In *Loss of Indigenous Eden and the Fall of Spirituality*, Dr Blair Stonechild ambitiously revisits and reinterprets the history of world civilization and the devaluation of spirituality and Indigenous knowledge systems. He argues that *Indigenous Eden* existed globally prior to the rise of modern civilization, with the latter becoming dominant by the early 1800s and paving the way for the crises humanity now faces. The author questions whether a renaissance of Indigenous Eden, and a resolution to the ideological conflict between materialism and spirituality, are possible. A survivor of the Qu’Appelle Indian Residential School, Stonechild credits Indigenous elders for everything he has rediscovered about Indigenous spirituality and shares such wisdom in the book.

According to Stonechild, all societies around the globe were Indigenous—including Celts and their Druid society, and Saxons—until the Industrial Revolution when they became outnumbered by industrialized peoples worldwide. Today’s Indigenous peoples are the modern remnants of Indigenous Eden; pockets of these non-Christian minority populations can be found around the globe, including in North and South America, Australia, Africa, South East Asia, the Sami and Basques in Europe, and virtually all Chinese people. Stonechild coins the term ‘ecolization’ to describe shared values and characteristics found among these Indigenous cultures, which he notes are diametrically opposite to those of modern ‘civilization’ (251–252).

An *ecolization* is not human-centred; therein, the transcendent is paramount (Creator and the spirit realm exist, and even non-human beings are imbued with spirit and consciousness and all have direct access to the supernal), belief in reincarnation is shared, spirituality, interconnection and reciprocity are valued, and goals of human life include understanding we are spiritual beings living a physical existence, learn-
ing all we can, and valuing balance. The author posits that ecolizations led to Indigenous Eden for millennia—humans living in equilibrium within nature. Avoiding romanticization, he acknowledges life was not perfect and mistakes were made but ceremony and appeals to Creator and spirits re-balanced community.

In contrast, civilization is human-centred (belief in human exceptionalism in Creation), modern science supplanted belief in the transcendent (supernatural is suspect or ridiculed), only humans are believed to have consciousness, spirit and soul, institutionalized Abrahamic religions and values (dominion over nature, proselytization, aggressive assimilation) are privileged while direct relationships with spirit are discounted, and goals of human life include capitalist consumption of materialistic goods in search of the pleasures of life and individual success. Modern civilization is marked by the rise of ‘Wetiko culture’—Wetiko is a psychic parasite that tricks our brains into thinking we are empowering ourselves (with endless greed/selfishness) but we are actually nourishing Wetiko (186). Stonechild identifies Christopher Columbus as a Wetiko—a mentally ill carrier of the contagious psychological disease of Wetiko psychosis which has spread worldwide (61, 183).

The bulk of the book analyzes the overthrow of Indigenous Eden and ecolization by modern civilization. Suppression and persecution of Indigenous ideologies occurred through global imperialism and forced colonization; the Renaissance and rise of rationalist thinking devoid of spiritual grounding (humans become the sole arbiter of right and wrong); Darwin’s theory of evolution and survival of the fittest (competition valued over cooperation); warfare, violence, and the military-industrial complex; Wetiko religions with their aggressive, global conquest of territories and resources, and forcible conversion; the outlawing of Indigenous ceremonies; the genocidal residential schools system; and, technology, materialism and capitalist globalization (unlimited greed, exploitation, obsession with money—a symptom of Wetiko psychosis) leading to environmental degradation, species extinction, global pollution, and climate change.

Despite this dismal portrayal, Stonechild finds reason to hope that humans can reverse our rush towards global catastrophe and our own extinction. According to census data, Indigenous spirituality has been experiencing a resurgence since the 1990s (154). Moreover, some mainstream knowledge systems compliment Indigenous Eden: studies of reincarnation, near-death experiences, collective consciousness (including plant and animal), quantum physics, dark matter, and galactic interconnection. For humans to successfully reverse our current destructive course, Stonechild argues, global reconciliation and a spiritual revolution are needed.
If reconciliation is the process of making two opposite paradigms agree, non-Indigenous people must recognize that Indigenous knowledge systems are critical for saving humanity (239). Stonechild contends that humanity can no longer afford to remain human-centred; to restore our integrity, humans must rediscover our relationship with Creator. Implementing UNDRIP, including respecting Indigenous peoples’ right to their own spiritual customs, can help. Scholarly disciplines must re-integrate respect for the transcendent and ask how spirituality can ensure that science and technology do not destroy the planet. Throughout the book, Stonechild shares insight from elders and spiritual values necessary for re-directing humanity; for example, practitioners of the Midewiwin way of life will recognize wisdom from ancient scroll teachings.

While Stonechild paints with broad strokes and generalizations when highlighting shared characteristics of Indigenous worldviews, he avoids a pan-Indigenous approach by highlighting nation-specific examples. A noticeable absence in this discussion are the Métis (a post-contact Indigenous nation in ‘Canada’)—one wonders where the Métis fit within Stonechild’s understanding of the concepts of Indigenous, ecologization, civilization—and Wetiko culture, and what role they could play in global reconciliation. Also absent is a recognition of the gender and sexual diversity of Indigenous Eden; instead, male-centred language (e.g., ‘grandfather spirits’) perpetuates the gender binary enforced by Abrahamic religions. To the author’s credit, he does acknowledge the authority of women in Indigenous worldviews and their devaluation resulting from the spread of colonial religions. Untangling the impacts of Abrahamic religions upon Indigenous knowledge systems and addressing the worldwide erasure of gender and sexual diversity in modern civilization are necessary if global reconciliation and a re-balancing of humans’ relations within Creation is to occur. Overall, Stonechild’s arguments are convincing—there can be no doubt that humanity is facing global crises of our own making; collectively, we would do well to heed the elders’ call to reject human exceptionalism and return to Indigenous wisdom, living anew in balance in Creation.