

Indigeneity as a Baseline for Climate Change Anxiety

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Keywords: indigeneity, decolonization, social justice, paradigm shift, climate change

Decolonization must be inclusive of a sustained relationship with the natural world that is a central component of Indigenous ethics and values. Indigeneity, as an ethic, consists of the 4 r's: building and maintaining respectful relationships and reciprocating and renewing those relationships (Armstrong, 2000, 2010; Brant Castellano, 2008; Kirkness & Barnhardt, 1991). These complex, nested relationships essentializes: the individual, family, community, nation, and the natural world as all being equal in importance (Armstrong, 2000, 2010; Brant Castellano, 2008). As a baseline to help create a paradigm shift in ideology, indigeneity offers a value system and red pedagogy for implementing Indigenous ethics and knowledge as a praxis for sustainable relationships (Grande, 2004). Indigeneity is within all of us (indigenous and non-indigenous) in our own value systems that are awakened when Indigenous worldviews and values are engaged among parties (Benno Glauser, 2011). "The shift of paradigms requires an expansion. Not only of our perceptions and ways of thinking, but also of our values" (Capra, 1997, p. 9). In this way, Indigenous philosophical practices provide a foundation to create a paradigm shift in sustainable environmental policy and practices.

Complimenting indigeneity is Capra's (2005) discussion of systems theory articulating the complexity of nature's deep ecology with networks of relationships to maintain balance and harmony. The characteristics of a balanced system are having: diversity of cycles to be flexible to change, a network of all living systems, nested system relationships interdependent of one another, open systems that flow and change, nonlinear systems that develop and adapt to changes, and maintaining of a dynamic balance (Capra, 2005). Systems grow and evolve and adapt to changes but always try to maintain a balance. Within a system is communication and feedback among the entities to help regulate a balance.

Indigeneity and systems theory offer hope for navigating respectful conversations on climate change and seeking alternative solutions. A process asserting Indigenous ethics and values is consensus-based decision-making offering an alternative to western practices that recognizes all perspectives involved in solving a problem (Armstrong, 2000; ICT, 2017). For example, decolonizing decision-making processes in negotiations across borders provides hope to mitigate anxiety for climate change. Cross-border relations among state-level governments, Indigenous and non-Indigenous organizations can be strategic and dynamic partnerships to foster equity based on a social consciousness prioritizing the environment. This paper explores the concept of indigeneity as a philosophical practice in its application. Next, systems theory as complimentary to indigeneity is discussed to outline how foundational elements can foster positive working relationships among Indigenous and non-Indigenous entities, and the land. Finally, indigeneity is considered as a baseline for transformative processes in cross-boundary negotiations by implementing consensus-based decision making and Indigenous protocols to foster constructive dialogue and conversations among national and global partners. The paradigm change can only be accomplished through Indigenous guidance within the praxis of indigeneity. In this transformative process, a new future is re-imagined to alleviate climate change anxiety by providing hope.

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