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Lena Dominelli, Bala Raju Nikku, Hok Bun Ku

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Ying-Hao Huang
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Reflections on a Tribal Kitchen Project

A case study about green social work in Taiwan

Ying-Hao Huang

Introduction

The Atayal tribes along the Ta-An River bank in Heping Township, Taichung County were near the epicentre of the 21 September 1999 (921) earthquake that hit Taiwan, suffering heavy casualties and severe damage. For example, in the tribal community of San-chia-Kan, 43 of 50 houses collapsed and six were partially damaged. Getting the community back to normal would require huge amounts of hard work. The situation had deteriorated prior to the earthquake through modernisation including interference by political power-holders, the election system, and the mainstream Western Christian culture that assailed the tribal area. These caused the tribe to lose their traditional heritage, culture and self-identity. Without internal support in restarting their lives after the earthquake, the tribes were relocated for safety reasons. Therefore, the 921 earthquake highlighted not only problems concerning emergency relief and rebuilding needs of the tribal villages, but also issues of economic disadvantage, organisational chaos, cultural disintegration, and the poor and uneven distribution of welfare resources. The earthquake brought social workers into the villages and opened a new page of community social work for Taiwan’s indigenous people.

Compassion International Taiwan, a non-profit humanitarian organisation founded in Taiwan in 1995, helped needy children in Vietnam and indigenous communities in Taiwan. Following the 921 Earthquake, it sent social workers into tribal villages in March 2000 to provide welfare services and conduct a survey of social needs. From July 2000, Compassion International received subsidies from the Taichung County government and set up the ‘Da-an River Work Station’. This work station, now called the Taiwan Indigenous Dmavun Development Association (TIDDA), enabled social workers to work with tribal villagers. Compassion International had changed its name to the Zhi-Shan Foundation Taiwan in 2007 (www.zhi-shan.org).

This chapter reflects upon what was learned about community social work and green social work in tribal areas. In it, I introduce the development of TIDDA and examine its work, achievements and influence. I consider social workers’ reflections upon their experiences including those of green social work. I collect data through in-depth interviews and documentary analysis
to raise new discussions on possible future trends for green social work education and multiculturalism in Taiwan.

**Case study of the Taiwan Indigenous Dmavun Development Association (TIDDA)**

Da’an River work station started with three full-time social workers; one was the author. None of us were local residents or indigenous people. One crucial goal was to empower local residents/indigenous people by thinking locally and reflecting deeply on their work, with the intention of ensuring that local residents/indigenous people would one day assume control. Currently, TIDDA has eight full-time staff and 15 part-time workers, and only two are not originally related to the local communities/tribes.

The original organisation of TIDDA followed a well-structured hierarchy. As head of the work station, and social worker supervisor, I held power by having the final say on everything. I was highly praised/respected for my professional background and license. However, TIDDA’s hierarchy did not facilitate an environment that empowered people and encouraged bottom-up participation. Nor was it conducive to embedding practice in the indigenous culture. Following its organisational expansion, TIDDA has shifted to a more flexible and flat structure. Now, I am its general-secretary.

**Brief history**

**(A) Post-disaster period**

The Work Station expanded over 4.5 years by providing social welfare services, continued education and community development. The Work Station faced considerable criticism from the public sector. For example, the 2000 government/external appraisal indicated that its services were not cost-effective and asked that Compassion International be removed from the government’s list of subsidised organisations. In responding to this, Compassion International workers and local residents began to think of other alternatives to secure the future of the tribal village. The anticipated end to governmental grants would restrict Compassion International’s capacity to maintain all its services. To achieve this, the tribe and local residents had to play more active roles in their retention. Hence, Compassion International supported the formation of the Taiwan Indigenous Dmavun Development Association (TIDDA) in 2006, with a mainly local membership. Once established, TIDDA assumed control of the tribe’s sustainable development initiatives. TIDDA’s mission coalesced around running a community interests company which would benefit local residents by supporting community enterprises covering diverse small businesses including traditional gourmet foods, handicrafts, guided tours and a café.

Before becoming responsible for the businesses, TIDDA surveyed the community to understand the unique characteristics of the village and build a consensus around issues of concern. From the survey, TIDDA found ‘Gaga’ – a traditional Atayal value which had been forgotten under the processes of industrialisation and modernisation. ‘Gaga’ means sharing everything within tribal villages. TIDDA wondered whether ‘Gaga’ could transcend the market economy’s domination of the village and revive the community if they combined efforts.

TIDDA used the idea of ‘Gaga’ to work on The Tribal Kitchen Project with underprivileged families, hoping that food sharing would restore old sharing traditions and create a possible sustainable way of life for the future. Reaching a consensual process proved difficult. As indigenous people were unfamiliar with using administrative skills, the Compassion International social worker formed a programme to apply for grants. As a trained professional and a non-indigenous
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person, the social worker had difficulties to comprehend the idea of ‘nonprofit’ and ‘sharing’ as utilised locally and expressed by the tribe through its traditional value of “Gaga”. The tribe retained this value. To indigenous people, the long-term impact of capitalism meant that the purpose of running a business was to make profits, so they questioned why they worked so hard for a non-profit business. Nor did they understand how people could earn a living by helping others. Eventually, the social worker convinced them of the value of helping on a non-profit basis.

(B) The beginning stage

The Tribal Kitchen Project included a set of initiatives drawing upon the core value of ‘Community-based Mutual Care’ to reach out and create a welfare network which began by serving meals for older people living alone, and ensuring job safety among kitchen staff. To retain staff and give them a bearable/liveable life, the project team (worker and village residents) started to think about linking their skills with the work of the kitchen. Providing ingredients for the kitchen looked promising, so they began to work the field. Farming proved to be hard work and required skills that social workers lacked. For example, they did not understand which seeds were most suitable for the land. And, their working styles and attitudes differed from the residents’ given their different ethnic cultures. Also, ‘balancing the books’ made the farming business harder. Small-scale farming often meant a labour-intensive workforce, high costs and limited products. To solve the problem, the team held various meetings and discussions and then decided to recruit external sponsorship. By donating a small amount of money each year (NT$6000 per unit per year), sponsors were entitled to a share of the crops twice a year and were invited to visit the site to witness the project’s development. This farming venture initiated new arguments around working status and payment. Doing desk work was regarded of higher status than labouring. People involved in the Kitchen were unhappy about that. Moreover, other staff were not convinced that social workers’ labour deserved higher pay. In their culture, helping people is what ‘Gaga’ taught and needed to be done. So, no one should be paid for doing it. This, along with the negative bureaucratic impact on internal participation necessitated the transformation of the organisation.

Having secured the Kitchen’s existence, it moved into caring about young people by providing scholarships and after-class activities for them. These opportunities became available to all households in the communities. These measures sparked another wave of acute internal discussions. The traditional ‘Gaga’ values guiding them did not easily translate into sharing practice, and not everyone from the village engaged with the Project’s work. Fortunately, the core nonprofit values and working patterns laid down by social workers had begun to facilitate the settlement of arguments and ensure that the whole village benefitted.

(C) The transition stage

In 2008, after eight years of working with the village, Compassion International pulled out its full-time workers, but promised to cover part of TIDDA’s staff costs. TIDDA had prepared for this since its formation, but it was still a big step to take. Despite having established the joint decision-making working pattern, not having a full-time TIDDA worker as team leader created some insecurity.

TIDDA has three divisions:

1. techniques and resources which includes setting up all institutional and technical systems;
2. welfare services which covers community care, cultural revitalisation, mutual aid and cooperatives; and
social enterprise development which covers the integrated tourism industry, which uses the Kitchen as the centre linking village farming businesses, traditional arts and crafts, action-learning and the guided tour. The residents expect income generated from these activities to provide welfare services based on needs, and that the culturally embedded institutional systems would enable all activities to run smoothly. Moreover, the whole development process aims to help all residents enjoy a liveable life, instead of a bearable one, and keep decision-making powers concerning public affairs in their own hands. Figure 14.1 describes the activities of the Tribal Kitchen Project.

**Literature review**

**A. Indigenous social work in Taiwan**

Working with indigenous groups is not new to social work. However, a social worker entering an indigenous village soon after Taiwan’s huge 921 natural disaster was. Finding publications of direct relevance was difficult because most were published after the earthquake. Indigenous-related research focused mainly on medical care or health. Those in social work-related fields were limited, often from a social change or social problems perspective, and unhelpful in developing solutions or explanations. In 2000, the Council for Aboriginal Affairs began a study called ‘Building a Working System of Social Work for Indigenous People in Rural Areas: A clan-based integration model’. The ensuing report highlighted five principles for social workers working with indigenous people:

1. create tribe/community-based services;
2. replace the concept of welfare relief with self;
Apart from studies commissioned by the Council for Aboriginal Affairs, few scholars explored professional social work practice in and around indigenous areas, such as Ming-Chen Lee’s (2003) book, *Cultural Welfare Rights*.

### B. Social work practice in social (community) enterprise setting

Although social work is a profession aimed at dealing with poverty and social problems, social workers in Taiwan have rarely initiated economic projects. An increasing amount of overseas literature covers both social work and social enterprise subjects. Ferguson (2013) discusses the social enterprise approach to interventions and its outcomes for homeless young people with mental ill health in the Individual Placement and Support (IPS) project. In North America, Warner and Mandiberg (2006) published research on social businesses created to provide services and employ disabled people.

Neoliberal governments have shifted responsibility for social services to NGOs or social enterprises. However, Eikenberry and Kluver (2004) argues that democracy and citizenship in civil society will be damaged by this marketisation of social services. More and more NGOs have transformed themselves into social enterprises, raising the question of whether these will yield the marketisation of social work. For community organisers, running a business and providing a service places them in competition with other local businesses. Delgado (1996) found that small businesses, like grocery stores in low-income communities, played significant roles in providing assistance and emotional support to residents. Social workers may have ethical dilemmas if they invest money in community businesses. Amin (2009) claims the expectations of the social economy are unrealistic, and return the problems of socially disadvantaged people to the informal economy.

Thus, existing studies mainly consider practical or operational issues. I wonder how and why a programme that meets people’s needs should/could be defined by social work professionals. Some include cultural differences in the service delivery process. Others emphasise the trends towards marketisation. However, very few writers discuss how social workers can engage indigenous people from a multi-cultural and green social work perspective, and what such an experience would mean for them.

### C. Green social work

Radical views of ecosystems argue that the root causes of environmental problems are the current economic, political and social structures with industrialism as the dominant factor destroying the physical environment, necessitating transformation of economic developments and consumption patterns. Dominelli’s (2012) book, *Green Social Work*, attempts to establish a new paradigm of social work. She argues that the global crisis comes from industrial capitalism and challenges neoliberal discourses, emphasising that the market is not the only choice and distribution mechanism. Given the global economic crisis and environmental catastrophes, social work can assist in bringing about change. Dominelli (2011; 2012) questioned the over-reliance of social progress on urbanisation and consumption as an industrial development model. She encourages social workers to work with local communities to coproduce alternative models of
development mechanisms to allocate resources equitably, reduce environmental and social risks, and use profits for the benefit of all and protect the planet.

Lessons learned from TIDDA

(A) Whose needs and who says so?

The core post-disaster service of TIDDA was providing social care for elders, a provision unappreciated by the public sector and a social work professional for not being cost effective. They thought that TIDDA served far too few service users and that their cost was too high. TIDDA argued that three perspectives required consideration before the final verdict could be reached. First, there were different attitudes towards who needed help. For the public sector, the household means-test and other welfare measurement mechanisms were methods to determine who would qualify for services. Scientific techniques were deemed the best mechanisms for deciding entitlement to services. For indigenous Atayal people, a person’s reputation (being nice to people, working hard and so on) within the community, not poverty or disadvantage, defined someone as deserving help. This rendered meaningless the assessment indicators utilised by external experts and caused extensive disputes within the tribe, making service delivery almost impossible. Second, external service intervention eliminated existing tribal care services based in their life domains and cooperative caring systems. Bringing external professional caring services to the tribe not only broke ties to their cooperative caring system, but also deprived indigenous people of family- and relative-based help in meeting their needs. This shift to bureaucratic services also made them more expensive and less cost-effective. Third, tribal disadvantage would not be overturned if dependent on external resources. The public sector’s focus on financial assistance to purchase welfare services undermined caring. To obtain services, people had to wait for a caseworker to approve their request and become completely reliant on external help. This placed indigenous people in passive positions and offered them little opportunity to assume decision-making powers and work on their own futures.

Three academic-trained non-indigenous social workers lacking local connections began working with the Ayatal community. They noticed that case-by-case service delivery was not working for local residents. They reflected upon it by immersing themselves fully into community life and looking for the best way of working with them. To fit into the community, these social workers proposed two projects: (1) collaborative housing construction whereby they regarded rebuilding houses for earthquake victims as a welfare measure, and engaged in housing planning and organising task forces and teams; and (2) forming a vegetable farm in which workers lived close to the local lifestyle and orchestrated community organisation and farming businesses. These two projects did not fully achieve their objectives, but TIDDA opened up an alternative way to do community work. These two projects failed due to strong criticism from the public sector and social work profession. Housing issues including housing planning and housing policy, regarded as important elements of social welfare and social policy globally, received little attention in Taiwanese social work. To make matters worse, house building belonged to another profession, engineering. Consequently, social workers who worked on building houses and vegetable farming in Taiwan were regarded as unprofessional. Public sector workers and social work experts called on them to work harder on personal social services and increase the number of cases they carried.

Despite this opposition these social workers refused to stop doing this work. Knowing that green social work requires trans-disciplinarity over a narrow self-limiting professionalism, they stood by their reflections. Learning from their experiences, they fought back by: (1) putting aside
the government’s domination of the project evaluation process. Although the performance of TIDDA was at the bottom of the appraisal list for two years, the team remained defiant. Workers continued to believe in themselves and remained self-reliant. They never stopped reflecting upon their work and continued doing it; (2) breaking down myths about prioritising personal services. The social workers trusted what they had seen, done and learned from the front line, rather than listen to advice the public sector and social work professionals gave about shifting their priorities back to personal services; and (3) fought for self-identity as social workers, despite doubts at points when ‘experts’ refused to accept their work as social work. Firm in believing that social workers get close to client/service user’s needs, they worked to bridge the gap between resources and needs. Seeing emergent local needs around housing rebuilding and economic revival after the earthquake, they knew what they did was right and was something that social workers have a duty to fulfil.

(B) What is community work? – a social work perspective

Community work is a major method in social work training, but the general public does not understand this. After the earthquake, many trained professionals were involved in post-disaster work, including architects and local historians. What was social work’s unique contribution to community development? People from different disciplines constantly asked this question.

From March 2002, TIDDA became an experimental model implementing two contracting-out projects for the Council on Cultural Affairs, and the only ones led by a social work professional. The two projects began to organise local groups and empower local residents. Through various meetings and activities, local residents had in-depth reflection on their traditions, culture, gender relations and power distribution. Through these, they produced their own plan of post-disaster construction and planning alongside a vision of the tribe’s future. This unique characteristic of working with people ensured the importance of the social work profession in community development and raised the profile of important local needs.

Resources coming with the contracting-out projects helped TIDDA remain close to local needs, but also impacted negatively on community development processes. The government lauded the spirit of community autonomy without supporting its realisation. Having contracts with the government meant TIDDA had to follow public sector rules. For example, TIDDA had to meet the government’s verification system requirements and participate in achievement exhibitions. For TIDDA, these activities were very time-consuming and took energy away from other work. What made matters worse, the government’s requirements contained restrictions that raised tensions between local groups. From this experience, the workers realised that community work was not simply about channelling resources into communities to work with local residents on their issues, but also to engage local residents in maintaining self-autonomy by ensuring that introducing external resources into community did not break local integrity. Hence, social workers must know when and how to be with residents when saying ‘no’ to external support. This message had been ignored by academics. In Taiwan, academic training asked social workers to be neutral and build bridges to bring as many resources as possible into communities. It hardly talked about taking sides or turning down external help or make community social workers aware of this possibility.

Green social work’s principles of recognising the economic and political power that create poor and marginalised populations enabled TIDDA social workers to accept community initiatives that improved employment. Its role of translation, passing relevant information onto the community and service users accompanied by cultural understanding, awareness of and respect for diversity enabled TIDDA to deal with environmental issues on the Ayatal people’s terms.
(C) What participation meant: to whom and to/for what?

The social workers used green social work perspectives to encourage the public to participate in local organisations and engage in community development. On the basis of their experience, however, these practitioners were most troubled about issues of internal participation and power-sharing. Two major internal problems of participation caught their attention. One was the top-down bureaucratic hierarchy; the other was the differentiation of social-economic status between ‘blue collar’ farming staff and ‘white collar’ office workers.

The social workers had tried to get everyone involved and affirmed one’s right to self-expression. All participants had to take turns in chairing regular administration meetings and were encouraged to speak out for themselves. However, the original organisation was well-structured hierarchically. Social workers were not only regarded as trained professionals with higher paid jobs, but also as holding power over human resources management. Emphasising participation in administration and managerial issues was unusual. Solving this problem required changing the existing structures and payment system. This was hard to do immediately because TIDDA was dependent on Compassion International to subsidise the salaries of social workers and had its own system and requirements regarding the subsidisation of organisations. What TIDDA had to do was to lose a small sum from its human resources management system and move towards a more flexible, flat hierarchy.

In the beginning, TIDDA staff was like all other residents who farm for a living. Later, they dealt with desk work and enjoyed more job security. Once the Tribal Kitchen Project and farming division were established, tension over the socio-economic status of farming and administrative staff flared and affected the operation of TIDDA. To reduce this tension, the social workers established a new mechanism to bridge the gap between needs and resources and helped the two sides to communicate with each other. By job rotation and job enlargement, the workers gradually pulled people together and facilitated their mobility.

(D) Working with indigenous people: starting from where? Doing what? Deepening the roots of sustainable development

In tribal society, having land is a basic and essential element to secure people’s living. Within the land, indigenous people could meet their needs by sharing and exchanging goods and services. The market economy caused the collapse of traditional sharing and exchange systems. Goods and military materials had to be traded in cash, the modern currency. People began to lose their capacities for self-support and self-sufficiency. TIDDA’s original purpose was to help tribal villages to rebuild their lives through the post-disaster period. However, rebuilding a life was not just about survival along the way. The real goal of rebuilding tribal society should take every aspect of life into account, including culture and tradition, as advocated by green social workers. Therefore, social workers made the best use of a community survey and embedded traditional ‘Gaga’ values into its Tribal Kitchen Project.

The core concepts of the Tribal Kitchen Project are: (1) co-caring systems after the earthquake. Caring addressed the needs of considerable numbers of ‘left-behind children’ and older people living alone. Young people’s employment in construction resulted in many residents losing family support and only a few had an extra-hand to help others. Social workers had anticipated that collective actions of caring and food sharing could recreate a safety net for the tribe’s disadvantaged groups; (2) tribal currency is different from the cash-driven market economy. The social workers initiated discussions among indigenous people and developed a list of exchange mechanisms including the tribal currency. For example, residents could exchange their labour...
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for a meal. By re-installing this unique traditional currency system, the tribe hoped to regain its trading power and stabilise its economic security; and (3) community business interests could have a sustainable future if the tribe had not depended on external help or resources. The tribe had to balance the pressures of competing within the modern economy with its sharing traditions. TIDDA made the Kitchen the centre of community life linked to village farming businesses, traditional arts and crafts making, acting, learning and the guided tour. The integrated tourism industry was expected to maintain the tribe’s future self-sufficiency. TIDDA also promoted the idea of cooperative farming within mainstream society and obtained extra support from the general public to ensure that the co-working system became sustainable.

For a long time, many people treated helping indigenous people to retain their traditions as taking them back to their past. This is a fallacious myth. Basing indigenous people’s lives today on their traditions could safeguard their future. Indigenous people have the right to create their new way of life guided by past traditions. Farming is a high-cost, labour-intensive industry. To reduce the threat of the mass-produced market-relations and natural disasters, small farmers need greater collective actions to protect themselves. Avoiding external sponsorship reduces the uncertainty caused by the tribe’s environment or situation, and facilitates reviving tradition in a modern form. The threats of competing with a market economy are unavoidable. The tribe needs to keep people in the community. Facilitating the most suitable economic system to continue is critical to enabling young indigenous people to remain in the village. Currently, nearly 200 external sponsors help tribal farming businesses by donating a small financial sum yearly (NT$6000 units/year) in exchange for a share of the crops twice a year. They are also invited to visit the site to witness its entire development.

Looking back at the development of TIDDA, the primary goal was to solve the basic crisis created by the earthquake and make life bearable for the tribe. Then, it developed many innovative measures which became embedded in tribal traditions and culture to create a liveable future. Ferreira (2010) argues that eco-spiritual social work emphasises the importance of spirituality in social work. The rational and personal orientation of traditional social work models are not suitable for non-Western cultures, including indigenous social work in Taiwan. Social workers need to take care of the environment and spirituality, cultivate environmental awareness and spiritual sensitivity. Green social work emphasises the idea of spirituality, emphasising the relationship between people and living entities and the physical environment, nature’s gifts through biological and material environments require care for current and future generations (Dominelli, 2012). Key to ensuring elements that this could take place was having social workers with a strong sense of multi-cultural awareness and the ability to reflect upon what they had learned in the field, respect tribal culture and learn to think like indigenous people did. Learning from indigenous people, these practitioners were able to contribute their professional skills to working with residents to initiate progress towards a sustainable future.

When indigenous people enter the global capitalist economic system, the economic development of tribal communities becomes fragile as external forces assume control. The issue is not only to let tribal community strive economically, but to sustain the autonomy of tribal communities and eliminate the fundamental problem of economic subordination. If social work is about social reform, then economic autonomy, free from the constraints of corporations and government, is of crucial importance. The possibilities of social reform or progressive social work in Taiwan have been significantly restrained due to the dual repression of professionalism and neoliberalism. In light of that, it becomes critical how indigenous people, who are often economically marginalised due to neoliberalism and globalisation, can form a progressive resistance structure within tribal communities. Indigenous economic solidarity may be one promising route that green social workers can explore.
The Da-an River Work Station began as a social work station to develop tribal industry. Upon realising the exploitive nature of capitalist markets, it adjusted its goals to work towards economic solidarity wherein the emphasis becomes to live better on tribal lands. This chapter begins with the experience at the cooperative Kitchen at the Da-an River tribal community of the Atyal people in Taiwan to examine the reality of social work in indigenous communities. It focuses on the processes and challenges that social workers in tribal communities face in developing tribal industries and economic solidarity from a green social work perspective in Taiwan.

Conclusion

The case of the Tribal Kitchen shows that green social workers continue to inherit the principles of social work in not assuming the role of leaders and direct actors, but acting as educators, organisers, advocates, co-ordinators and resource mobilisers. Green social work emphasises work practices that include individual, group, community work alongside the social aspects of interventions and working at all levels (micro, meso and macro) complement each other. There are several conclusions regarding the practices of green social work in one indigenous region of Taiwan. First, social workers should understand Atyal culture and tribal points of view. The core cultural concept in the Atyal area is the spirit of the ancestors – the traditional norm of ‘Gaga’ which social workers should learn and apply in the traditional Atyal system of mutual assistance and sharing. Second, this case study analyses the experiences of social workers in the Atyal tribe area and recognises that social work professionals should adjust their responses to the cultural differences of indigenous people through cross-cultural experiences. Third, to achieve a dynamic model of mutual-subjectivity with indigenous tribes, alongside the provision of traditional welfare services, indigenous social work should concentrate more on the land ethic and move towards green social work and economic solidarity in livelihoods.

The Han ethnic group regarded itself as more superior, a viewpoint that allowed them to believe they could ‘improve’ the life of the tribe, a view shared by Taiwan’s trained experts. They brought great ideas and enthusiasm to the tribe, but forget to listen to what people really wanted. The transformation of Taiwan’s political and economic environment emerged alongside multicultural awareness and mutual respect among different ethnic groups. The new generation of social workers is trained with greater cultural awareness and is more convinced about the power of empowerment and participation. After the 921 earthquake, when workers went to help the tribe, they brought this faith with them, and turned a new page for social work practice.

The Da-an River Work Station began as a social work station that developed tribal industries. Upon realising the exploitive nature of capitalist markets, it adjusted its goal to work towards economic solidarity with an emphasis on living better on tribal lands. Community work did not separate itself from TIDDA’s staff and farmers, by distancing itself through professional planning and professionalism. It co-existed within the unique culture and heritage of the tribal community. For indigenous people, this meant returning to their roots – the land on which they stood and take these lands into account when planning service measures. Community work is not only about working with people, but also with organisations. People involved in community work need the courage to say ‘no’ to external help and resources if necessary, and listen to each other to permit many participative possibilities. By doing so, community work can continue to meet community needs and find and demonstrate the best ways of addressing these. TIDDA’s experience suggests that social work professionals and trained social workers should go back to their original spirit. Listen carefully to what people say, make their autonomy central to their relationship with them and respect their power over decision-making. Become aware of all potential differences before intervening in a situation. Social workers cannot live people’s lives for them,
but they can live with them. To live with the community and be accepted by its members, social workers have to follow the local culture. In considering indigenous social work, understanding the impact of globalised capital is essential. Practices in tribal industry can assist reflections upon the concepts and action strategies encompassed by traditional social work. Incorporating green-ism into the discussion of social issues (Dominelli, 2012), and creating a holistic rethinking of social work to encompass environmental ecosystems, social humanities and cultural differences, are deep reflections about green social work in indigenous issues.

References


