

SOWK 7015: Collective Trauma Knowledge Block Worksheet

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Title: Pointe Au Chien Indian Tribe, Eco-Colonialism, and the Resiliency of Culture

Summary Statement:

This lesson plan explores the impacts of eco-colonialism on the Pointe-au-Chien Indian Tribal Community, highlighting their experiences with environmental degradation and collective trauma. It emphasizes the significance of Traditional Ecological Knowledge (TEK) and cultural resilience in overcoming these challenges. Through examining historical and political ecology, the lesson aims to foster a deeper understanding of the community's struggles and strengths, promoting environmental justice and sustainable recovery ideas for clinicians and community organizers.

Step 1 - Description

Pointe-au-Chien Indian Tribal Community: A Study of Eco-Colonialism and Collective Trauma



Figure 1 The PACIT community in the past and in the present. The interconnectedness of these people and their culture to the health and wellbeing of their environment is crucial for clinicians and community organizers to understand.

Overview

The Pointe-au-Chien Indian Tribal Community (PACIT) is a small indigenous group located in lower Pointe-au-Chien, Louisiana. This community, descended from the Chitimacha, Biloxi, Acolapissa, and Atakapas Indians, consists of approximately 800 members residing in southern Terrebonne and Lafourche Parishes along Bayou Pointe-au-Chien. Despite their rich cultural heritage and deep-rooted history, PACIT faces significant challenges from climate change, environmental degradation, and socio-political marginalization, rendering them highly vulnerable to both current and future traumatic events. PACIT is a distinct French-speaking tribe that has maintained its cultural identity despite adversities such as colonization, land loss, lack of federal recognition, and economic exploitation.

Vulnerability

PACIT deserves attention due to its experiences with collective trauma events and its vulnerability to future traumatic events. This population has endured numerous collective trauma events that significantly impact their cultural practices. The most recent event was Hurricane Ida, which made landfall on August 29, 2021, causing extensive damage and displacing hundreds of community members. Previous hurricanes, like Katrina, Rita, Gustav, and Ike, have exacerbated coastal erosion and environmental degradation, threatening their cultural heritage. PACIT faces severe environmental challenges, including rapid land loss, saltwater intrusion, and reduced barrier islands, which increase flood risk and further erosion. Rising sea levels and frequent hurricanes disrupt traditional practices of fishing, farming, and trapping. Without federal recognition, the tribe struggles to access critical resources for disaster recovery and cultural preservation, further impeding their advocacy efforts.

Examples of Collective Eco-Colonialist Trauma

One profound example of collective trauma experienced by PACIT is Hurricane Ida's impact. The hurricane destroyed or heavily damaged most homes and displaced the community, with only twelve homes remaining habitable post-Ida. The nonrecognition status of the tribe hindered federal and state recovery efforts, complicating access to rebuilding resources. Despite these challenges, the community's resilience is evident as they coordinate rebuilding efforts with volunteers and state agencies.



Figure 2 The continued industrial pollution of the PACIT ecology is a moral injury to the people in this community. The environment, their place and space, is an integral member of the whole.

Another significant event is the Deepwater Horizon oil spill in 2010, which released approximately 4.9 million barrels of oil, contaminating fishing grounds and disrupting traditional fishing practices. The long-term environmental damage continues, underscoring the vulnerability of PACIT to industrial pollution and the degradation of their ancestral lands due to unchecked economic development. The spill has had a profound impact on their traditional lifestyle, emphasizing the trauma associated with the lack of agency in addressing climate change and the ongoing struggle for federal recognition.

Learning Objectives

1. **Define and Understand Eco-Colonialism:** Learners will define eco-colonialism and understand its historical roots and ongoing impacts on marginalized communities, with a specific focus on the Pointe-au-Chien Indian Tribal Community.

2. **Analyze Impacts and Resilience:** Learners will analyze the intersection of environmental degradation and cultural survival, examining how PACIT has faced and responded to collective trauma events. They will explore traditional ecological knowledge (TEK) and its role in community resilience and cultural preservation.
3. **Apply Knowledge to Advocacy:** Learners will apply their understanding of eco-colonialism and collective trauma to advocate for environmental justice and support indigenous communities. They will learn about effective strategies for promoting resilience and recovery through culturally relevant education and community-led initiatives.

By studying the experiences of PACIT, learners will gain insights into the resilience and adaptive strategies of indigenous populations and the importance of federal recognition for sustaining cultural heritage and livelihoods. This knowledge will inform more inclusive climate adaptation and disaster response policies, promoting a holistic approach to trauma recovery and environmental justice.

Conclusion

In conclusion, educating others about the Pointe-au-Chien Indian Tribal Community is crucial for highlighting the intersection of environmental justice and indigenous rights. The community's experiences with collective trauma events such as hurricanes and industrial pollution illustrate the severe impacts of eco-colonialism. Understanding their resilience strategies and the importance of traditional ecological knowledge can inform more effective and culturally sensitive approaches to disaster response and community resilience. By focusing on PACIT, we can develop a deeper appreciation for the challenges faced by marginalized communities and the significance of supporting their efforts to preserve cultural heritage and promote environmental justice.

Step 3 - Document

Understanding Eco-Colonialism and Collective Trauma in the Pointe-au-Chien Indian Tribal Community

The Pointe-au-Chien Indian Tribal Community (PACIT) represents a resilient yet profoundly challenged indigenous population located in lower Pointe-au-Chien, Louisiana. With roots tracing back to the Chitimacha, Biloxi, Acolapissa, and Atakapas Indians, this community of approximately 800 members resides along Bayou Pointe-au-Chien in southern Terrebonne and Lafourche Parishes. Despite their rich cultural heritage and enduring presence, PACIT faces significant adversities stemming from climate change, environmental degradation, and socio-political marginalization. These factors render them particularly vulnerable to both current and future traumatic events, necessitating a focused examination of their plight and the collective trauma they endure.

Eco-Colonialism and its Impact on PACIT

Eco-Colonialism is defined as the exploitation and degradation of natural environments and indigenous lands by external powers, often leading to cultural and ecological destruction (Shirell Parfait-Dardar et al., 2020). This concept is critically relevant to understanding the historical and

ongoing challenges faced by the PACIT community. Eco-colonialism has manifested through the relentless exploitation of their lands and waters by industrial interests, particularly petrochemical companies. These activities have led to significant environmental degradation, including water pollution and coastal erosion, which disrupts the community's traditional practices and threatens their cultural heritage.

One stark example of eco-colonialism's impact is the Deepwater Horizon oil spill in 2010, which released approximately 4.9 million barrels of oil, contaminating fishing grounds and disrupting the subsistence practices of PACIT. This event underscores how industrial activities, driven by external powers, devastate indigenous communities. The oil spill not only contaminated vital water sources but also exemplified the broader pattern of environmental injustice faced by PACIT, highlighting the need for comprehensive environmental protections and justice.

Traditional Ecological Knowledge (TEK) and Resilience

Traditional Ecological Knowledge (TEK) refers to indigenous and local knowledge systems encompassing sustainable management practices of natural resources (Shirell Parfait-Dardar et al., 2020). For PACIT, TEK is a cornerstone of their resilience, embodying sophisticated techniques in fishing, shrimping, and crabbing that align with the natural rhythms of the Mississippi Delta's ecosystems. These practices include rotational harvesting and the use of native plants for medicinal purposes, reflecting a deep understanding of local biodiversity and ecosystem services. TEK extends to architectural practices, where homes are constructed on stilts to mitigate flood risks, demonstrating an intimate knowledge of local climate and environmental conditions. By integrating TEK into modern environmental management, PACIT continues to sustain their livelihoods and preserve ecological balance, illustrating the critical role of indigenous knowledge in fostering resilience and environmental stewardship.

Collective Trauma and Political Ecology

Political Ecology examines the interactions between political, economic, and social factors with environmental issues and changes (Soens & Keyzer, 2022). This framework is essential for understanding the challenges faced by PACIT, as it highlights how historical and contemporary policies have shaped their current vulnerabilities. The exploitation of PACIT's lands by industrial petrochemical companies, supported by political decisions prioritizing economic interests over indigenous rights, has led to severe environmental degradation. These actions, compounded by the community's lack of federal recognition, exacerbate their collective trauma and hinder their ability to advocate for and protect their lands.

The community's experiences with collective trauma are further intensified by the ongoing effects of climate change. Frequent hurricanes, such as Hurricane Ida in 2021, have caused extensive damage and displacement, disrupting traditional practices and exacerbating their vulnerability. The community's nonrecognition status further complicates recovery efforts, limiting access to federal aid and resources necessary for rebuilding and resilience.

Historical Ecology and Human Agency

Historical Ecology studies the dynamic relationships between human societies and their environments over time (Soens & Keyzer, 2022). Integrating historical ecology into the study of PACIT's collective trauma involves acknowledging the disruptions caused by colonial and industrial activities. This perspective emphasizes the importance of cultural heritage in resilience, as PACIT's traditional knowledge is deeply rooted in their historical relationship with the land and water. By restoring ecological systems and revitalizing cultural practices, we can enhance the community's capacity to adapt to ongoing environmental changes, promoting sustainable and culturally informed resilience and recovery.

Human Agency is the capacity of individuals to act independently and make their own free choices (Kivimäki, Ferrie, & Marmot, 2009). For PACIT, the lack of agency due to historical and ongoing exploitation by external powers has been a significant source of trauma. The community's struggles against environmental degradation, compounded by climate change and colonialist practices, illustrate their limited control over their environment and future. This pervasive lack of agency hampers PACIT's immediate recovery efforts and long-term resilience, highlighting the need for greater support and recognition to empower their self-determination and protect their cultural and ecological heritage.

Conclusion

The collective trauma experienced by PACIT is deeply intertwined with eco-colonialism, where external powers exploit and degrade their lands and environment. Understanding the complex interplay between historical exploitation, environmental degradation, and cultural survival is essential for promoting environmental justice and supporting indigenous communities. By integrating concepts from political ecology, historical ecology, and TEK, we can develop holistic strategies to enhance PACIT's resilience and advocate for their rights and well-being. This approach not only addresses the immediate impacts of collective trauma but also fosters long-term cultural and ecological sustainability, serving as a model for other indigenous communities facing similar challenges.

Step 2 - Mid-Session Quiz Resources

Article

Resisting the Oblivion of Eco-Colonialism

Shirell Parfait-Dardar, Chief, Phillippe, Rosina, Elder, Comardelle, Chantel, Jessee, Nathan, & Naquin, Chief Albert. (2020). *Anthropocene Curriculum → Resisting the Oblivion of Eco-Colonialism*. <https://www.anthropocene-curriculum.org/contribution/resisting-the-oblivion-of-eco-colonialism>

Fending for Themselves: Devastating Social and Environmental Impacts of BP Oil Spill

Jamail, Dahr. (2010). Fending For Themselves: Devastating Social and Environmental Impacts of BP Oil Spill. *Global Research*. <https://www.globalresearch.ca/fending-for-themselves-devastating-social-and-environmental-impacts-of-bp-oil-spill/20030>

Video

The Plight of Pointe-Au-Chien

Johnson, Ben (Director). (2022, February 2). *The Plight of Pointe-Au-Chien* | *Louisiana Spotlight* | LPB [Digital Video]. Louisiana Public Broadcasting. <https://www.youtube.com/watch?v=32NDca8P3yg>

Additional Readings

The Whitehall II study underscores the critical role of human agency in health and well-being, which is profoundly relevant to understanding the collective trauma experienced by the PACIT people. This research highlights how adverse conditions, such as lack of control and support, can severely impact mental health. Similarly, the PACIT people have been trapped in a state of stagnation and despair, unable to thrive due to the combined pressures of corporate exploitation, environmental degradation, and colonial policies. The study's emphasis on the necessity of supportive environments and empowering individuals provides a compelling parallel to the tribe's struggles, illustrating how systemic barriers have perpetuated their trauma and hindered their ability to heal and grow. This insight is crucial for developing effective interventions and policies that can address the root causes of their collective trauma and promote resilience and recovery.

Workplace and Mental Well-being: The Whitehall II Study

Kivimäki, M., Ferrie, J. E., & Marmot, M. (2009). Workplace and mental well-being: The Whitehall II study. In A. Killoran & M. P. Kelly (Eds.), *Evidence-based Public Health: Effectiveness and efficiency* (p. 0). Oxford University Press. <https://doi.org/10.1093/acprof:oso/9780199563623.003.017>

Perma link

https://library.search.tulane.edu/permalink/01TUL_INST/165shvu/cdi_oup_oso_acprof_9780199563623_chapter_017

Climate Disaster impacts on Children, communication, and wellbeing

McGill, Nicole, Verdon, Sarah, Curtin, Michael, Crockett, Judith, Parnell, Tracey, & Hodgins, Gene. (2023). The impact of climate-related disasters on children's communication and wel...: EBSCOhost. *International Journal of Speech Language Pathology*, 25, 20–26.

Human, Political, Historical Ecology: The Multidisciplinary Nature of Community Resilience

Soens, T., & Keyzer, M. D. (2022). From the resilience of commons to resilience through commons. The peasant way of buffering shocks and crises. *Continuity and Change*, 37(1), 1–11. <https://doi.org/10.1017/S026841602200008X>

Step 5 - Mid-Session Quiz Questions

1. **Multiple Choice:** What are the ancestral tribes of the Pointe-au-Chien Indian Tribal Community (PACIT)?
 - A) Cherokee, Apache, Navajo, Sioux
 - B) Chitimacha, Biloxi, Acolapissa, Atakapas
 - C) Iroquois, Mohawk, Oneida, Onondaga
 - D) Inuit, Aleut, Haida, Tlingit
 - E) Comanche, Kiowa, Osage, Wichita
 - **Answer: B)**

2. **Fill in the Blank:** The most recent hurricane that devastated PACIT, destroying or heavily damaging most homes and displacing the community, was Hurricane _____.
 - A) Katrina
 - B) Ike
 - C) Rita
 - D) Gustav
 - E) Ida
 - **Answer: E)**

3. **Fill in the Blank:** The Terrebonne Basin, where Pointe-Au-Chien is located, is the _____ eroding basin in the United States.
 - A) Second fastest
 - B) Fourth fastest
 - C) Third fastest
 - D) Fastest
 - E) Fifth fastest
 - **Answer: D)**

4. **True or False:** The Pointe-Au-Chien community has always had fresh water available and does not face any issues with water salinity.
 - A) True
 - B) False
 - **Answer: B)**

5. **Fill in the Blank:** The Pointe-Au-Chien Indian tribe has been seeking federal recognition since the mid-_____.
 - A) 1980s
 - B) 1990s
 - C) 2000s
 - D) 2010s

- E) 1970s
 - **Answer: B)**
6. **Multiple Choice:** According to the transcript, what is one of the primary reasons for the erosion of the Terrebonne Basin?
- A) Natural weather patterns
 - B) Overfishing
 - C) Oil companies digging waterways
 - D) Agricultural runoff
 - E) Urban development
 - **Answer: C)**
7. **True or False:** The Pointe-Au-Chien Indian tribe members are often involved in decisions that impact their land and resources.
- A) True
 - B) False
 - **Answer: B)**
8. **Multiple Choice:** What significant environmental disaster in 2010 greatly impacted PACIT by contaminating fishing grounds?
- A) Exxon Valdez Oil Spill
 - B) Deepwater Horizon Oil Spill
 - C) Prestige Oil Spill
 - D) Gulf War Oil Spill
 - E) Amoco Cadiz Oil Spill
 - **Answer: B)**
9. **Multiple Choice:** What term is used to describe the indigenous and local knowledge systems that encompass sustainable management practices of natural resources?
- A) Traditional Cultural Knowledge (TCK)
 - B) Traditional Ecological Knowledge (TEK)
 - C) Environmental Stewardship Knowledge (ESK)
 - D) Indigenous Resource Knowledge (IRK)
 - E) Cultural Heritage Knowledge (CHK)
 - **Answer: B)**
10. **True or False:** The state-led delta governance has successfully ensured the continued lifeways, governance, and ecological relations of the descendants of the first peoples to inhabit the Mississippi River Delta region.
- A) True
 - B) False

- Answer: B)

Step 2 - End-of-Session Quiz Resources

In the second half of this module, we explore the interconnected themes of eco-colonialism, cultural intensification, and community-based resource management through the lens of the Pointe-au-Chien Indian Tribal Community (PACIT) and broader indigenous experiences. By examining Garrett Hardin's "The Tragedy of the Commons" and Elinor Ostrom's counterarguments in "The Miracle of the Commons," in Nijhuis's article we delve into the historical and ongoing impacts of resource mismanagement and the resilience of collaborative systems. Hardin posits that shared resources are inevitably depleted due to human self-interest, while Ostrom's extensive research showcases numerous communities worldwide successfully managing commons through cooperative efforts and local governance. These insights are juxtaposed with the eco-colonial challenges faced by PACIT, as highlighted in the article "Resisting the Oblivion of Eco-Colonialism," where state-led delta governance has often excluded Indigenous voices and disrupted traditional ecological practices. Additionally, the PACIT Indigenous French Language School Program exemplifies efforts to preserve cultural heritage amidst environmental and societal pressures and heal from the trauma of the past and present. This program not only teaches the Tribe's traditional language but also integrates arts, crafts, and healing practices, fostering a deep sense of identity and continuity among the younger generation. These cultural intensification practices provide great resiliency to the PACIT and other communities facing the possible oblivion from climate change and ecological genocide.

Additional Resources

The tragedy of the commons is a false and dangerous myth

Michelle Nijhuis. (n.d.). *The tragedy of the commons is a false and dangerous myth* | *Aeon Essays*. Aeon. Retrieved July 1, 2024, from <https://aeon.co/essays/the-tragedy-of-the-commons-is-a-false-and-dangerous-myth>

Video:

Cahier Louisianais: L'Ecole Pointe-au-Chien, Une Premiere en Terrebonne et Lafourche

Télé-Louisiane (Director). (2022, July 5). *Cahier Louisianais: L'École Pointe-au-Chien, une première en Terrebonne et Lafourche* [Digital Video]. Tele-Louisianais. <https://www.youtube.com/watch?v=DgAZvPnr6VY>

French on Shifting Ground: Language and Identity among the Pointe-au-Chien Indians

Tom Klingler (Director). (2023, March 23). *French on Shifting Ground: Language and Identity among the Pointe-au-Chien Indians* [Digital Video]. <https://www.youtube.com/watch?v=WM1wMqQ9scw>

Advocacy:

Historical Trauma Among Indigenous Peoples of the Americas: Concepts, Research, and Clinical Considerations

Brave Heart, M. H., Chase, J., Elkins, J., & Altschul, Deborah B. (2011). Historical Trauma Among Indigenous Peoples of the Americas: Concepts, Research, and Clinical Considerations. *Journal of Psychoactive Drugs*, 43(4), 282–290. <https://doi.org/10.1080/02791072.2011.628913>

[HOME | Pointe au Chien Indian Tribe \(pactribe.com\)](https://pactribe.com)

Filmmaker Ben Johnson with Louisiana Public Broadcasting created the first documentary about the Pointe-au-Chien Indian Tribe highlighting the battle for the school, land loss, and the impacts of Hurricane Ida. There was a community screening in PAC, and it was viewed across the state of Louisiana on PBS. It was also shown during the Bi-Annual State of the Coast Conference and at various events throughout the state.

The Precipice: <https://youtu.be/32NDca8P3yg>

Step 5 - End-of-Session Quiz Questions

1. **Multiple Choice:** What was the main argument of Garrett Hardin's essay "The Tragedy of the Commons" published in 1968?
 - A) Humans have a natural tendency to share resources equitably.
 - B) Government control is the only way to manage common resources effectively.
 - C) Humans, left to their own devices, will deplete shared resources.
 - D) Privatization of resources leads to environmental sustainability.
 - E) Technological advancements can solve resource depletion.
 - **Answer:** C)
2. **Fill in the Blank:** Elinor Ostrom's research found that successful systems for managing shared resources include clear boundaries, reliable monitoring, a balance of costs and benefits, conflict resolution processes, and _____.

- A) Government intervention
 - B) Escalating punishments for cheaters
 - C) Privatization of resources
 - D) Elimination of common areas
 - E) Financial incentives
 - **Answer: B)**
3. **Fill in the Blank:** Elinor Ostrom's research demonstrated that many communities around the world have successfully managed shared resources for centuries through _____.
- A) Government subsidies
 - B) Market-driven approaches
 - C) Collaborative management systems
 - D) Technological innovation
 - E) Industrialization
 - **Answer: C)**
4. **Fill in the Blank:** The term "_____" is used to describe the ongoing displacement and forced relocation of Indigenous peoples due to environmental and colonial pressures.
- A) Managed Retreat
 - B) Ecocide
 - C) Climate Adaptation
 - D) Adaptation Privilege
 - E) Green Extractivism
 - **Answer: A)**
5. **Fill in the Blank:** The establishment of initiatives like the _____ exemplifies how culturally relevant education can empower communities.
- A) PACIT Indigenous French Language School Program
 - B) Pointe-au-Chien Cultural Preservation Initiative
 - C) Louisiana Indigenous Heritage Program
 - D) Chitimacha Language Revival Project
 - E) Terrebonne Community Education Initiative
 - **Answer: A)**
6. **Multiple Choice:** What does Elder Rosina Philippe attribute as the major cause of global warming, land loss, and other ecological problems faced by Indigenous communities?
- A) Natural disasters
 - B) European invasion and manipulation of nature
 - C) Industrial advancements
 - D) Population growth
 - E) Lack of technological development
 - **Answer: B)**

7. **Multiple Choice:** What role do universities and organizations play in supporting the Pointe-au-Chien Indian Tribe?
- A) They provide financial aid for industrial development.
 - B) They help restore and teach traditional ecological knowledge.
 - C) They relocate the Tribe to safer urban areas.
 - D) They promote tourism in Tribal lands.
 - E) They manage the Tribe's fishing industry.
 - **Answer: B)**
8. **Multiple Choice:** Besides language instruction, what other traditional practices are taught at the language school?
- A) Modern farming techniques
 - B) Industrial fishing methods
 - C) Traditional arts, crafts, and healing practices
 - D) Contemporary culinary arts
 - E) Digital technology skills
 - **Answer: C)**
9. **Multiple Choice:** What is one of the primary goals of the language school for the Pointe-au-Chien Indian Tribe?
- A) To provide modern technical education
 - B) To preserve and teach the Tribe's traditional language
 - C) To offer training in industrial skills
 - D) To teach English as a second language
 - E) To prepare students for urban relocation
 - **Answer: B)**
10. **Fill in the Blank:** The school aims to instill a sense of _____ in the younger generation by connecting them with their cultural heritage.
- A) Modernity
 - B) Globalization
 - C) Identity
 - D) Alienation
 - E) Urbanization
 - **Answer: C)**

Step 4 - Discussion Questions

Discussion Prompt

In her insightful article, "The Miracle of the Commons," Michelle Nijhuis challenges the long-standing fallacy of the "tragedy of the commons" popularized by Garrett Hardin. Through the pioneering work of political scientist Elinor Ostrom, Nijhuis demonstrates that humans have a profound capacity for cooperation and sustainable resource management, contrary to Hardin's grim predictions. This perspective is particularly relevant to the experiences of the PACIT and many global Indigenous peoples, who have historically been marginalized by both private industry and public government. These entities have consistently undermined the human agency of these communities, either directly through the lack of federal recognition or indirectly by altering natural waterways and failing to address the resulting environmental devastation. The PACIT have been subjected to policies and actions predicated on the erroneous belief in the tragedy of the commons, which dismisses their inherent ability to manage their own resources and ensure their survival. Nijhuis's article underscores the importance of recognizing and supporting the self-governance and traditional knowledge of indigenous communities, advocating for a shift away from paternalistic interventions towards genuine empowerment and collaboration.



Figure 3 The PACIT Indigenous language school is a culture seed planted in the community from which the roots will entangle many generations. These children will grow up with more resiliency than previous generations who had their culture taken from them.

Link: [The tragedy of the commons is a false and dangerous myth | Aeon Essays](#)

Citation: Michelle Nijhuis. (2021). The tragedy of the commons is a false and dangerous myth | Aeon Essays. Aeon. Retrieved July 1, 2024, from <https://aeon.co/essays/the-tragedy-of-the-commons-is-a-false-and-dangerous-myth>

Discussion Questions

Question 1

What are the historical and contemporary experiences of the PACIT and surrounding communities with environmental change and eco-colonialism, and how have these experiences been shaped by policies based on the fallacy of the tragedy of the commons? How have these experiences influenced their collective trauma and community resilience?

Expected Responses: Learners should explore the historical context of eco-colonialism, such as land dispossession, forced relocations, and environmental degradation, often justified by the mistaken belief in the tragedy of the commons. Contemporary experiences might include issues like climate change, industrial pollution, and legal battles over land rights. Discuss how these experiences contribute to collective trauma, impacting mental health, cultural practices, and community cohesion. Additionally, highlight resilience strategies, such as community-led environmental initiatives, cultural revitalization projects, and advocacy for legal recognition, demonstrating the community's capacity for self-governance and resource management.

Question 2

Considering the perspectives shared by indigenous leaders like Theresa Dardar, Elder Philippe, and Chief Parfait-Dardar, how does the lack of federal recognition, influenced by the misconception of the tragedy of the commons, impact the ability of these communities to protect their ecological relations and cultural heritage? What implications does this have for their collective trauma and efforts towards healing and resilience?

Expected Responses: Learners should analyze the barriers created by the lack of federal recognition, such as limited access to resources, legal protection for sacred sites, and bureaucratic challenges.

Discuss how these obstacles, often rooted in misconceptions about indigenous resource management, exacerbate collective trauma by perpetuating historical injustices and marginalization. Also, explore how federal recognition could support healing and resilience by providing more substantial legal and financial support, empowering community governance, and enabling better collaboration with government agencies.

Question 3

What should service providers and social workers understand about working with indigenous cultures, particularly in the context of collective trauma and the fallacy of the tragedy of the commons? How can the NASW ethics code (<https://www.socialworkers.org/about/ethics/code-of-ethics>) guide their approach, and why is it essential to trust indigenous knowledge and perspectives when addressing environmental and cultural issues?

Expected Responses: Emphasize the importance of cultural competence, respect for indigenous sovereignty, and the value of traditional knowledge. Discuss the NASW ethics code's principles of meeting people where they are and trusting their expertise about their own lives. Highlight the need for service providers to avoid imposing external solutions and instead collaborate with indigenous communities to develop culturally appropriate interventions. The fallacy of the tragedy of the commons should be examined to understand the importance of community-based resource management and the misconceptions about indigenous practices. Ostrom's work on the commons demonstrates that communities can manage shared resources effectively through cooperation, clear boundaries, reliable monitoring, and fair conflict resolution processes. Social workers should support these self-governance efforts by advocating for resources and space to facilitate indigenous-led initiatives.

Guidance for Facilitators

Themes and Concepts: Collective trauma, eco-colonialism, federal recognition, cultural resilience, indigenous knowledge, human agency, NASW ethics code, tragedy of the commons.

Important Talking Points:

Historical and ongoing impacts of eco-colonialism on indigenous communities.

The significance of federal recognition, human agency, and its potential benefits and drawbacks.

The role of cultural practices and traditional knowledge in fostering resilience.

Ethical principles for social work practice with indigenous populations.

Guiding Questions:

How do historical traumas continue to affect indigenous communities today?

What examples of resilience and resistance can be seen in these communities?

How can social workers effectively support indigenous-led initiatives?

Are there changes needed in the NASW Code of Ethics to support these communities better?

Summary:

In facilitating this discussion, focus on the themes of collective trauma, eco-colonialism, federal recognition, cultural resilience, indigenous knowledge, the NASW ethics code, and the fallacy of the tragedy of the commons. Highlight the historical and ongoing impacts of eco-colonialism on indigenous communities, such as the PACIT, and how these have contributed to collective trauma. Discuss the significance of federal recognition, emphasizing the importance of respecting human agency and its potential benefits and drawbacks for indigenous communities. Explore the role of cultural practices and traditional knowledge in fostering resilience and self-governance. Emphasize the ethical principles for social work practice with indigenous populations, as outlined in the NASW ethics code, which advocate for meeting people where they are and trusting their expertise. Use

guiding questions to delve into how historical traumas continue to affect indigenous communities, examples of their resilience and resistance, and how social workers can effectively support indigenous-led initiatives. Lastly, consider if there are changes needed in the NASW Code of Ethics to better support these communities.

References

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