

**Implementing the Spirit of Crazy Horse: As a Fulbrighter in Pakistan
and Multi-Pronged (macro, mezzo, and micro) Approach for the
Helping and Health Professions, The Problem of World Drug Abuse**

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The great Indigenous, spiritual leader of the Lakota Sioux, *Tasunke Witko*, more commonly known as Crazy Horse, who was kind to the poor, the elderly, and children, encouraged an ethical way of being called eventually The Spirit of Crazy Horse: peace, humility, and everlasting love and the vision and courage of the eagle (Indigenous Peoples Literature, 2006; Matthiessen, 1991; Sandoz, 1942; Wronka, 2008). The eagle is known for his farsighted vision and prowess, and for going straight into the storm to find food for its young. Indeed, such a spirit can help serve those, who have adopted human rights as a way of life to quote Shulamit Koenig, founder of the People's Decade for Human Rights Education and human rights defenders committed to developing can be called a Human Rights Culture, that is, a "lived awareness" of human rights principles in our minds and hearts, and dragged into our everyday lives (www.humanrightsculture.org). Please see below in Figure 1, possibly the largest head sculpture in the world, that of Crazy Horse in the hills of South Dakota.



Figure 1. Mountain Sculpture of the Great Spiritual Leader, Crazy Horse in Custer County, South Dakota

By drawing upon some of my experiences as a Fulbright scholar in social justice, poverty, human rights and phenomenology in Pakistan in January of this year, I would first like to suggest ways that an ethic of peace, humility, and everlasting love, that is, as a way of life, may serve as a foundation for developing a human rights culture and a creative dialogue between the Islamic Republic of Pakistan and the United States of America, who traditionally have had an uneasy relationship. In the second part, I would like to discuss how the vision and courage of the eagle can serve to advance human rights principles among the helping and health professions with particular attention to attacking such social malaises as alcoholism and mental illness, using a multipronged approach, both proactively and reactively. Below is an artistic representation of the vision and courage of the eagle in my book, *Human rights and social justice: Social action and service for the helping and health professions* (Sage, 2008)¹

¹ Please note that this book is coming out in a second edition in 2016. Both editions include an Instructor's Manual with lecture notes, powerpoints, social action activities

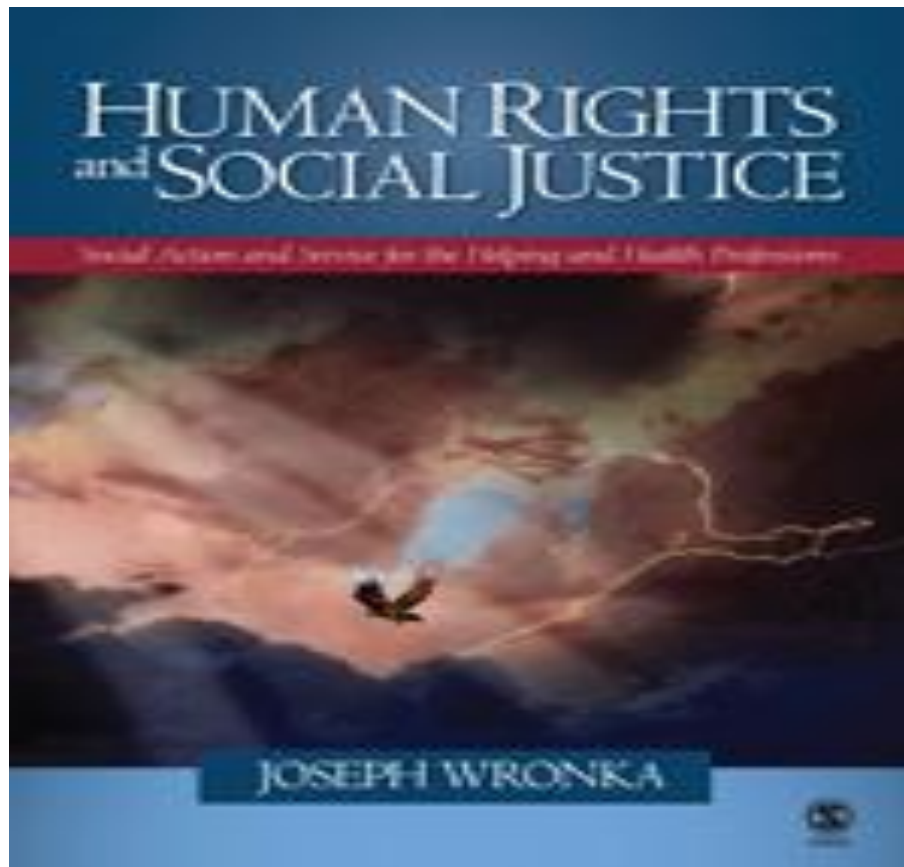


Figure 2. An Artistic Representation of the Vision and Courage of the Eagle as Expounded Upon by Crazy Horse

Peace, Humility, and Everlasting Love

To truly understand human rights, it is best to have knowledge of The Human Rights Triptych, which consists at its center the Universal Declaration of Human Rights (UDHR), the authoritative definition of human rights standards and that milestone in the long and difficult struggle of the human race,” which “ought to be lived in letter and in spirit” according to Saint John Paul II (Wronka, 2008). On its right are its guiding principles, declarations, and conventions, which further elucidate principles of the UDHR, conventions having the strongest juridical force, when ratified; on the left are its

questions for discussion etc. Instructors are entitled to a free examination copy. A prepublication form with discount is attached for your convenience. Also available from: www.sagepub.com and inserting the author “Wronka” in the search engine.

implementation measures. It is not within the scope of this paper to describe in depth this Triptych, but to mention first that the UDHR consists roughly of five crucial notions: human dignity, non-discrimination, civil and political rights, like freedoms of expression and worship; economic, social, and cultural rights, like rights to food, shelter, health care, and security in old age and solidarity rights, like the right to development and peace (Wronka, 1998, 2008, 2013, 2014). The rights contained therein, reflect substantively and respectively President Roosevelt’s Four Freedoms: to expression, to worship, to be free from want, and to be free from fear (Grafton, 1999). Tables 1 and 2 below, illustrate the Human Rights Triptych depicting also USA’s and Pakistan’s ratifications of conventions respectively.

THE HUMAN RIGHTS TRIPTYCH*		
IMPLEMENTATION MEASURES	THE UNIVERSAL DECLARATION OF HUMAN RIGHTS	CONVENTIONS, DECLARATIONS, GUIDING PRINCIPLES
Reports to Conventions’ Monitoring Committees	Five Crucial Notions:	ICCPR (Civil Rights)*
Thematic Reports	Human Dignity (Art. 1)	CERD (Race)*
Universal Periodic Review	Non-discrimination (Art. 2)	CEDAW (Women)
Special Rapporteurs	Civil and Political Rights (Art.’s 3-21)	CRC (Children)
World Conferences	Economic, Social, and cultural rights (Art.’s 22-27)	CAT (Torture)*
Follow-up Conferences to World Conferences	Solidarity rights (Art.’s 28-30)	CESCR (Economic Rights)
		CPD (Disabilities)
		CMW (Migrants)

*Denotes US Ratification

Table 1. The Human Rights Triptych Depicting US Ratification of Major Human Rights Conventions

THE HUMAN RIGHTS TRIPTYCH*		
IMPLEMENTATION MEASURES	THE UNIVERSAL DECLARATION OF HUMAN RIGHTS	CONVENTIONS, DECLARATIONS, GUIDING PRINCIPLES
Reports to Conventions' Monitoring Committees	Five Crucial Notions:	ICCPR (Civil Rights)*
Thematic Reports	Human Dignity (Art. 1)	CERD (Race)*
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World Conferences	Economic, Social, and cultural rights (Art.'s 22-27)	CAT (Torture)*
Follow-up Conferences to World Conferences	Solidarity rights (Art.'s 28-30)	CESCR (Economic Rights)*
		CPD (Disabilities)*
		CMW (Migrants)

* Denotes Pakistani Ratification

Table 2. The Human Rights Triptych Depicting Pakistan Ratification of Major Human Rights Conventions

My presentations at the United States Educational Foundation of Pakistan (USEFP) revolved around how Crazy Horse's spirit can serve as a means of creative dialogue and conflict resolution to create a human rights culture, as described above. First, on first glance of the Triptych, it seems that the USA, while often touting American exceptionalism, needs a certain sense of humility in regards to its endorsement of major human rights conventions, specifically those pertaining to women, children, migrants, disabilities, and economic rights. Secondly, in a previous work, *Human rights and social policy in the 21st century: A comparison of the UN Universal Declaration of Human Rights with US federal and state constitutions* (University Press of America, 1998) and found no correspondences between economic, social, cultural, and solidarity rights between the UDHR and the US Constitution, apart from protection for an author's interests. This comparison, ultimately a content analysis, can be found on the Internet at:

http://humanrightsculture.org/uploads/godaddy.Comparison_of_the_UDHR_with_federal_constituton_Part_I.pdf . It may serve as a model to compare other constitutions with the UDHR. A comparison of the UDHR with the Constitution of the Islamic Republic of Pakistan, however, revealed strong correspondences regarding economic, social, and cultural rights. For instance, PtII, Ar28 asserts: The state shall secure the well-being of the people... [and] provide basic necessities of life, such as food, clothing, housing, education and medical relief... [and] reduce disparity in the income and earnings of individuals, including persons in the various classes of the service of Pakistan. In PtII, Ar38 it asserts: The State shall secure the well-being of the people... by preventing the concentration of wealth and means of production and distribution in the hands of a few to the detriment of general interest and by ensuring equitable adjustment of rights between employers and employees and landlords and tenants. Now in Pakistan, thee is not the .1% that control 90% of the wealth as in the USA and the ratio between the top 10% and lowest 10% in terms of income is one half that in Pakistan than in the US. A little humility, perhaps on behalf of the US?

Regarding implementation measures, select concerns regarding Pakistan of the UN human rights monitoring committees were: caste based discrimination, especially among Dalits; minority languages may not be used in the educational system; gender related violence especially among minorities; and an acceptance of ethnic and racial prejudice in the school system. Regarding the U.S., select concerns were: racial and ethnic profiling, disproportionate negative impact of environmental pollution on racial and ethnic minorities; police brutality and removal of Indigenous children from their families. The point is that through peaceful dialogue (what will war solve?), humility, and everlasting love, both sides may be able to communicate creatively to acknowledge their shortcomings and work together towards a brighter future.

The Vision and Courage of the Eagle

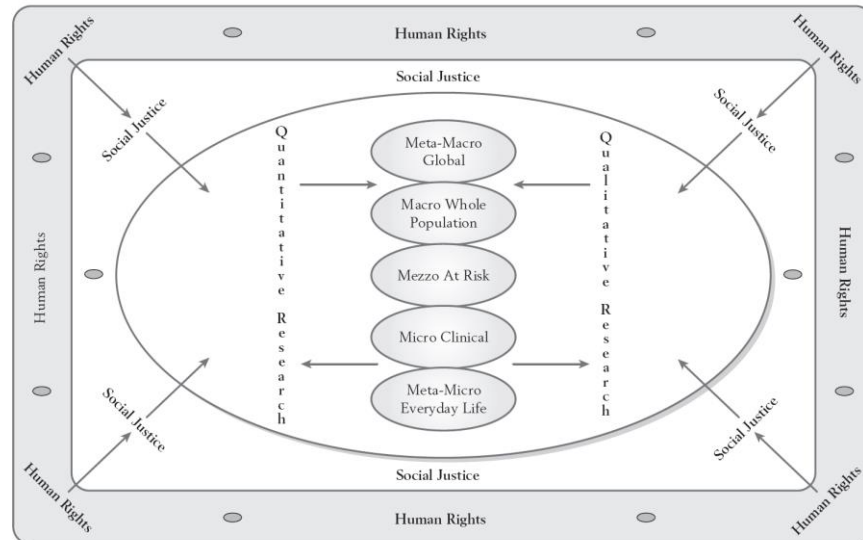
The helping and health professions, broadly defined here to include those in public health, social work, direct health care, and law, by their very nature, aiming to promote well being and eradicate social and individual malaises, can and should be committed to creating a human rights culture both reactively and proactively. That is,

they should be concerned reactively about helping the homeless by constructing shelters, and counseling them, but this concern should also go upstream, that is, proactively changing the economic and social structures so that the homeless do not keep coming. It is as if one must help save people from drowning, but they must also put the fire out on the ship upstream. Thus, in order to help we must have vision to see beyond appearances and courage to act.

I feel in essence that human rights principles can serve, not only as the theoretic foundation for socially just actions, but also, as the bases for developing multipronged interventions to cope with social and individual pathology. Very briefly, I have called these interventions the: meta-macro (global); macro (whole population); mezzo (at-risk); micro (clinical); and meta-micro (everyday life).² Below in Figure 3 is a schematic representation of the interrelationship between human rights, social justice, and these levels.

² For an in depth discussion of these levels, which are often blurred, please refer to my previous work, *Human rights and social justice* (2008), as discussed.

Levels of Intervention



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Figure 3. A Schematic Representation of Multipronged approaches to promote wellbeing and eradicate pathology. (From Wronka, 2008, p. 119).

Select examples regarding each level are, in regards to the meta-macro, for example, first taking seriously the fact that the UDHR is increasingly referred to as *customary international law* and ratifying all human rights conventions. Ratification at least in the USA means that all conventions must be implemented according to the US Constitution's Supremacy Clause (Alston and Goodman, 2013), thereby, becoming an instrument to, for instance eradicate extreme poverty. Human rights education from the grammar school to the professional levels is a perfectly reasonable intervention on the macro level, to deal with whole populations. Having discussions in all echelons of learning about teaching the importance of human dignity, non-discrimination and tolerance and friendly relations among nations as asserted in the Universal Declaration can easily create an attitude among the general populace that no person shall live in poverty. An example of working with at-risk populations, might be the organizing of workers for their collective interests,

as stated in human rights documents so that they would have due process before possibly losing their jobs. At the micro-level, after symptoms of an unjust order have become fully evident, all clients ought to be treated with human dignity, as they need help in transitioning back to the formal workforce, also human rights values. At the meta-micro level, at times referred to as the level of the “everyday life,” structures that support peer group and significant others in helping can be further developed and encouraged. Finally, research can constantly provide input into best practice models (Wronka, 2013). Below in Table 3 are other interventions that deal with select social issues, like alcoholism, mental illness, AID, and obesity.

Examples of Levels of Intervention

Table 3.2 Select Interventions for Some Individual and Social Issues From the Meta-Macro to the Meta-Micro and Research Levels*

<i>Level</i>	<i>Alcoholism</i>	<i>Mental Illness</i>	<i>AIDS</i>	<i>Obesity</i>
Meta-Macro	Providing a global open forum on the viability of profitability in alcohol sales	Global movements to destigmatize those considered mentally ill who, as humans, also have a right to human dignity	Creating global awareness to share in scientific advancement by sharing medication regimens with poor countries	Ensuring easy access globally to foods that are nutritious, culturally appropriate, and reasonably priced
Macro	Teaching responsible choice curriculum to all students at the high school level	Teaching children to find viable ways to change moods	Lobbying for a right to nondiscrimination based on medical condition in a national constitution	Lobbying against advertising on children's television urging the consumption of fatty foods
Mezzo	Providing support groups for children experiencing neglect in dysfunctional families	Creating awareness in schools that nondisruptive children may also need help	Providing education to high school girls, which could lead to adequate employment	Incentives for overweight children to exercise
Micro	Working through rationalizations for drinking in individual or group therapy	Dealing with adequate coping strategies in group and/or individual settings	Incorporating the patient in treatment planning to ensure better compliance with medication	Monitoring diets, finding alternative ways to deal with stress
Meta-Micro	Helping an alcoholic found sleeping on the streets in an extremely cold climate	Supporting siblings and having an understanding attitude to persons emotionally challenged	Letting a person with AIDS know someone is there to help in case of emergency	Compassion and kindness to an obese person
Research	Determining effective outcomes of above interventions	Determining effective outcomes of above interventions	Determining effective outcomes of above interventions	Determining effective outcomes of above interventions

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Table 3. Select Interventions from the Meta-Macro to the Meta-Micro (From Wronka, 2008, p. 120)

Regarding these interventions, it is pretty obvious, therefore, that one must have vision to examine and intervene in the entire stream of possibilities, which can lead to and result in social malaises. In brief, we must treat: the alcoholic, but also teach

children responsible choice; those considered mentally ill, but also change the economic and social structures that can give hope; those afflicted with AIDS, but also provide global access to medicines at reasonable cost; those considered obese, but also provide access to foods that are nutritious, culturally appropriate, and easily accessible, as asserted by Asbjorn Eide (1987), former special rapporteur on the right to food. And with that vision of Crazy Horse and the courage to act, let me add now, mindful also of the words of Reverend Dr. Martin Luther King(1963) in his infamous Letter from a Birmingham Jail that “injustice anywhere is a threat to injustice everywhere,” we must not rest until human rights are guaranteed for everyperson, everywhere.

Now, I have elaborated upon this Multi-Pronged Approach in my forthcoming *Human Right and Social Justice: Social Action and Service for the Helping and Health Professions* (Sage) as it is related to World Drug Abuse, as brought up at the most recent Human Rights Council meeting in Geneva this September. I have a 20 point approach that ought to be provide an approach, however, preliminary to curb this scourge, non-violently and with full respect for fundamental human rights.

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