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Intertwined Destinies: Colonization of Indigenious Peoples and Environment in V. S. Naipaul's *In a Free State*

İç İçe Geçmiş Kaderler: V. S. Naipaul'un in a Free State Romanında Yerel Halkların ve Çevrenin Sömürgeleştirilmesi

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Abstract

Postcolonial ecologies direct our attention to the specially environmental dimensions of literary works by focusing on the often overlooked nonhuman elements, ecological disasters and the inequitable distribution of resources and waste in developing nations. Decolonization has not solved the problems of poverty, corruption, pollution, disorder, and other vices that characterized colonial countries and has brought about little or no significant difference to the predicament of the environment and the masses in postcolonial countries. This situation is vividly demonstrated in Trinidadian-British writer V. S. Naipual's *In a Free State* in which environmental

Öz

Sömürgecilik sonrası ekolojiler sıklıkla gözardı edilmiş insan-dışı varlıklara, ekolojik felaketlere ve gelişmekte olan ülkelerdeki kaynakların eşitsiz dağılımına ve atık maddelere odaklanarak, edebi eserlerin çevreci boyutlarına dikkat çekmektedirler. Sömürgelerin çözülme süreci sömürülen ülkelerdeki yoksulluk, yozlaşma, kirlilik, düzensizlik ve benzeri olguları çözüme kavuşturmamış, sömürgecilik sonrası ülkelerde gittikçe kötüleşen çevre ve insan sorunlarına farklılık yaratacak bir çözüm geliştirememiştir. Bu durumu Trinidad kökenli İngiliz yazar V. S. Naipaul'un *In a Free State* romanında gözlemlemek mümkündür. Roman çevre

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problems as well as social issues continue to directly bear on the destiny of indigenous peoples. In this respect, this study discusses how the fate of the environment and indigenous peoples are intertwined, particularly in postcolonial societies with reference to the work of V.S. Naipaul's novel. The paper engages with the subject of postcolonial ecologies in discussing the relationship between indigenous peoples and the forms of colonization and its impacts that Naipaul describes in the novel. The paper establishes the centrality of indigenous peoples to the modern colonial context while underscoring the continuity of its resulting environmental degradation in the postcolonial context.

Keywords: Colonization, Postcolonial, İndigenous, Environment, Ecology.

problemlerinin ve sosyal meselelerin yerel hakların kaderi üzerinde doğrudan etkilerinin devam ettiğini canlı bir şekilde göstermektedir. Bu bağlamda, bu çalışma sömürgecilik sonrası toplumlarda çevre ve yerel halkların kaderinin nasıl içiçe geçtiğini Naipaul'un romanı üzerinden değerlendirmektedir. Çalışma sömürgecilik sonrası ekolojiler üzerine odaklanarak, Naipaul'un yerel halklar ve sömürgecilik biçimleri arasındaki ilişkiyi ve etkileri romanında nasıl tasvir ettiği üzerine odaklanmaktadır. Çalışma bir yandan yerel hakların merkezi konumlarını modern sömürgecilik bağlamında ele alırken, öte yandan sömürgecilik sonrası bağlamda ortaya çıkan çevresel bozulmaların sürekliliğinin altını çizmektedir.

Anahtar Kelimeler: Sömürgecilik, Sömürgecilik Sonrası, Yerellik, Çevre, Ekoloji.

Introduction

Trinidadian-British writer V. S. Naipaul is one of the most widely read and admired literary figures of the contemporary age. Though Naipaul lived in Britain since the 1950s, he traveled extensively to India, South-America, Malaysia and the US. The fact that Naipaul is heir to three major cultures: his grandparents' Indian Hindu culture; the colonial British culture; and the Trinidadian culture of his birthplace, as well as his extensive itinerary of experiences enabled him to comprehend distinct cultures, particularly of newly independent nations. Naipaul "encompasses the stories of human beings and nature in the territories contaminated with the imperialism" (Biderci Dinç, 2018, p. 50). His proclamation of human beings' corruption and colonialism's damaging effects on indigenous peoples and nature in the developing nations can be seen in his works of non-fiction and his semi-autobiographical novels.

In a Free State was written by Naipaul in 1971 when it brought him the Booker Prize. It is a sequence of five works—the prologue, three stories and the epilogue. The prologue and the epilogue selected from diaries, describe what the narrator sees on his way to Egypt. However, different from

common travel journals that depict the local conditions, customs and scenery, it pays more attention to peoples and environment during the journey, highlighting the theme of the conflict between different cultures and different ideology. The first story "One out of Many" "is an account of the life of an East Indian trying hopelessly to adjust to life in Washington" (Singh, 1988, p. 81). The second story "Tell Me, Who to Kill" portrays the living conditions of two West Indian in London. The younger brother sets out for England to study engineering, followed by his elder brother aiming to support him. The elder brother works all day long to make money and is able to set up his own business. However, he finds that his brother does not study at all; meanwhile his restaurant is frequented and smashed by a gang of yobs. All these things plunged him into the dark depth of despair and forced him to return home. The two brothers' experience is then a raw portrayal of immigrants' hardships in Britain. The third and main tale "In a Free State" is set in an East African state that has recently acquired independence. The two English peoples—Bobby, a civil servant and Linda, another colleague's wife are heading back to the Southern Collectorate where the former colonists like Bobby still work. By describing what they see and hear on their way to the governmental Compound, such as the social unrest, intertribal slaughter, and homeless African peoples, etc., Naipaul expresses his shock at the chaos in this newly independent state.

Though seemingly separate, the stories all deal with the subject of cultural conflict and depressive postcolonial life after decolonization. The independence has not solved the problems of poverty, corruption, pollution, disorder, and other vices that characterized colonial countries and has brought about little or no significant difference to the predicament of the environment and the masses in postcolonial countries. This complex situation is vividly demonstrated in Naipaul's *In a Free State* in which environmental problems as well as social issues continue to directly bear on the destiny of indigenous peoples. In this respect, this paper discusses how the fate of environment and indigenous peoples are intertwined, especially in postcolonial societies, and to arouse awareness of the need to eliminate oppression and discrimination of the human and nonhuman so that all the beings in the world can live happily together.

Impacts of Colonization on Indigenous Peoples and Environment

Indigenous peoples' close relationship with nature is particularly reflected in their interaction with the land. From time immemorial, indigenous peoples have lived on their ancestral land and have developed an inseparable relationship with it. According to Afzal, "the landscape is a prominent part of the indigenous culture, which echoes the indigenous history and points towards the genesis of human relations with the land" (2017, p. 10). However, during the colonizing process, European colonizers, driven by powerful Western, nature-oppressing values, as well as their strong desire for land and natural resources, caused great damage to the environment. The natural order of life for indigenous peoples was thus threatened in large part due to the ensuing ecological crises and the deprivation of their rights to lands, territories, and natural resources. Mount and O'Brien state that "Western imperialism radically altered the landscapes of the colonized lands at an unprecedented speed and scale; colonialism can thus be understood as a major factor in the degradation of the environment" (2013: 523). In spite of such adverse factors, indigenous peoples have tried to maintain their traditional cultures and spiritual values. These values are passed down from generation to generation because of

the inherent recognition of the value of distinct identities and their function as evidence of indigenous peoples' historical and unique close ties with the land.

It should be noted that close communion with nature, particularly with the land has been deemed generally as a special quality of indigenous peoples. Frantz Fanon states that "for a colonized people, the most essential value, because the most concrete, is first and foremost the land: the land which will bring them bread and, above all, dignity" (2004, p. 9). Fanon establishes the fundamental importance of land and its natural resources to indigenous peoples since it constitutes the basis of their economic livelihoods, and is the source of their cultural and social identities. In addition, indigenous peoples' spiritual connection with the land cannot be ignored, either. For indigenous peoples, their lives are lived in relationship to an environment that is infused with sacrality. Everything in it—animals, plants, rocks, trees, and the earth itself—is understood to possess spiritual power. To relate intensely to these powers is the aim of many indigenous religions and beliefs. To be cut off from this power, to live in isolation from it, to be unaware or ignorant of it, is to live, in some sense, an incomplete, immature, stifled existence. This spiritual kinship with the land together with indigenous peoples' reverence for nature gives rise to what we might call an ecological worldview, which enables indigenous peoples to live harmoniously with their environment for centuries. In general, these aspects of cultural traits are passed over countless generations mainly through traditions and ceremonial practices that help preserve indigenous identities and carry forward their unique cultural heritage. In this way, the continuation of indigenous peoples' spiritual maintenance of the land is ensured.

Though the colonization of indigenous territories evicted many peoples from their land, some still live more or less traditional lifestyles on their own territories. In the novel, *In a Free State*, the only people who are able to maintain a close relationship to the land and experience a sense of "belonging" to their environment are the Africans, whose sense of pride is reflected in their traditional costumes:

> On a path in the wooded hillside just above the road about a dozen Africans in bright new cotton gowns were walking one behind the other in the rain, covering their heads with leaves. With the bright colours of their cottons, and the leaves over their heads, they were very nearly camouflaged (Naipaul, 2002, p. 161).

Naipaul's vivid description of the "primitive" Africans marks a significant fact that these indigenous peoples, uninfluenced by colonization outwardly at least, are distinctly and identifiably a part of their environment. Occasionally, in the same story Naipaul gives us a sympathetic glimpse of the Africans who have been unaffected by Westernization. Two men are running along the road, "naked and chalked white from head to toe" (p. 211) while women and children are seen tilling the soil with their "simple" implements, and living the "immemorial life of the forest" (p. 205). For them, political independence has no meaning. They are oblivious of everything but "their simple forest paths, leading to nothing else" (p. 205).

This is also the case for the emigrants or their descendants who settle in distant territories, especially in the developed countries. Faced with new and diverse cultures, they have to strive to maintain their traditional culture and values which provide the basis for their physical and emotional survival, especially in foreign countries full of discrimination and exploitation. In the story "One out

of Many", for example, the group of Hare Krishna dancers, perhaps brought to Washington as captives a long time ago, can stay connected to their heritage and live a happy life by means of dancing and "chanting Sanskrit words in praise of Lord Krishna" (p. 25). With the same purpose, Santosh's boss tries to maintain a spiritual connection to the home country by decorating their department with "books and Indian paintings and Indian fabrics and pieces of sculpture and bronze statues of 'our' gods" (p. 26).

The intimate relationship of indigenous peoples with the land is centered in consciousness. For them, the sense of place is paramount. Only by maintaining close ties with the land can they maintain their true identity. This also applies to the indigenous peoples who emigrate to foreign states, either forcibly or voluntarily. In a foreign environment, faced with various disadvantages, they must insist on maintaining their traditional practices which enable them to cope with new situations, and to mitigate isolation, loss, and emotional pain so that they can live like normal peoples. All these disadvantages place their well-being and quality of life at risk and increase their marginalization in society. Under these circumstances, most immigrants' reaction is to turn to the beautiful memories of the previous life in their homeland for mental solace and spiritual fulfilment.

The focus on Santosh's life in the story "One Out of Many" serves to underscore its central theme of displacement; as an East Indian domestic who tries to adjust to life in Washington, Santosh undergoes a painful transition and is marginalized several times over the process. It is only after many frustrations that he begins to fully apprehend his by-gone happy life in Bombay. These memories, establishing the narrator's attachment to the rural life that he has left behind, signal a connection to territorially bounded conceptions of identity. As one of many in Bombay, Santosh was unconscious and unappreciative of the Hindu culture in which he moved and was sustained by, until he becomes totally alienated. Santosh's transformation begins almost immediately upon his arrival in Washington. He has moved from a society where he was once "part of the flow" (p. 53) to a society where individual assessment is part of the culture. In India, Santosh was unaware of his identity, totally unconscious of himself as an individual. As he gradually becomes an "individual," relinquishing all relationships of dependency and attempting to achieve freedom by acting independently, Santosh discovers that he is abandoned and alienated: "Nobody looks at you when you walk the Street. Nobody cares what you do" (50). With the isolation that his new freedom has brought, Santosh is no better off than in prison. He feels that there is no time to breathe, to reflect, to be in the open (p. 21). His entire journey, from the time he boards the aircraft in Bombay, to the time he arrives in Washington gives him a feeling of claustrophobia: "From the aeroplane to the airport building to the motorcar to the apartment block to the corridor to the apartment itself, I was forever enclosed" (p. 21). Feeling uncomfortable under the brightly lit ceiling of the Washington apartment, where he sleeps under the "imitation" sky, Santosh cannot help thinking of the Bombay sidewalk he has been accustomed to. He feels like a prisoner when he thinks that "there is no sidewalk to escape to" (p. 21). In Washington, he also experiences cultural displacement. Santosh discovers that American Western culture does not provide the same values that his traditional Hindu culture provides.

This theme of alienation is also central to the story "Tell Me, Who to Kill", in which two West Indian boys desire rootedness in a great metropolis but end up suffering from a profound sense of

displacement after years of marginality, both social and political. The frequently appearing childhood landscape, a portrayal of the natural and simple way of life, appears to suggest that the narrator does bear a more essential, biological connection to the soil of his birthplace. The story is narrated by a nameless West Indian, born to squalor and disorder, but who is determined to go to England and support his younger brother Dayo, toward whom he feels very protective. At the outset, he has so many illusions about the big-city life that he tries his utmost to earn as much money as possible so that he can have dignity and sense of security. But everything changes when he opens a little roti-and-curry shop. His business encounters continuous troubles by brutal municipal officers and is frequented and smashed by young English louts, a consequence of racism and discrimination. At almost the same time, the narrator discovers however, that his brother is an idler, lacking motivation and ambition. This discovery not only infuriates the narrator but drives him mad, as it breaks the narrator's dream of living his life through his brother. Finally, his awareness of his foreignness is reinforced by the sharp contrast between their plight and the indifferent surroundings:

> The school-girls sitting young and indecent on the concrete kerb in their short blue skirts, laughing and talking loud to get people to look at them. The buses come and go. The taxis come and turn, and men and women get out and get in. The whole world going on. And I feel outside it, seeing only my brother and myself in this place, among the pillars, me in my working clothes, he in his suit that is so cheap it can't hold a crease or a shape, smoking his cigarette. (p. 91)

Faced with the difficulties and disappointments of the immigrant experience, the narrator can only find comfort in "the rain and the house and the mud, the field at the back with the para-grass bending down with the rain, the donkey and the smoke from the kitchen" (p. 98). This lingering memory of rural life is clearly a testament to the narrator's sense of being in harmony with his landscape.

While indigenous peoples live traditionally in ecologically benign ways with the intent to protect wildness, biodiversity, and "free nature," the European invasion and colonization justified by ideologies such as anthropocentrism and Euro-centrism that sees "non-European lands and the people and animals that inhabited them as "spaces," "unused, underused or empty," (cited in Plumwood, Tiffin, 2007, p. xiv) gave rise to "two fundamental ecological problems facing the globe: (i) overconsumption by the industrialized world and urban elites in the Third World and (ii) growing militarization" (Guha, 2018, p. 38) leaving nature and indigenous peoples' livelihood seriously affected.

Given indigenous peoples' intimate relationship with nature, developed countries should be held responsible for the ecological destruction and species extinction that are accelerating at a terrifying rate in the developing countries. The reason is that western colonizers' attitude to nature is totally different from that of indigenous peoples. Recognizing their link to nature for survival, indigenous peoples are often sustainers and efficient users of it. They would always adopt ecologically compatible bioregional ways of living and follow natural laws, including never taking more from nature than is needed. However, many cultures—especially Western cultures—have long naturalized anthropocentrism under the influence of Christianity. They not only insist that it is God's will that man dominate the earth, but also to establish a dualism of human and nature. Such dualistic thinking,

leading peoples to treat nature as nothing but raw material, whose value lies only in its use for human ends, contributed to the ideological basis for colonization and exploitation of the natural world in developing countries.

In the title story, Bobby and Linda's two-day journey by car from the capital of the foreign government compound to the Southern Collectorate is more like a tedious highway documentary. Since every week "men of the forest" come to settle in the usurped city, bringing only the skills of the forest, what the two characters see most on the way are "hummocked fields here and there," speaking of recently deforested areas and "dark trees in the distance" (Naipaul, 2002, p. 125), hinting at water and streams. The settings around the dining-hall where they have lunch give sufficient evidence of the dramatic effects of deforestation on the environment in terms of erosion of biological diversity and natural disasters:

> Outside each door there was a little pile of split eucalyptus logs, wet from the rain. An old grey-and-black spaniel was worrying one pile, sniffing loudly. From the cottages the hummocked open land, so recently forest, sloped down to what was still woodland. The stream roared there, its course marked by the bare white branches of those trees whose roots it had drowned. (…) All at once the lilies lost their brightness; it grew dark below the trees; the swamped garden was silent. The stream raged on. On the other bank tree trunks were black in the gloom; leaves and branches hung low. The wood of a fairy-tale, far from home: what was so recently man-made, after the forests had been cut down and the forest-dwellers flushed out and dismissed, what had perhaps been intended only as an effect of art in a landscape made secure, had become natural. (p. 128)

The reader sees through Bobby's eyes that forests in Africa are in great danger from Western industry. As a consequence, the depletion rate of forests far exceeded the renewal rate, and serious secondary problems such as the loss of biodiversity, flood, and land erosion, also occurred. All these disadvantages caused by the extensive clear-cutting of forests—the deprivation of indigenous peoples' basis of subsistence and ensuing disasters—may have devastating effects on indigenous peoples who live peacefully "in the shelter of their forests, hidden from the world" (p. 110).

Apart from over-consumption of natural resources, the main impact of colonizers on the environment in the developing countries is related to another fundamental variable: the production of waste and pollutants. Many postcolonial ecocritics attribute this kind of ecological crisis to Eurocentrism, from which European justification for colonization also proceeds. Prioritization of Western colonizers' own interests over those of indigenous peoples rationalized developed countries' "wise decision" to produce environmental goods and services from developing countries since it was more expensive or damaging to produce them in their own countries. This can perhaps be understood as what Deane Curtin calls environmental racism, "the connection, in theory and practice, of race and the environment so that the oppression of one is connected to, and supported by, the oppression of the other". (2005, p. 145). According to Huggan and Tiffin,

> Environmental racism is perhaps best understood as a sociological phenomenon, exemplified in the environmentally discriminatory treatment of socially marginalised or economically

> disadvantaged peoples, and in the transference of ecological problems from their 'home' source to a 'foreign' outlet (whether discursively, e.g. through the more or less wholly imagined perception of other people's 'dirty habits', or materially, e.g. through the actual re-routing of First World commercial waste). (2015, p. 4)

Based on this superiority, waste incinerators and polluting factories are most often built near the homes of the poor and powerless resulting in pollution. Race and environment are so intimately connected that "the oppression of one is connected to, and supported by, the oppression of the other" (Curtin, 2005, p. 145). *In a Free State* describes how decades of industrial growth and manufacturing-oriented economies of the West have impacted indigenous environments and peoples. The places where the English colonists used to live are dilapidated, with rubbish and pollutants all around. The filling station left by white colonizers, though standing for civilization, is damaged and dirty, giving peoples an uncomfortable feeling:

> But one of the symbols, the telephone, had been partly covered over with a square of brown paper; and another symbol, the crossed knife and folk, had been crossed out, apparently by a finger dipped in engine oil. Along the lower edge of the yellow board, as on the white walls of the office, were the marks of oily fingers and sometimes whole hands that had tried to wipe or roll themselves clean" (Naipaul, 2002, p. 142-143).

The town in which the colonel lives also shows its dereliction with overgrown weeds, plenty of sand and dirt, and "one verandah roof, of corrugated iron, hanging like a bird's spread wing" (165). Finally, their sense of disgust and nausea reaches the climax when they arrive at the colonel's:

> Paint had peeled on the staircase; in the dark corridor upstairs, where the jute matting smelled of damp and mould (…). In the bathroom the fixtures were old and heavy, the washbasin minutely cracked, stained where taps had dripped. The brass fittings in the plug-hole were black (…). The brown water gurgled away past the black outlet into the dark hole, past the flowing strands of slime that were like the ferns at the bottom of a brook; it sent up a rotting smell. The white towel was worn and thin and had a smell of mildew. (p. 167-168)

These vivid descriptions expose the fact that Western industrialization in postcolonial countries, though claiming to benefit indigenous peoples by bringing so-called "civilization," only succeeded in "pauperizing millions of peoples in the agrarian sector" (Guha, 1996, p. 133). In a word, it is undoubtedly true that Western industrialization, with its insatiable extraction of resources and its relentless production of waste under the imperative of accumulation, is to blame for causing environmental unsustainability in the colonies.

Besides the desire for natural resources, Western colonizers' longing for the acquisition of indigenous land was another contributing factor in colonization. Though the dawn of independence ushered in a wave of hope and aspiration among the new nations, indigenous peoples and the environment in the developing countries start to face new disasters brought about by ethnic conflicts as a consequence of various internal schisms and Western military intervention. The result, then, is

that a variety of environmental problems continue to plague underdeveloped countries. According to Richard Grove,

> in many ways the business of empire, for most of the colonized, had far more to do with the impact of different modes of colonial resource control and colonial environmental concepts, than it had to do with the direct impact of military or political structures. (1998, p. 3)

This is well illustrated in the novel *In a Free State* as the environmental devastation caused by the power struggle between two tribes whose old enmity becomes more acute with the Americans as the catalyst. Though without bombing, shooting, and general chaos everywhere, the frequently appearing military lorries, roadblocks, soldiers and uniformed policemen with rifles "at the road junction, on the road itself, and in the fields about the road" (Naipaul, 2002, p. 115) subtly create an appalling and depressing atmosphere, indicating the intensity of the conflict. Throughout the novel, Bobby and Linda bear witness to the extensive legacy left by recent conflict on the landscape. At the outset of the trip, they are startled by the severity of road subsidence: the soft shoulders of the road have been churned up by the army lorries, the thin asphalt surfacing swelling and cracking like the crust on a cake. As they drive on, they come to decipher war's destructive force in precipitating deforestation and "the effect of armies and colonists on subjugated land" (Hutcheon, 1993, p. 150). To their sadness, vast stands of timber are clear-cut by the soldiers either to meet wartime demand for wood products or for strategic reasons. Elsewhere in the novel, the forests, not spared the terrific impacts of the bomb, catch fire and burn from the explosion, threatening the survival of local species like the butterflies that depend on plants for habitat:

> The road dipped; they lost the view of the burning villages. The bush was tall and dark in this depression. They had entered forest, and the road, a straight black cutting, swung away between walls of forest, up and down, and then up to a high horizon. Bobby's wrist ached; he felt his eyes grow heavy. And then he was in a white storm. Like flakes of snow they came out of the forest, butterflies, white, on the asphalt, on the grass, on tree trunks, in the air, millions and millions of White butterflies, fluttering out of the forest. And the storm did not stop. They were crushed by the car wheels; they touched the bonnet and fluttered on the hot metal and died; they stuck to the windscreen (Naipaul, 2002, p. 236).

Given the fact that the forests, once home to all sorts of animals are destroyed, it is arguable that other local species are seriously affected, despite the lack of clear indications in the novel. Cumulatively, the disappearing trees give rise to deforestation and deforestation to flooding. Implied by flooding too is the possible soil erosion that goes with it. Taken together, it can be argued that flooding, one of the products of deforestation is an environmental disaster that threatens the landscape. The foregoing demonstrates the direct and indirect environmental effects caused by conflict; however, the fact that military force is also detrimental to human physical and mental wellbeing is undisputed.

The novel explicitly shows the absurdity of war and indicts the military officers that adopt the same exploitative thrust of the colonizers as the ultimate exploiters of the environment in their newly independent nations. In the end, with one barbarism replacing another, decolonization has brought

about little or no significant difference to the plight of environment and the masses, whose fate are intertwined with each other. As such, though indigenous peoples try to maintain their close relationship with nature by adopting ecologically compatible bioregional ways of living, the environment in the developing countries has unavoidably become the victim of Western colonization. During the colonial period, colonizers' excessive exploitation of natural resources as well as their massive discharge of pollutants in the colonies led to irrecoverable harm to nature. Afterwards, despite the decolonization movement, the newly independent nation is immediately embroiled in civil war, leaving the environment continuing to suffer. This long-lasting environmental destruction will undoubtedly threaten the well-being of vulnerable groups and undermine the prospects for lasting peace.

Conclusion

In a Free State is a thought-provoking work of art that draws attention to modern social and environmental problems in the developing countries. Looking out from his unique role as a victim of brutalization of colonizers, Naipaul sees the political independence gained by many colonies as meaningless. According to him, freedom is only a false illusion given by former colonial powers, for though colonists granted ex-colonies nominal independence, they continue to interfere in the affairs of those developing countries in more indirect and subtle ways. This has inevitably resulted in continuing social crisis and accelerated environmental degradation throughout the developing countries. In this novel, through his exploration of the themes of independence and neocolonization, Naipaul demonstrates how indigenous peoples and environment in postcolonial societies are trampled under the foot of colonial regimes. From time immemorial, indigenous peoples have developed intimate relationship with nature, especially with the land that supplies their material and spiritual needs. For them, it is their close ties with nature that distinguishes them from other peoples and allows them to survive. Therefore, when they move to developed countries full of racial discrimination and contempt either compulsively or voluntarily, some try to preserve the traditional values and practices inherited from their ancestors to hold their unique identity, and others manage to find spiritual comfort through memories of their previous country life. In contrast to indigenous peoples who live compatibly with nature, Westerners adhering to anthropocentrism and Eurocentrism treat nature as only raw materials. As a consequence, colonization, driven by colonists' pursuit of interests, brought indigenous peoples an "environmental nightmare," wholesale landscape change such as the deforestation and overexploitation of their lands and resources for capitalist industrialization; species extinction; toxics and waste dumping; road subsidence; soil erosion; and flooding etc. These disasters will definitely threaten the survival and livelihood of indigenous peoples.

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