chapter, we introduce the notion of decolonizing social work and outline the structure of the book and the chapters that follow. As we saw in the Preface, recognition of the rights of Indigenous Peoples worldwide reached a new level following the UN General Assembly's adoption of the *United Nations Declaration on the Rights of Indigenous Peoples* on 13 September 2007 (United Nations General Assembly, 2008). The Declaration is a major step toward recognizing the need to improve the situation of impoverished and marginalized Indigenous Peoples throughout the world and represents a strong political statement that acknowledges their rights to self-determination, to own and control their territories and resources, and to preserve their cultures. Most importantly, it affirms that 'all doctrines, policies and practices based on or advocating superiority of Peoples or individuals on the basis of national origin or racial, religious, ethnic or cultural differences are racist, scientifically false, legally invalid, morally condemnable, and social unjust' (United Nations General Assembly, 2008: 2).

Similarly, the emergence of Indigenous social work must be seen in light of the profession's struggle to deal with many of these trends, circumstances and issues. Decolonization can be seen as a continuation of social work's advocacy on social justice and of progressive elements within the profession that challenge hegemonic forms of practice. In *Indigenous Social Work around the World*, Gray, Coates and Yellow Bird (2008) raised awareness of Indigenous social work and explored various practice and educational approaches in working with Indigenous Peoples. Given that there are a number of important themes and ideas in social work that affect Indigenous Peoples: colonialism, oppression, sovereignty, self-determination, cultural rights and the relevance of Western social work approaches, to name a few, Indigenous social work, especially at the international level, represents an important and necessary shift that is bringing new and fresh perspectives into the ambit of social work theory, research, education and practice. Increasing interest in international social work has also had a flow-on effect of enhancing the desire of the profession to develop culturally relevant practice approaches. Moreover, the number of social work education programmes that include international content in their curriculum continues to grow. These various developments can be brought together as diverse attempts to decolonize social work. Hence, following on the success of *Indigenous Social Work around the World*, this edited collection seeks to showcase further case studies of diverse

attempts to decolonize social work and further the work of those seeking to make social work relevant to a wider audience.

Various terms and concepts have been used to elucidate the terrain of Indigenous social work and related processes of indigenization and internationalization, all of which are pertinent to the project of decolonizing social work. This chapter begins by noting the tensions and difficulties in clarifying terminology relating to Indigenous Peoples given the vast diversity in the way in which different terms are used in various locations. This is an area vociferously resistant to Western social work's penchant for certainty and logic. Prior writing in social work has viewed indigenization narrowly as a process of importation – and adaptation – of Western, mainly US, models of social work into developing non-Western contexts but, beyond this limited view, lies the broader realm of a truly culturally relevant practice and scholarship (see Chapter 1).

Clarifying Terminology

We begin by clarifying that we see *Decolonizing Social Work* as essentially, though not exclusively, concerned with the rights of Indigenous Peoples and, at the outset, we wish to make some tentative points on terminology and capitalization of the interrelated terms Indigenous, Indigenous Peoples, indigenization and decolonization. These are complex and somewhat controversial topics and in no way is there an even consensus on appropriate definitions and terms. For example, according to Lotte Hughes' (2003) *No Nonsense Guide to Indigenous Peoples*, there is no unambiguous definition of Indigenous Peoples: 'The topic of Indigenous identity opens a Pandora's box of possibilities, and to try and to address them all would mean doing justice to none' (Weaver, 2001: 240). Despite this, we argue that there is always variation around definitions regarding 'identity' throughout even the 'Western European' world. It is primarily Western theorizing that would like to assume that Indigenous Peoples should be described (that is, ascribed with) uniformity. However, there is and always will be variation in the world regarding the question of 'identity'. This is the 'essentializing' that many post-colonial scholars (including the editorial team in this book) wish to avoid. Thus we want to acknowledge here that there is a 'double standard' in the sense that the diversity of labels for 'Anglos', whites, Europeans, Westerners, settlers and so on also needs to be acknowledged and unpacked.

Indigenous Peoples themselves claim the right to define who they are and reject the notion that outsiders do that for them (Smith, 1999; Weaver, 2001; Yellow Bird, 1999a, 1999b). Indigenous people have the individual and group rights to self-identify as Indigenous. Indigenous Peoples are usually referred to in the plural to reflect the global tapestry and diversity of Indigenous people. Anthropologists use the term 'indigenous' to refer to non-dominant or minority groups in particular territories. For example, Indigenous Peoples in Australia are referred to as 'aboriginal' – a word now capitalized as 'Aboriginal' to reflect the national identity

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of Australia's Indigenous Peoples in the same way that Europeans, for example, lay claim to a common heritage. In its broadest sense, Aboriginal means original inhabitants of the land; by way of contrast, 'indigenous' means born or produced naturally in a land or region or native to that region. However, the people who were there first may also call themselves First Peoples or First Nations – a term used in relation to the Indigenous Peoples of North America just as Aboriginal is used to refer to the Indigenous Peoples of Australia – Aboriginal and Torres Strait Islander Peoples, sometimes abbreviated as ATSI (Bennett, Green, Gilbert and Bessarab, 2013). Indigenous Peoples may also prefer to refer to themselves from their specific tribe or region of origin (see for example Chapters 4 and 14). It is not always easy to determine who the first peoples were given the world history of migration. Hence it may be safer to say that Indigenous Peoples arrived in a territory before nation states were formed, that is, prior to colonization, and some have chosen to resist being part of a nation state (Scott, 2009). In any way, some Indigenous Peoples, such as Native Americans, were organized into nations long before European colonists arrived, hence the term 'First Nations' who claim to be descendants from the original inhabitants of a territory or, in Australia, original owners of the land.

Hughes (2003) estimated that there were more than 7,000 Indigenous societies around the globe with an estimated world population of 300–500 million Indigenous people who self-identified as Indigenous – as descendants of the original inhabitants – and had distinct social, political and cultural identities embodied in languages, traditions, political and legal institutions distinct from those of the national society. The International Work Group for Indigenous Affairs (IWGIA) (2009) estimated the global Indigenous population to be at least 350 million, including approximately 5,000 different cultural groups. Notwithstanding these numerical differences, to distinguish this distinct identity of Indigenous Peoples, this term is hence forward capitalized in the same way that English, Asian, Indian, African and so on are capitalized whether or not English, Asian, Indian and African people live in England, Asia, India and Africa respectively.

In countries, such as Africa, where all Africans are indigenous, indigenous might be used as a lower-case word. However, when referring to a minority indigenous people in Africa, such as the San, Indigenous would be capitalized. In the same way, Indians are indigenous to India, Chinese indigenous to China and Europeans indigenous to Europe.

When the term 'indigenization' is used, it refers mainly to attempts of Africans in Africa and Asians in southeast Asia, and now more recently Chinese in China, to preserve their cultural heritage and identity in the face of outside influences (see below). The term was first used in the social work discourse in relation to Africa to denote the effects of colonization in reducing the importance of local and indigenous cultures, while promoting Western cultures and ways of life – seen as part of the modernization process (see Osei-Hwedie, 1993). In China, however, indigenization refers to attempts to develop a uniquely Chinese form of social work to ward off the effects of globalization. It is mainly from Africa and China that the

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contemporary indigenization discourse in social work stems. While first used in relation to Africa, the development of social work in China since the early 1990s has reignited the indigenization discourse in social work (see Cheung and Liu, 2004; Tsang, Yan and Shera, 2000; Tsang and Yan, 2001; Yan and Cheung, 2006; Yan and Tsang, 2008; Yang, 2005; Yuen-Tsang and Wang, 2002). Here it has taken an interesting turn due to its links with modernization (see Yan and Tsui, 2008; Yunong and Xiong, 2008). Chinese social work scholars, therefore, express some ambiguity about whether or not to embrace Western models of social work because they do not wish to be seen as 'backward' in any way. They want to modernize but not necessarily to indigenize, according to Yunong and Xiong (2008).

Indigenous people express unease with the term 'indigenization' because of its tendency to promote a blanket or generic approach to working with Indigenous people, as 'Other', and miss the fact that there are many Indigenous Peoples and cultures, all of whom are custodians of the lands in which they live. For this reason, Gray et al. (2008) described indigenization as 'an outmoded concept' though, as shown below, there are many contexts where the notion still has currency. As noted by Yellow Bird (2008: 286), for Indigenous people, indigenization is the personal and collective process of decolonizing Indigenous life and restoring true self-determination based on traditional Indigenous values (see also Porter, 2005). Hence, here, indigenization 'portrays centre-periphery relationships in more cultural-political terms' (Giulianotti and Robertson, 2009: 41). According to Friedman (1999: 391), for developed societies in particular, it registers 'an increasing fragmentation of identities, the break-up of larger identity units, the emergence of cultural politics among indigenous, regional, immigrant, and even national populations'. Indigenous people may want to reclaim their status as a distinct political and cultural grouping and, at the same time, may want the diversity of their cultures and languages acknowledged and maintained. Indigenization counters a collective identity because it emphasizes the 'local' and hence identifies cultures in terms of their unique characteristics. This is the sense in which the term is used in social work where indigenization often refers to the adaptation of Western social work theory and methods to local contexts (see for example, Barise, 2005; Gray and Coates, 2008; Shawky, 1972; Yellow Bird, 2008).

Indigenous people appear equally uncomfortable with the notion of hybridity or heterogenization as this too denies their right to retain a unique, collective cultural identity (Giulianotti and Robertson, 2009). While they prefer an essentialist approach that recognizes and acknowledges the uniqueness of their cultural and Indigenous identity and right to retain it (see Chapter 1), they will quickly assert their collective rights when threatened by settler societies and governments (United Nations General Assembly, 2008, see Preface).

Our position is that debates concerning 'authentic' Indigenous identity only serve as distractions and, moreover, this standpointism is problematic because it typically succumbs to Western discourses, such as culturalism, that reify so-called 'traditional' Indigenous 'culture'. Furthermore, the intent to carve out a separate 'Indigenous only' domain, in some ways, is contradictory to Indigenous ways

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of being and knowing that recognize the interrelationship of all things (see also Agrawal, 1995; Nakata, 2006, 2007). Furthermore, as Weaver (2001) aptly notes:

> the self-appointed 'identity police,' those who divide communities and accuse others of not being 'Indian' enough because they practice the wrong religion, have the wrong politics, use the wrong label for themselves, or do not have the right skin color, should also be an issue of concern. Some indigenous people ask, 'Are you Indian, or are you Christian?' as if these are mutually exclusive categories. I have seen caring indigenous people driven to tears at their jobs at a Native community center when they were berated for having some white ancestry. People have been publicly humiliated because someone decided that their tribal affiliations were inappropriate. This harassment and badgering is conducted by indigenous people, against indigenous people. The roots for this type of behavior probably lie deep in the accusers' own insecurities about identity and racism learned as part of the colonization process. (Weaver, 2001: 251)

'Indigenous Peoples' is a modern term used by international organizations to describe culturally and geographically dispersed groups with diverse histories but, despite often considerable cultural divergence, Indigenous Peoples share significant symmetries that have evolved from the common experiences of European colonialism. These similarities are founded in an ancestral birthright in the land, a common core of collective interests concerning the protection of human, territorial and cultural rights, and the shared experience of dispossession, discrimination, exploitation and marginalization precipitated through the colonial projects perpetrated against indigenous communities by colonial and neocolonial state administrations.

In addition to this international designation, Indigenous Peoples have been referred to in terms of several different labels: Aboriginal, Indian, native, ethnic minority, First Peoples and occasionally as the 'Fourth World' (Corntassel and Primeau, 1995; Manuel and Posluns, 1974). Indigenous Peoples is the designation used by the United Nations to recognize these, and other groups, collectively. The cultural survival of Indigenous Peoples concerns the protection and restoration of Indigenous Peoples' territories, natural resources, sacred sites, languages, beliefs, values, relationships, systems of governance, sovereignty, self-determination, human rights and intellectual property. Getting settler populations to understand and accept these rights is an important issue in cultural survival and essential role for decolonizing social work.

Indigenous Peoples reside on all of the inhabited continents of Earth – in Africa, the Americas, Asia, Europe and Oceania – and in all geographical regions: deserts, arctic and subarctic areas, islands, mountains, grasslands, woodlands, rainforests, wetlands and coastal areas. Most identify themselves according to the reciprocal relationships they hold with their physical environments and territories, along with their affiliation in an extended family, clan, band, village, tribe, confederacy or nation. There is no typical Indigenous group. Each has its own unique history,

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worldview, culture, language, dress, food, sacred and secular ceremonies, and social and political organizations. Indigenous Peoples may or may not have a stable political, economic or social relationship with mainstream society (Scott 2009).

The issue of defining which groups of peoples can and cannot be considered Indigenous has been, and in some ways continues to be, a significant challenge for international fora. Former chairperson of the United Nations Permanent Forum on Indigenous Issues, Elsa Stamatopulou (1994) described these groups as diverse populations who reside on ancestral lands, share a lineage with the original inhabitants of these lands, have distinct cultures and languages, and regard themselves as different from those who have colonized and now control their territories. While the definitions created by a range of organizations and authors have varied, sometimes significantly over the past 50 years, recently a broad consensus has formed within the international community. Four core principles have been agreed upon in defining Indigenous Peoples:

1. Indigenous Peoples generally live within, or maintain attachments to, geographically distinct territories.
2. Indigenous Peoples tend to maintain distinct social, economic, and political institutions within their territories.
3. Indigenous Peoples typically aspire to remain distinct culturally, geographically and institutionally rather than assimilate fully into national society.
4. Indigenous Peoples self-identify as Indigenous or tribal. Many Indigenous groups believe that defining who is Indigenous 'is best answered by indigenous communities themselves'. (Corntassel, 2003: 75)

Perhaps more than anything *Decolonizing Social Work* recognizes the limitations and imperialist frameworks (Midgley, 1981, 2008) inherent in Western social work that must be contested on behalf of populations that have been victimized rather than helped by these approaches. It is part of the long-standing struggle in social work against hegemonic forms of practice seen in its critical focus (see for example, structural social work (Mullaly, 2009); feminist social work (Bricker-Jenkins, Hooyman and Gottlieb (1991); anti-racist social work (Dominelli, 1997) and critical theory (see Gray and Webb, 2013; Pozzuto, Angell and Dezendorf, 2005). Decolonization continues this critical focus as it seeks locally and culturally relevant forms of scholarship, research, education and practice that create a space for open dialogue and debate for the constant – and inherent – tensions emanating from the paradoxical processes of internationalization, globalization, universalization and localization (Gray, 2005). It also seeks to strike a balance in acknowledging 'the diversity of [Indigenous] cultures, traditions, and differing, yet related, ways of seeing, knowing and doing of Indigenous People worldwide' (Ormiston, 2010: 50).

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Decolonizing Social Work requires that the profession acknowledge its complicity and ceases its participation in colonizing projects, openly condemns the past and continuing effects of colonialism, collaborates with Indigenous Peoples to engage in decolonizing activities against public and private colonizing projects, and seeks to remove the often subtle vestiges of colonization from theory and practice.

Decolonizing Social Work allows for the acknowledgement and incorporation of the strengths of Indigenous communities rather than a perpetuation of blaming-the-victim approaches compounding the adverse effects of several hundred years of colonial projects. From a strengths perspective, Indigenous Peoples' resistance to, and continued existence in spite of, colonialism demonstrates a strong will to social justice – to protect and restore Indigenous territories, natural resources, sacred sites, languages, cultures, beliefs, values, relationships, systems of governance, intellectual property and self-determination. Hence, ultimately, *Decolonizing Social Work* recognizes and credits the strengths and contributions of Indigenous knowledges, traditions and practices, and supports Indigenous Peoples' cultural survival and Indigenous rights. It means recognizing that the cultural knowledges and practices of Indigenous Peoples serve as an important counterweight to Western ways of thinking and behaving. Healthy Indigenous communities require more than struggle against and recovery from the adverse effects of colonization (see Crichlow, 2002). Decolonization supports, as Wilson (Chapter 16) points out, creating a place for the re-emergence of, and the strengths within, the unique cultural heritage of Indigenous groups. Decolonization means accepting Indigenous Peoples' lived experience as a starting point when searching for solutions to the problems and issues they face, which, in many instances, are also relevant to non-Indigenous Peoples and global problems, such as climate change, pollution, war, poverty and hunger, to name a few. It means putting people's needs, uniqueness and knowledge first and seeing all the activities in which we engage from here on in as honest attempts to discern the nature of decolonized social work.

The purpose of this book is to pave the way for contemplative review and paradigmatic shifts in social work theorizing, education, research and practice. In this way, this book intends to provide an opening for social workers to consider specific theoretical, practice, education and research issues in working with Indigenous Peoples, immigrants and refugees, and people of all cultures. To this end, the book is divided into four parts as follows:

1. Theory: Thinking about Indigenous social work.
2. Practice: From the bottom up.
3. Education: Facilitating local relevance.
4. Research: Decolonizing methodologies.

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Part I: Theory

Thinking about Social Work as a Decolonizing Profession

Part I reflects upon the effects of Western colonization on social work and the consequences for Indigenous and local peoples. It recognizes that social work has been seen to be part of colonization (Collier, 1993; Crichlow, 2002; Hodge, Limb and Cross, 2009; Margolin, 1997; Yellow Bird and Gray, 2008). Gray et al. (2008) referred to Indigenous social work as straddling two vastly different worlds, namely, the Indigenous and the Western worlds. This made it extremely difficult for social work practitioners working with Indigenous Peoples or in non-Western contexts, or even with cultures other than their own in Western contexts, to make mainstream social work practice models fit these contexts. This difficulty reflects the tension within social work concerning what constitutes professional social work practice and what can be appropriately transported to other cultures. While social work has contributed internationally and has much to offer, there is a lengthy debate in the professional literature about the problems associated with the uncritical transfer of Western social work (see for example, Gray, 2005; Gray et al., 2008). Numerous studies report that local Indigenous helpers without any formal social work training could better relate to, identify the problems of, and negotiate appropriate solutions for Indigenous communities than their 'professional' counterparts (for example, Hetherington, 2009; How Kee, 2003, 2008; Waller and Patterson, 2002). Indigenous forms of healing and helping are more likely to be compatible with Indigenous Peoples' values and worldviews because they are culturally grounded or situated within Indigenous Peoples' own cultural traditions (Hurdle, 2002; Voss, Douville, Little Soldier and Twiss, 1999). Nevertheless, professional social work remains a presence in Indigenous communities and has to find ways to overcome its historically strained relationship with Indigenous Peoples arising from their overwhelmingly negative experiences with child removal and image as agents of colonization (Baldry, Green and Thorpe, 2006; Gray and Valentine, 2005; Hudson and McKenzie, 1991; Valentine and Gray, 2006; Waterfall, 2002; Yellow Bird and Chenault, 1999).

Adding to this complexity, most social workers, including Indigenous practitioners, are educated at mainstream modern universities where programmes are delivered by Western experts in the English language (Ives, Aitken, Loft and Phillips, 2007; Sinclair, 2004). In other words, the dominant social work model of education largely socializes students into Western norms, values and ways of thinking (Gair, 2008; Hart, 2003; Lynn, 2001; Mafile'o, 2004, 2008; Weaver, 2000; Young, 2008). As a primarily Western caring science, social workers can alter their practice of social work to become more culturally grounded and locally relevant to have a positive impact on culturally diverse Indigenous and local peoples.

Hence Part I – and the book generally – attempts to find constructive ways to think about social work as a decolonizing profession, one that seeks to reconcile differences and deal with diversity by adjusting its interventions and approaches to

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reflect the needs of diverse communities beginning – in Chapter 1 – with an outline of the theoretical terrain. Mel Gray and Tiani Hetherington view indigenization, Indigenous social work and decolonization in light of the profession's struggle to deal with diversity, thus beginning this exploration of ways in which social workers might rethink their practice in light of the expressed needs and aspirations of Indigenous Peoples.

In Chapter 2, Vidya Rao examines the evolution of social work in India to highlight the way in which the profession there has been trying to decolonize its substantive theoretical content and concomitant methods. An effort is made to differentiate the idea of decolonization from indigenization by focusing on the methods required to deal with Indian social problems embedded in their cultural contexts. Like Kreitzer in Chapter 9, Rao shows social work's resistance to decolonizing practices.

In Chapter 3, John Coates examines spirituality, ecology and healing in Indigenous social work as a path to decolonizing social work. Spirituality is an important part of healing for Indigenous Peoples as they have experienced disconnection from the source of their traditional teachings through colonization and suffered spiritual disconnection due to displacement from their lands. Today, many Indigenous Peoples seek to reclaim the roots, values and ways of life that supported the development of their peoples. Since the 1990s, the topic of spirituality in social work has received growing attention, with various authors arguing for social work to incorporate spirituality as part of its knowledge and practice foundation. In contrast, the profession has been particularly slow to engage with the environmental movement. This has possibly been due, in part, to the narrow interpretation of the person-in-environment approach to be almost exclusively social. More recently, there has been a 'greening' of spirituality or connections made between ecology and spirituality in social work. This recent literature on spirituality and environmental or ecosocial work is creating a space where Indigenous voices are being heard. Indigenous social work and traditional healing begin with a spiritual sense of interconnectedness. Western social work has much to learn from these approaches in terms of expanding understanding of the person–environment relationship and the world around us. This chapter reviews the nature and emergence of holistic and inclusive ecospiritual approaches in social work that offer hope for the profession to be more effective in its pursuit of social justice and healing.

In Chapter 4, Jos Baltra-Ulloa examines why decolonized social work is more than cross-culturalism arguing that, despite the increasing literature on cross-cultural social work practice, the meaning of *crossing culture* remains elusive. As a mainstream social work model, cross-cultural practice is often discussed in the discourse relating to ethnic minorities and Indigenous cultures. However, cross-cultural perspectives are problematic to the extent that they are constructed from within the dominant culture. For the most part, cross-cultural approaches have been designed, developed, tested and promoted by Western practitioners as ways of helping the cultural other. There has been a lack of realization, however, that

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helping is in the eye of the one helped – the recipient of help must feel helped. A culturally relevant helping encounter for Indigenous people would be devoid of rigid formulae and discern a meaningful relationship between local cultural values and universal social work principles and standards. It requires a commitment to genuine connection and an ongoing process of interaction, wherein the helpee determines what works and what does not. This chapter offers a critique of cross-cultural social work, outlines its limitations in dealing with Indigenous Peoples, and suggests an approach that allows the worker and client to focus on learning about one another rather than the worker merely searching for culturally competent models.

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Part II: Practice

From the Bottom up

Cross-cultural and cultural awareness training is often promoted in social work as a way to learn about 'other' cultures and increase the cultural competence of practitioners (Atkinson, Morten and Sue, 1989; Devore and Schlesinger, 1987; Green, 1982; Harper-Dorton and Lantz, 2007; Lum, 1999; Weaver, 2004). A well-established principle of cross-cultural practice is that language provides a window into another culture since it embodies the way a society thinks: 'Through learning and speaking a particular language, an individual absorbs the collective thought processes of a people' (Little Bear, 2000: 78). One learns best or most effectively about other cultures by spending time in and learning from community members through grassroots engagement. Thus Indigenous social work is not about cultural awareness, cultural sensitivity, cultural competence or cross-cultural practice: it is about community connection (see Blackstock, 2003; Hetherington, 2009; Nimmagadda and Martell, 2008; Thibodeau and Peigan, 2007). It is this way of relating – rather than a way of practice – that we seek to articulate in this second volume.

In Chapter 5, Lourdes de Urrutia Barroso and David Strug examine community-based social work in Cuba. They trace the development of a unique local approach that arose in response to social change in the 1990s when Cuba's economic crisis, emerging social problems and the need for social workers for community practice all shaped this community-oriented approach. The Cuban social work programme, which integrates social work practice skills with political sociology and political economy, is a strong model for social work training in other developing countries to address social problems related to national economic difficulties. Although this approach directly contrasts with the individually oriented models of other Western contexts, this chapter argues that social workers in Cuba and other countries have much to learn from one another, despite the differences that exist between them.

In Chapter 6, Flavio Franciso Marsiglia discusses social work practice with Mexican-Americans where social workers, in order to become culturally grounded

practitioners, incorporate Indigenous ways of helping that may not match concepts learned in mainstream social work education. Lessons from social work practice with Mexican-Americans suggest that social workers need to act as cultural mediators, and in order to be able to mediate effectively between these two cultures (or worlds), they must be familiar with both cultures and, ideally, fluent in both languages. Social work practitioners' backgrounds and professional experience may not be sufficient to reconcile contradictions or gaps in their practice. If they cannot interpret or understand cultural value conflicts, practitioners would do well to seek the assistance of cultural experts already located in the community. By becoming familiar with community-based natural helping networks and belief systems, the social work profession may develop increased effectiveness at mediating between communal or family-oriented types of helping and the more individualistic types of interventions used by many of the agencies for which they work.

In Chapter 7, Noreen Mokuau and Peter Mataira examine the trajectory of historic trauma for Native Hawaiians and Māori, and explore the position that they are building on cultural strengths and resiliency to rise from the trauma despite continuing challenges and disparities. Factors indicative of historical trauma, such as physical, cultural, economic, sociopolitical and psychological dimensions, are also framed as elements of contemporary growth and change. For too long, Native Hawaiians and Māori have been viewed as a people with many problems, and the limitation of such a view is that it negates all the progress and good work of many people, including historical leaders who have left legacies that provided some protection from debilitating historical events. In order to foster the continued 'rise' for these native populations, a role for Indigenous social work is to foster a focus on cultural strengths and resiliency. Implications for Indigenous social work with Native Hawaiians and Māori are drawn.

In Chapter 8, Sahar Al-Makhamreh and Mary Pat Sullivan examine social work in Jordan which is in its infancy and the potential for decolonized practice. Up until the twentieth century, family members and highly respected tribal and religious leaders acted as counsellors, healers and advisers in times of crisis or personal need. During the twentieth century, however, the country began to face serious socioeconomic challenges, including poverty, unemployment, population growth and the effects of continued political instability in the Middle East. This has paved the way for more formal 'helping' contributions such as social work to support traditional 'natural' responses to social need. An increasing number of individuals has embarked on a career in social work despite the government's reluctance to recognize the profession though the development of formal social work education has lagged behind other Middle-Eastern countries such as Egypt where social work education can be traced back to 1935 (with the adoption of a primarily US model). In Jordan, resource issues seem to represent far more than finances. Here the complex sociocultural context, including gender and religious sensitivities, shapes practice in such a way that it is difficult to separate social norms from social work practice. This chapter argues for recognition of the value of localization or authentication in shaping culturally relevant social work in Jordan.

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Part III: Education

Facilitating Local Relevance and Responsive Social Work Education in Touch with Indigenous Ways

Social work education needs to attract and retain Indigenous students and graduates. To this end, steps need to be taken to overcome and remove the social and cultural barriers that prevent Indigenous students from entering the education system, including higher education programmes like social work. The chapters in Part III comprise case studies of attempts to develop responsive social work education programmes that are in touch with Indigenous ways. All attest there is a huge bridge to be built, as, from an Indigenous perspective, due to education and labelling, Westerners are seen as lacking in understanding of, and therefore judgmental towards, Indigenous cultures (Nakata, 2006, 2007). This has resulted in resistance to outside intervention or the foreign imposition of mainstream social work education and its individualistic helping approaches. Social work education needs to acknowledge Indigenous family and community values, childrearing practices and the cooperative nature of Indigenous cultures (Limb, Hodge and Panos, 2008; Lynn, 2001; Lynn et al., 1998; Marais and Marais, 2007).

In the first chapter of Part III (Chapter 9), Linda Kreitzer examines the indigenization of social work in Africa from an historical perspective, links it to colonization and outlines persistent struggles with developing Indigenous theories and practices. This chapter highlights the progress of social work education and practice in Africa from 1971 to 1990. It provides a synopsis of the forces that have influenced and challenged the profession in its struggles to decolonize social work education and make social work practice more Africentred. Based on historical research, particularly documentary analysis of the conference proceedings of the Association of Social Work Education for Africa (ASWEA) between 1973 and 1986, it describes the dissatisfaction of African social work practitioners and academics with Western social work models and curricula, as well as the challenges to developing African-centred approaches. These conference proceedings are important historical records of the evolution of social welfare, social work education and the social work profession in Africa.

In Chapter 10, Paula Tanemura Morelli, Peter Mataira and Malina Kaulukukui examine decolonizing social work education in Hawai'i, where social workers are working to implement initiatives to promote cultural coexistence, and economic and political equality. Here a focus on indigenization is a departure from Western multiculturalism as it involves defining an identity and mission relative to the local community to which the social work profession is accountable – Pacific constituencies that subscribe to divergent life philosophies. The primacy of family and genealogy, traditional practices, the wisdom of elders, intuitive intelligence, servant leadership, a sense of place, environmental kinship and spirituality, collectivism and restorative values over retribution are critical Indigenous elements that support the sustainability of human well-being. Hawai'ian

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approaches to thinking about social issues, research, ways of knowing and practice are not bound by 'universal' theoretical and methodological strictures that define human behaviour. Thus, in Hawai'i, social workers are in the process of decolonizing mainstream narratives through indigenizing their understanding of, and response to, social problems in the Pacific. This process of discovery has led to the realization that the notion of a multicultural 'melting pot' is a discourse of cultural and political hegemony used to justify Western cultural and political penetration into new domains. In reality, multiculturalism and social equity rarely coexist. These important themes have the potential to guide social work practice in Hawai`i down a path to greater cultural relevance both locally and globally.

In Chapter 11, Samantha Wehbi critically examines international student placements in light of increasing interest in the internationalization of social work. She argues that there is a need for social work educators to provide students with opportunities to reflect on their motivation to undertake international placements to avoid practices that inadvertently reinforce oppressive North–South relations. Wehbi's experience is that students undertake international placements due to their fascination with other cultures and liking for people of another country. Further, they want to make a difference and 'give something back' for the privilege they enjoy. However, there are problems associated with these motivations, not least their potential to perpetuate cultural imperialism and voyeurism, cultural homogeneity and ethnocentrism, outmoded charity perspectives and the exoticization of other cultures. Wehbi suggests that, at the very least, some practical benchmarks are required when non-Indigenous students – and scholars or supervisors – engage in international placements or research. These are important if Western social work students and academics are to avoid charges of disingenuity, opportunism and a lack of integrity. As a bare minimum, they should have either language translation facilities or a grasp of the local language so they can access and understand first-hand sources, including policy documents and legislation; preferably supervisors should have visited and spent time in the country in question in a research fieldwork capacity; and, most importantly, they should engage and closely consult with Indigenous stakeholders and researchers in preparation for student placements.

In Chapter 12, Nicole Ives and Michael Thaweiakenrat Loft seek to build bridges with Indigenous communities through social work education. They argue that lack of familiarity between Indigenous and non-Indigenous Peoples contributes to the serious deficiency of understanding of contemporary issues facing Indigenous communities by those outside these communities and to the difficulties in moving forward in finding relevant, equitable solutions to these issues. Ives and Loft explore approaches to community engagement and connection through the medium of social work education. They describe how social work education can be used to liberate and heal ruptures to our social fabric caused by human rights violations in Indigenous communities. They challenge social work instructors to engage Indigenous communities in the process of social work learning by facilitating community connections and engaging in mutual dialogue. They provide a rationale for the importance of facilitating relationship

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building among Indigenous communities, schools of social work and their wider universities, and students in a social work educational context. These connections can help students gain experience and insight into the cultural, social, economic and health contexts of Indigenous communities from the community's perspective as well as help students foster self-reflection to integrate cultural knowledge and experiences into future practice. To this end, Ives and Loft highlight – through use of case examples – teaching approaches that: (i) challenge students to critically connect course teachings to their own cultural identity, assumptions, ways of knowing and being, and ways of practising with diverse cultural groups and communities; and (ii) underscore the commitment to the learning of both students and teachers, Indigenous and non-Indigenous.

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Part IV: Research

Decolonizing Methodologies and the Politics of Indigenous Social Work Research

As an emerging field within the discipline, Indigenous social work draws on a number of multiple, often conflicting and competing discourses, including indigenization; cross-cultural practice, culturally sensitive social work practice, cultural appropriateness, cultural competence and cultural safety; anti-oppressive, anti-discriminatory and anti-racist practice; international social work; decolonization theory; Indigenist research and Indigenous standpointism; social ecology or environmental (green or eco) social work; and spirituality in social work (see Hetherington, 2009; Gray et al., 2008). Overarching these competing positions are more fundamental ideological debates concerning Indigeneity and authenticity. Questions surrounding who has the right to speak for whom; whether there is a place for non-Indigenous social workers in Indigenous social work; and the ethics of conducting research with Indigenous communities strike at the heart of these often-times polarizing debates (Gilchrist, 1997; Paradies, 2006; Weaver, 2001).

A related consideration is that Indigenous Peoples impart knowledge through oral tradition (Baskin, 2002, 2003, 2006; Voss et al., 1999). Elders and traditional teachers are reluctant to have their teachings written down as Westerners have often exploited these in ways that were not intended by their originators. For example, Indigenous spirituality should not be confused with the New Age spirituality that permeates the social work literature (Gray, 2008; Smith, 1999). The New Age movement tends to emphasize personal transformation and healing and, in so doing, often misappropriates (or commodifies) sacred traditions, in particular those of American Indian and Aboriginal Australian Peoples (see Briskman, 2007; Weaver, 2001). There is great potential for local, Indigenous knowledge to be used politically to highlight the needs and interests of Indigenous Peoples (Agrawal, 1995) and structural barriers, such as poverty and the over-representation of Indigenous children in the child welfare system (Briskman, 2007; Weaver and

Congress, 2009). However, careful consideration regarding the safeguarding of Indigenous healing and helping practices is needed lest they be co-opted by Western agendas. In other words, great care should be taken in the dissemination of this knowledge so that it will not be generalized or romanticized by Western interests (Agrawal, 1995; Coates et al., 2006; Gray et al., 2007).

Indigenous social work involves a personal (and political) commitment to Indigenous Peoples that engages with their real-world concerns for continuing survival: the achievement of community, identity, nationalism and sovereignty. We believe that there is ample opportunity for Indigenous Nations Studies scholars to work with the social work profession to address the lack of political attention to advancing land and cultural rights and sovereignty in Indigenous social work. So what are the lessons to be learnt here for social workers who wish to, or find themselves by chance, working with Indigenous Peoples?

Professional social workers as outsiders to the community cannot compete with local helpers and their close and long-standing relationships with community members. For local helpers helping is a *way of life,* not outside of it like isolated social work interventions in response to narrowly defined needs. Thus, findings emerging in Indigenous research suggest that clients are best served when professional helpers collaborate with local helpers, validate cultural ways of framing problems and intervene in ways that complement traditional helping practices already in place within Indigenous communities (Hart, 2002; How Kee, 2003, 2008; Waller and Patterson, 2002). Social workers – as outsiders – must resist the tendency to privilege professional discourse above Indigenous ways of helping, healing and connecting (Sinclair, Hart and Bruyere, 2009; Ungar, 2004). Due to cultural incompatibilities between non-Indigenous social workers and Indigenous Peoples, the ability to work alongside Indigenous colleagues is vital. Non-Indigenous practitioners – or outsiders – have to learn from their Indigenous colleagues and co-workers, allowing them to take the lead in client interactions. Importance is thus placed on a position of not knowing for non-Indigenous social workers. In other words, while not denying that mainstream social work may have something of value, non-Indigenous social workers must challenge what have they have learnt in social work and relearn Indigenous ways from shadowing their Indigenous colleagues and being *in* the community.

Indigenous social work involves much more than simply visiting the community, doing the work and then leaving. Rather it means being a *culturally embedded practitioner* spending time in and becoming *part of the community*, learning through direct experience and sustained interaction with people in the community. Social workers have to look to grassroots people for information since there is no one who knows better than they what is needed. One has to be a presence in the community to gain trust. While social workers can learn objective facts about Indigenous history and culture, this intellectual knowledge cannot replace the subjective meanings and understandings that arise through *being in the community*, and first and foremost, listening to community members' stories. Essentially, then, there are ethical issues in Indigenous research that must

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be considered, not least questions of who owns the knowledge. How will the knowledge be used? Will it promote Indigenous Peoples' interests and political causes? It requires that the researcher takes a partisan stance that ensures positive outcomes for Indigenous Peoples. Given these concerns, participatory action research is often seen as a method of choice in which local people are engaged in community studies from problem definition through to the dissemination of research findings (Briskman, 2007; Gair, Thompson and Miles, 2005; Gilchrist, 1997; Sinclair, 2003; Young, 1999).

In Chapter 13, Anaru Eketone and Shayne Walker discuss Kaupapa Māori social work research and critically analyse Kaupapa Māori methodology, which developed as part of the broader Māori critique of Westernized notions of knowledge, culture and research. It offers a methodology conceived, developed and carried out by Māori, to benefit Māori and, as such, is a decolonizing methodology. It is localized, critical, emancipatory, transformative and empowering. It differs from other forms of research involving Māori people, such as culturally safe or culturally sensitive research in that it critiques dominant, racist, Westernized hegemonies and promotes Māori self-determination. Eketone and Walker outline the main principles of Kaupapa Māori research and demonstrate its core processes through a case study, ending with an examination of its wider implications for Indigenous research.

In Chapter 14, Jon Matsuoka, Paula Tanemura Morelli and Hamilton McCubbin examine the unique features of Indigenous and immigrant populations as a backdrop to culturally relevant research with Indigenous and immigrant communities, defined as populations endowed with Indigenous histories and cultures, and traumatic life experiences. Given their Indigenous origins and immigration experiences, Indigenous and immigrant communities present important challenges for present and future social work practice, including the profession's need to minimize its historic dependence on stereotypes and to proactively seek understanding of the historical and cultural roots of Indigenous and immigrant populations, their belief systems and values, cultural traditions and practices, and assimilation and adaptation to the host or majority culture. The profession has a compelling need to develop theories, research methodologies and intervention strategies based upon knowledge of the unique histories and cultures of Indigenous and immigrant populations, and their vulnerabilities, strengths and resilience. The social work profession has a commitment to serve these populations guided by competencies based on culturally relevant research and evidence-based practice and policies.

In Chapter 15, Michael Yellow Bird shows how the results of neuroscientific research can be applied to decolonizing social work interventions to enhance human well-being. He focuses on *neurodecolonization*, a conceptual framework, which he created, that uses mindfulness research to facilitate an examination of the ways in which the human brain is affected by the colonial situation and an exploration of mind-brain activities that change neural networks and enable individuals to overcome the myriad effects of trauma and oppression inherent in

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colonialism. Yellow Bird argues that understanding how the mind and brain are affected by colonialism is an important paradigm in decolonizing social work. While many Indigenous Peoples experience the direct, unrelenting, negative effects of colonialism, social workers who choose to confront it directly and vigorously, eschew its false privileges and promises, face secondary trauma as they encounter the tsunami of devastation it creates and realize they can do little about it. Yellow Bird maintains that neurodecolonization benefits both Indigenous Peoples and social workers and is critical to the overall enterprise of decolonization.

In the final chapter of Part IV (Chapter 16), Shawn Wilson discusses the necessity of developing and using an Indigenist research paradigm to create an Indigenous vision for the future. The chapter integrates Indigenous knowledge with wider scholarly literature and demonstrates the knowledge embedded in the cultural heritage of marginalized and disadvantaged groups (see also hooks 1990). If Indigenous social services were to progress beyond their constant reactionary crisis mode of functioning, Indigenist research would need to shift the focus away from how communities want *not* to be and instead create a vision for how communities and families want to be. Armed with this vision, Indigenist research might guide social work education and practice towards this desired future. Indigenist research works from a worldview in which knowledge is relational: Indigenous people are not *in* relationships, they *are* relationships. This is Indigenous truth and reality. Implementing this research paradigm requires Indigenist researchers to build theoretical frameworks and research methods congruent with Indigenous belief systems. Action based upon this knowledge may then lead to the gaining of wisdom. Only when wisdom flows from Indigenist knowledge-building processes can it meaningfully create the vision to guide social policy and service provision, thus completing the cycle of building social work interventions truly accountable to Indigenous communities.

In the final, concluding chapter, the editors draw together the arguments advanced regarding decolonizing social work and point to the future, continuing story of Indigenous Peoples' survival.

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