



LANDSCAPE MENDING

EDUCATIONAL RESOURCE MANUAL FOR
UNDERSTANDING INDIGENOUS RIGHTS

Table of Contents

How to use this manual and its purpose	4
Landscape Mending Mission Statement.....	5
History of the Christian Doctrine of Discovery.....	6
United States Law and its use of the Doctrine	9
Christian Church (Disciples of Christ) and the Doctrine.....	10
History of Native American Education and its present day issues	11
Present day Native American Education.....	13
Quick facts about BIE schools ⁶	14
Additional Reading	17
Health and Healthcare	19
Law Enforcement and Police Brutality.....	21
Additional Reading	23
Extinction of Language.....	24
Sex Trafficking	25
Loss of Sacred Sites.....	26
Managing Natural Resources	27
Land Use and Economic Development	28
Cultural Genocide	30
Native Americans Making the News.....	32
Sean Sherman (Oglala Lakota)	32
Winona Laduke (Anishinaabekwe (Ojibwe)).....	32
Carmen Davis (Makah, Yakama, Chippewa Cree) and Gary “Litefoot’ Davis (Cherokee)	33
John Herrington (Chickasaw Nation)	33
Bethany Yellowtail (Apsaalooke (Crow))	34
Solutions and Next Steps	35
<i>Support Native American/First Nation businesses. Below is a list.</i>	37
Resources with a Native Voice	38

How to use this manual and its purpose

This manual contains historical sections documenting how the Christian church in general created the current environment of racism especially in the case of indigenous people. Other sections of this manual attempt to address and document some of the major issues facing the indigenous populations specifically those people indigenous to North America. When speaking of North American indigenous people in general, this document will use Native American and/or First Nations. When referring to a specific indigenous Nation this document will attempt to use the name that Nation prefers to be called. When speaking of individual indigenous people, this document will list in parentheses all known Nations that person was descended from or currently is a member of. Example: Sitting Bull (Hunkpapa Lakota) or Red Cloud (Oglala Lakota, Brule Lakota).

In each issue section will be an overview or quick facts. These articles will then have one or more hyperlinks to source material or additional reading materials. Some sections will contain next steps or suggestions for missional work that can be taken to help reconcile these issues. This document is meant to provide information and resources that can be used to further educate members of the Christian Church (Disciples of Christ) about the Christian Doctrine of Discovery (CDOD), the role our denomination has played in using the CDOD, and current issues facing indigenous people.

This document is meant to be a living document, which means the council of Landscape Mending, will email updates of the document as they edit sections or as additional reference materials are found.

Other sections, the council may decide to add later. There is no section currently discussing the splintering of indigenous decedents; federally recognized versus state recognized, reservation Natives versus off the reservation Natives, blood quantum, and urban relocation. A section discussing tribal governance might be another area to help others to understand how community works in many Native American Nations. A section discussing how Native spirituality, Christian spirituality and the hybrid Native Christian spirituality are similar or different to each other.

Finally, the Landscape Mending council or its supporters in no way feel that this document is the final resource or authority on indigenous rights or issues.

Landscape Mending Mission Statement

April 27, 2015

Landscape Mending Vision Statement:

An American-Indian is in a paid position within the Office of General Minister and President of the Christian Church (Disciples of Christ), to whose voice the OGMP is accountable.

Landscape Mending Mission Statement:

Landscape Mending recognizes and names its own structure within the Christian Church (Disciples of Christ) is racist and is part of the problem it works to solve.

Landscape Mending strives to:

- 1) Educate and bring awareness of the Christian Doctrine of Discovery to the people and congregations of the Christian Church (Disciples of Christ) (DOC).
- 2) End a system of apologetics that maintains Christian theology, polity, missional outlook, and action that validates historical trauma and present-day otherness of Indigenous people.
- 3) Have the DOC repudiate the Christian Doctrine of Discovery and engage in the action of #2.
- 4) End DOC systemic racial superiority.
- 5) Have DOC ethnic constituencies recognize Landscape Mending (or its successor) as the DOC representative of Indigenous people, having equal power as an ethnic constituency *even though* lacking equal numbers in people or congregations.
- 6) Change DOC polity so congregations of the DOC financially support the Indigenous person position in the Office of General Minister and President.

History of the Christian Doctrine of Discovery

The Christian Doctrine of Discovery (CDOD) is a papal bull first implemented by Pope Alexander VI on 4 May 1493 titled *Inter Caetera*. The bull was an attempt by the Pope to stop an all out war between Christian nations to claim newly discovered lands as news of Christopher Columbus' successful return to Spain and his discovery of new lands started to spread across Europe. In the bull, Pope Alexander VI stated, "his desire that 'barbarous nations' be overthrown or subjugated and brought to the Catholic faith and Christian religion 'for the honor of God himself and for the spread of the Christian Empire.'" In 1511, Antonio de Montesinos, a Dominican priest, questioned whether the indigenous people on the island of Hispaniola were innocents with rational souls and the enslavement, torture, and genocide of those people were condemning the souls of the Spaniards to hell.

In 1514, Spanish jurist Palacios Rubios wrote *Requirimiento* (the Requirement). This infamous writing was to be read in Latin or Spanish to indigenous people of new lands being proclaimed for the Spanish king. For those who accepted the decree:

If you do so, you will do well, and that which you are obliged to do to their highnesses [acknowledge yourselves as their subjects and vassals], and we in their name shall receive you in all love and charity, and shall leave you your wives, and your children, and your lands, free without servitude...

For those who choose not to accept:

But, if you do not do this, and maliciously make delay in it, I certify to you that, with the help of God, we shall powerfully enter into your country, and shall make war against you in all ways and manners that we can, and shall subject you to the yoke and obedience of the Church and of their Highnesses; we shall take you and your wives and your children, and shall make slaves of them... and we protest that the deaths and losses which shall accrue from this are your fault, and not that of their Highnesses, or ours, nor of these cavaliers who come with us.

In 1537, Pope Paul III would expand the CDOD by issuing *Sublimis Deus*. This papal bull would state that the indigenous people

had rational beings; therefore they could understand Church doctrine and teachings. It would proclaim Spain and the Church with supreme rights in the New World; therefore commissioning them with the responsibility of evangelizing the indigenous people. In 1542, the New Laws would be implemented by the Spanish court to stop the practice of plantation owners and businessmen in the New World from receiving indigenous slaves for free, either from the Church or the crown. Columbus on Hispaniola first started this practice, supposedly as a reward for being loyal to him on the voyage from Spain.

By 1550, King Charles V of Spain would order a junta to be held at Valladolid. He wished to stop the harassment by priest complaining to the Pope about the inhumane treatment of indigenous people under the Spanish flag. Secondly, until the junta ruled one way or another the New Laws would be suspended. Juan Ginés de Sepúlveda, humanist and Greek scholar, would secularly argue for the less humane side of treating indigenous people under the CDOD, while fray Bartolomé de Las Casas would argue for a more humane treatment of indigenous people. The junta met in August 1550 and April 1551. Neither side was declared the clear winner but the inhumane treatment of indigenous people would continue in the Spanish colonies and in other European colonies around the globe. One result of the debate would be to have the church (both Catholic and the emerging Protestant movement) to divide the rational soul into barbaric and civilized. Only a civilized rational soul would be able to comprehend and worship God, while the barbaric rational soul had to be an instrument of the devil; should they refuse Christianity. During the debate or afterwards in subsequent juntas, no indigenous person was educated to speak for their people nor did their defender and advocate, Las Casas, express the viewpoint of indigenous people. Las Casas totally argued the mistreatment of indigenous people from a theological viewpoint.

One of the results of the juntas was to have all enslaved indigenous people well schooled in Christianity and to have their Native customs and culture suppressed. Many Protestant rulers would impose the same conditions on their colonial subjects. The founding United States government would impose similar conditions upon indigenous people within and outside their borders, despite the Constitution guaranteeing freedom of religion.

<https://doctrineofdiscovery.wordpress.com/bent-grass-a-breif-history-of-cdod-and-doc/> Bent grass: dod and doc history by David Bell gives a brief history of the Christian Doctrine of Discovery, how United States law and the Christian Church (Disciples of Christ) used the

Doctrine for their benefit. It has many blogs detailing how the doctrine remains alive today.

http://userwww.sfsu.edu/epf/journal_archive/volume_X,_2001/hernandez_b.pdf The Las Casas-Sepúlveda Controversy is a paper giving a synopsis of the 1550 junta called by Charles V of Spain and discusses the results of the junta.

<http://wirelesshogan.blogspot.com/2014/12/doctrine-of-discovery.html> The Doctrine of Discovery - A Buried Apology and an Empty Chair blog written by Mark Charles (Navajo). This is an additional writing on the Doctrine and United States law worth reading. (22 December 2014)

United States Law and its use of the Doctrine

This section still needs to be written

<https://doctrineofdiscovery.wordpress.com/bent-grass-a-brief-history-of-cdod-and-doc/> Bent grass: dod and doc history by David Bell gives a brief history of the Christian Doctrine of Discovery, how United States law and the Christian Church (Disciples of Christ) used the Doctrine for their benefit. It has many blogs detailing how the doctrine remains alive today.

<http://www.arizonalawreview.org/pdf/57-2/57arizlrev383.pdf> Curing the Tribal Disenrollment Epidemic: In Search of a Remedy article by Gabriel S. Galanda and Ryan D. Dreveskracht detailing the tribal disenrollment occurring over the last 25 years and its 100 year old origin.

<http://wirelesshogan.blogspot.com/2014/12/doctrine-of-discovery.html> The Doctrine of Discovery - A Buried Apology and an Empty Chair blog written by Mark Charles (Navajo). This is an additional writing on the Doctrine and United States law worth reading. (22 December 2014)

Christian Church (Disciples of Christ) and the Doctrine

This section still needs to be written

<https://doctrineofdiscovery.wordpress.com/bent-grass-a-brief-history-of-cdod-and-doc/> Bent grass: dod and doc history by David Bell gives a brief history of the Christian Doctrine of Discovery, how United States law and the Christian Church (Disciples of Christ) used the Doctrine for their benefit. It has many blogs detailing how the doctrine remains alive today.

History of Native American Education and its present day issues

Western-style or Eurocentric education was first started in the United States in 1860. The Bureau of Indian Affairs began the first boarding school on the Yakima Indian Reservation in the state of Washington. Herbert Welsh and Henry Pancoast, two well-intentioned eastern reformers, devised a plan to set up schools that would "assimilate" Native Americans to the "American way of life". The schools would teach the "Indian" the value of owning property, material wealth, and monogamous nuclear families.

By 1880, 60 schools enrolled 6,200 Native American children. Most of these schools were operated by missionaries from various Protestant denominations and were located on reservation lands. In 1879, Colonel Henry Richard Pratt would begin the Carlisle Indian School as an off reservation learning experience. Children would be removed hundreds and thousands of miles from their tribal families. Pratt's motto was "Kill the Indian, save the man". He hoped by immersing Native American youths in the white culture, they would not return to the reservation and become one with white culture.¹

Boys were required to cut off their braids. All children were forced to wear some kind of uniform. The children were not allowed traditional Native foods and were required to speak only English. Speaking their Native language could result in harsh punishment. All students were required to take "white" names and were not allowed to use their Native name. In addition to academic lessons, the Native children were given industrial training. Some schools then lent out these individuals for domestic service and general laborers.

Students who attended these schools suffered much trauma and Post Traumatic Stress Disorder (PTSD) is one of the major complaints. Other allegations were sexual abuse, inhumane punishment such as solitary confinement and denial of food. Nearly every boarding school had its own cemetery; the total number of children who died while in the care of a boarding school still has to be calculated to this day.²

In Canada, several First Nations banded together to force a class action lawsuit against the Canadian government and the churches that participated. This cannot happen in the United States because the statute of limitations has expired. The government in an attempt to settle the lawsuit set up a Truth and Reconciliation Commission in 2008. The government issued a public apology to all First Nations with a big media presence and proclaimed a National apology day to be

held every year. The Truth and Reconciliation Commission was tasked with getting testimony from every victim and publishing the results. The Commission called the residential schools “nothing more than cultural genocide”.³

Six Indian mission school laws are still on the books and could be used against Native Americans. Repealing these laws would guarantee the United States or states providing education to Native Americans do not inflict more historical trauma upon Native Nations and their people.

The laws are listed below with links to the full wording of the law⁴:

25 USC § 302, [Indian Reform School](#)—Enacted June 21, 1906
Allowed for the construction of juvenile detention centers where youths would be sent without notification or consent of their parents or guardians. Just breaking curfew laws was enough to have the youths detained.

25 USC § 283, [Regulations for withholding rations for nonattendance at schools](#)—Enacted March 3, 1893
Allowed for food to be withheld from youths for truancy.

25 USC § 280, [Patents of lands to missionary boards of religious organizations](#)—Enacted September 21, 1922
Allowed the federal government to give reservation land to any religious organization already engaged in mission or school activities prior to September 21, 1922.

25 USC § 282, [Regulations by Secretary of the Interior to secure attendance at school](#)—Enacted February 14, 1920
Authorizes mandatory attendance at federally funded Indian schools. Still used today on many reservations. Some states have used to enforce attendance at their public schools where federal schools are no longer present. One state court did rule that tribal consent had to be obtained before a state could invoke this statute.

25 USC § 273, [Detail of Army Officer](#)—Enacted June 23, 1879
Allowed for the special assignment of an army officer, not above the rank of captain, to help enforce Indian education laws.

25 USC § 277, [Fort Apache military post](#)—Enacted January 24, 1923
Authorized converting the Fort Apache military post into an Indian school. It charged the federal government to maintain and operate the

school until being released to the tribe. The government discontinued using the school but failed to continue maintaining the facility. The White Mountain Apache was successful in suing the federal government for not maintaining the facility until it was turned over to them.

Present day Native American Education

In Utah, Native Americans are eight times more likely to be referred to police and six times more likely to be arrested than their white peers when being disciplined. In Montana, Native Americans are five times more likely to be expelled. In Colorado, Native American students are three times more likely to be referred to police than white students⁵. These school districts have zero tolerance policies that help facilitate the school-to-prison pipeline.

On the other hand, Native American students enrolled at Bureau of Indian Education (BIE) schools may not face zero tolerance rules but their education is failing due to the United States not providing the necessary funds to run these schools. 10% of the federally recognized Native American children attend these run down education systems. Native students who feel out of place at white public schools prefer these schools. The majority of these schools offer cultural immersion and vocational style academics, which have been shown to be beneficial for many Native American students. The down side of these schools is the lack of funding to repair, renovate or in a lot of cases rebuild the buildings.

At Bug-O-Nay-Ge-Shig, in northern Minnesota, the roof collapses if snowfall is too heavy and the building has to be evacuated any time winds exceed 40 m.p.h. Ten of South Dakota's 22 BIE schools and four of North Dakota's 11 BIE schools have been rated in poor condition for so many years that only new buildings would be more economical than repairing them. In Arizona, 28 out of 54 schools have been listed as poor; 2 of those schools have been on the urgent replacement list for a decade. Compare those numbers with a report from the National Center on Education Statistics, which reports only 3% of the public schools are in poor shape. During the Obama administration, Department of Defense schools for children of active service members have been given full funding and more. BIE schools in the federal budget are often given zero. New building budget in 2010 for DOD schools was \$5 billion dollars for 134 schools compared to \$3.2 million dollars given to BIE to build one new school in 2014.

Quick facts about BIE schools⁶

- Total number of schools: 183
- Locations: 23 states and 64 reservations, with schools clustered in the Southwest and Upper Midwest
- National enrollment: 49,079
- Number in poor condition: 63
- Minnesota enrollment: 4 schools with a total of 879 students
- South Dakota enrollment: 22 schools with 6,479 students
- North Dakota enrollment: 11 schools with 3,386 students
- Wisconsin enrollment: 3 schools with 806 students
- Age of school buildings: 83 schools are 30 years or older; 17 are 50 years of older

Other images that may be hard to comprehend, the principal at Little Wound K-12 in Kyle, SD dreams not of computer labs but textbooks and books of fiction for her students to read. The middle school is housed in a 21-year-old pole barn accessed by a covered walkway with dangling electrical cables and bats. The nurse's office is located on the stage of the school auditorium because no other room is available.

While the United States promised in several treaties with Native American Nations to provide education for their children, Congress and the Interior Department have failed to follow through. In 2011, Congress passed a new debt ceiling deal that automatically cuts the majority of the Interior Department's funding. Some national and state legislators have even gone so far as to suggest that the Nations should fund their own schools with casino profits. According the Minneapolis Star Tribune, the total profits of all the Indian casinos would barely make a dent in the budget needed to fix BIE schools.

Cultural genocide in schools is another issues many Native American students face. Alex Fierro (Wukchumni) attends public school in the Visalia Unified School District. Alex is only ten years old and in fourth grade. Alex had problems with a song the students were required to learn as part of a history lesson. The song called "Twenty-One Missions" spoke about the chain of missions built along the California coastline. Alex is a member of one of the many Native American Nations that were wiped out or nearly wiped out by the Spanish missions. The school board after being approached by tribal leaders have removed the song and have started a review process that brings representatives from attending tribes to help make the curriculum culturally sensitive.⁷

Not all news is bad concerning Native American education. Some Nations have been successful at funding education for their youths or being in states that make sure education is well funded.

In the state of Washington, Governor Jay Inslee signed Senate bill 5433 on May 8, 2015. In 2005, House Bill 1495 had encouraged school districts to start teaching students about the history and governance of indigenous Nations in Washington. The new bill would make teaching this subject mandatory. Washington has 29 federally recognized indigenous Nations. To make it even easier for the school districts, the state's Office of Native Education offers the curriculum for free and provides free online training. Two universities have also agreed to train educators online for free.⁸

One success story is Commander John Herrington (Chickasaw Nation), who became the first enrolled Native American to work on the International Space Station in 2002. John just finished his Ph.D. in education in 2014 and is attempting to bring STEM (Science-Technology-Engineering-Mathematics) to Native American schools. He had Native American students attending a NASA sponsored summer camp take a test before camp and then after to see how well the students were stimulated. His research for his dissertation showed Native American students tend to benefit from hands-on learning. Seeing how the teaching can be applied to everyday life proved to be more stimulating and beneficial to students.⁹

1

http://www.nrcprograms.org/site/PageServer?pagename=airc_hist_boardingschools History and Culture: Boarding Schools by the American Indian Relief Council gives a thorough history of Indian Boarding Schools.

2 <http://indiancountrytodaymedianetwork.com/2015/06/19/when-will-us-apologize-boarding-school-genocide-160797> When Will U.S. Apologize for Boarding School Genocide? By Mary Annette Pember. Article on effects of Indian boarding schools in the United States. (19 June 2015)

3 <http://indiancountrytodaymedianetwork.com/2015/06/03/coming-full-circle-truth-and-reconciliation-calls-residential-schools-cultural-genocide> 'Cultural Genocide,' Truth and Reconciliation Commission Calls Residential Schools by Mary Annette Pember. The historic summation after six years of inquiry from the Truth and Reconciliation Commission in Canada and its recommendations for further reconciliation. (3 June 2015)

4 <http://indiancountrytodaymedianetwork.com/2014/04/30/6-boarding-school-laws-still-books-154579> 6 Boarding School Laws Still on the Books by Christina Rose. Mission school laws still on the books and being used. (30 April 2014)

5 <http://www.hcn.org/articles/american-indian-students-in-utah-face-harsh-discipline> American Indian Students in Utah Face Harsh Discipline by Kate Schimel. Details findings of a University of Utah study conducted by the S.J. Quinney College of Law Public Policy Clinic. (22 May 2015)

6 <http://www.startribune.com/part-1-indian-schools-a-nation-s-neglect/283514491/> Separate and Unequal: Indian Schools, A Nation's Neglect by Jill Burcum and the Minneapolis Star Tribune editorial staff. Scathing editorial story accusing the United States government of neglecting Indian schools. The story concentrates on Bureau of Indian Education schools (2 April 2015)

7 <http://indiancountrytodaymedianetwork.com/2015/05/20/10-year-old-gets-mission-song-stricken-california-school-district-curriculum-160406> 10 year old Gets Mission Song Stricken from California School District Curriculum by Alysa Landry. Mission song still being taught in California schools without the historical facts being brought forward. (20 May 2015)

8 <http://indiancountrytodaymedianetwork.com/2015/05/12/encouraged-mandatory-schools-must-teach-native-history-washington-160325> From 'Encouraged' to 'Mandatory': Schools Must Teach Native History in Washington by Richard Walker. Washington state changes voluntary teaching of Native history to Mandatory teaching. (12 May 2015)

9 <http://indiancountrytodaymedianetwork.com/2015/06/02/space-indigenous-ancestral-engineering-commander-john-herrington-charts-new-territory?page=0%2C0> From Space to Indigenous Ancestral Engineering: Commander John Herrington Charts New Territory by

Terri Hansen. First Native American (Chickasaw) astronaut researching ways to involve Native American students in STEM. (2 June 2015)

Additional Reading

<http://www.indianz.com/News/2015/017935.asp> Church Owes Apology to Native People by Elizabeth Hawksworth. Article by Chippewa female asking the church to repent for its mission schools. (23 June 2015)

<http://www.npr.org/2015/05/02/403576800/montana-offers-a-boost-to-native-language-immersion-programs> Montana Offers a Boost to Native Language Immersion Programs by Amy Martin. Story aired on National Public Radio (NPR) telling about Montana legislature adopting immersion schools for their nine federally recognized indigenous Nations. (2 May 2015)

<http://national.deseretnews.com/article/4416/Montana-moves-to-offer-Native-American-language-immersion-schools.html> Montana Moves to Offer Native American Language Immersion Schools compiled by Eric Schulzke. Another story about Montana adopting immersion schools (12 May 2015)

<http://www.niea.org/Research/Statistics.aspx> Statistics on Native Students Fact sheet compiled and published by National Indian Education Association. (Date not applicable; latest figures given are for 2012 or earlier)

<http://www.startribune.com/part-2-we-re-going-to-school-in-a-tin-can/284044901/> Separate and Unequal: Indian Schools, A Nation's Neglect by Jill Burcum and the Minneapolis Star Tribune editorial staff. Scathing editorial story accusing the United States government of neglecting Indian schools. The story concentrates on Bureau of Indian Education schools (2 April 2015)

<http://www.startribune.com/part-3-pine-ridge-schools-amid-beauty-deterioration/284902601/> Separate and Unequal: Indian Schools, A Nation's Neglect by Jill Burcum and the Minneapolis Star Tribune editorial staff. Scathing editorial story accusing the United States government of neglecting Indian schools. The story concentrates on Bureau of Indian Education schools (2 April 2015)

<http://www.startribune.com/part-4-while-tribal-schools-suffer-military-schools-prosper/285642951/> Separate and Unequal: Indian Schools, A Nation's Neglect by Jill Burcum and the Minneapolis Star Tribune editorial staff. Scathing editorial story accusing the United States government of neglecting Indian schools. The story concentrates on Bureau of Indian Education schools (2 April 2015)

Health and Healthcare

Teen suicide rate for Native Americans is three times higher than rest of Americans population. The Pine Ridge Reservation in 2009 saw 100 deaths due to suicide. The tribal council on the reservation often issues suicide alerts after a death so all families can keep an eye on their young family members who may follow the dead teen's lead.¹ Housing on both reservations have a high black mold issue and most of the Housing Authority's budget is used just to combat this issue. Black mold can lead to reduced allergy immunity and asthma problems. Lack of adequate housing shortens Native American lives. Some residents on the Pine Ridge reservation are living in caravans rather than traditional or contemporary housing. Over one-third of the houses are lacking electricity and/or running water. Average population sharing a house is 15 people and multiple generations. Life expectancy on the Pine Ridge and Rosebud Reservations is 50 years.² Infant mortality rates are three times higher than the national average for the Oglala Sioux. Alcohol use and a very poor diet contribute to more than half of the Oglala adults over 40 being diabetic.

1 <http://www.theguardian.com/global/2010/jan/11/native-americans-reservations-poverty-obama> Obama's Indian Problems by Chris McGreal. Talks about housing shortages, black mold and suicide rates at Rosebud Reservation. Includes unemployment figures. (10 January 2010)

2 http://www.theguardian.com/world/2012/may/04/us-stolen-land-indian-tribes-un?CMP=share_btn_fb US should return stolen land to Indian tribes, says United Nations by Chris McGreal. States mortality and suicide rates for Native Americans. (4 May 2012)

<http://nativenewsonline.net/currents/us-senator-jon-tester-pushes-va-to-cut-red-tape-to-better-assist-american-indian-veterans/> Better VA service urged for Native American veterans by Native News Online Staff. Talks about Senator pushing for more Tribal Veteran Service Officers to be trained in order for Native veterans to receive their full benefits from the Veterans Administration. (9 June 2015)

<http://nativenewsonline.net/health/special-diabetes-program-for-indians-reauthorized-for-two-year-by-us-senate/> Reauthorization of diabetes program for Native Americans by Native News Online Staff. Talks about the Special Diabetes Program for Indians that provides for special diabetes prevention programs in 400 Native communities. (19 April 2015)

<http://nativenewsonline.net/health/study-looks-at-why-navajo-children-experience-high-tooth-decay-rate/> Study to determine why Navajo children have highest rate of tooth decay by Native News Online staff. Talks about the lack of dentist and dental care in the Navajo Nation. (18 April 2015)

<http://indiancountrytodaymedianetwork.com/2015/06/18/how-us-mental-health-system-makes-natives-sick-and-suicidal-160777> How the US Mental Health System Makes Natives Sick and Suicidal by David Walker PhD. Talks about how the Indian Health Services are having their policies and diagnosis heavily influenced by pharmaceutical companies. History of IHS and the increasing suicide rate amongst Native American populations. (18 June 2015)

<http://www.cdc.gov/nchs/fastats/american-indian-health.htm> Health of American Indian or Alaska Native Population by Centers for Disease Control and Prevention. Various health and mortality facts collected by the government. (29 April 2015)

<http://www.ihs.gov/newsroom/factsheets/disparities/> by Indian Health Services. Chart comparing health issues in Native American populations and other United States races. (January 2015)

<http://www.indianz.com/News/2015/017933.asp> Pine Ridge Reservation School Receives \$218K for Youth Suicide by AP. Education grant given to Pine Ridge Reservation to combat teen suicide. Story links to several other stories on Native American suicide. (23 June 2015)

<http://www.seattlepi.com/local/article/Native-American-death-rates-soar-as-most-people-1302192.php> Native American Death Rates Soar as Most People Are Living Longer by Vanessa Ho. Talks about soaring mortality or other disease rates amongst Native Americans since 1980 and the shrinking health budgets given to Nations.

Law Enforcement and Police Brutality

The racial group most likely to be killed by law enforcement is Native Americans, followed by African Americans, Latinos, Whites, and Asian Americans.

Native Americans, 0.8 percent of the population, comprise 1.9 percent of police killings. African Americans, 13 percent of the population, are victims in 26 percent of police shootings. Law enforcement kills African Americans at 2.8 times the rate of white non-Latinos, and 4.3 times the rate of Asians.¹

In South Dakota, police target reservation registered vehicles, which under state law, have the beginning digit of 6². A majority of Native Americans have little confidence in local, state, or federal law enforcement officers due to a high level of unsolved murders and crimes³. Native Americans usually are not given a public defender that is from their tribe and very few civil rights non-profits have Native Americans available to represent those with grievances against the enforcement community. Local and county officials near a reservation rarely consult or seek advice from the Native American community before passing laws that could be viewed as racist.

In many states, relations between Native Americans and state government are very adversarial. States erroneously believe the Native American is getting a free ride by the federal government. Native Americans under federal law are required to be prosecuted and sentenced in a federal court for any crime they commit, even if the state or local government has lesser sentencing. This means a local misdemeanor becomes a federal offense and possibly a felony for all Native Americans.

Many Native Americans, especially those living on reservations, are not allowed to vote in local, county, state and federal elections further limiting their rights to representation. In some states, few law officers or court officials are Native American due to a lack of federal funding for the schooling of Native Americans.

In Custer County, Oklahoma, Mah-hi-vist Goodblanket (Cheyenne/Arapaho) was shot seven times by sheriff's deputies on 24 December 2013. No press coverage was given to the case and family members have been told they cannot review the investigation report conducted by state police. Both deputies involved were given a Medal of Honor and one received a Purple heart months after Goodblanket was buried. On 4 October 2014, a 70-pound Sicangu Lakota girl was

tased to death because officers feared she would harm herself with a knife. This case did get media coverage but very little public outrage other than in the Native American community occurred.⁴ On 13 November 2014, in Lawton, Oklahoma, Christina Tahhahwah (Commanche) died from cardiac arrest after being tased several times while singing Commanche hymns.⁵ These are only a handful of the Native Americans whom have died while being arrested or in custody of a justice system where few Native Americans are employed. Some in the Native American community claim white people have a problem being shocked by these cases because of historical cases such as Wounded Knee that still have not been addressed. On 29 December 1890, United States cavalrymen opened fire on a gathering of Lakota. Over 300 were murdered and 200 of those were women and children. 20 of the cavalrymen were awarded Congressional Medals of Honor. Others point to the continued cultural genocide of Native Americans. Portrayals in Hollywood tend to show angry savages attacking white settlers or being shot by cavalry after attacking army post. Other forms of cultural genocide will be discussed in a later section of this paper.

Another source worth watching is the documentary about John T. Williams (Ditidaht), which documents a Native American killing by Seattle police that did result in some community action and healing.⁶
<https://youtu.be/FnzoZB2E3bQ>

1 <http://www.cjcj.org/news/8113> Who are police killing? Report from the Center on Juvenile and Criminal Justice (26 August 2014)

2 <http://america.aljazeera.com/watch/shows/america-tonight/articles/2015/1/27/things-that-may-surprise-you-about-native-americans-police-encounters.html> 5 Things That May Surprise You About Native Americans' Police Encounters by Joie Chen. America Aljazeera report on several excessive force police cases in South Dakota (27 January 2015)

3 <http://www.usccr.gov/pubs/sac/sd0300/ch3.htm> Native Americans in South Dakota: An Erosion of Confidence in the Justice System a

report from the South Dakota Advisory Committee to the United States Commission on Civil Rights. (December 1999)

4 <http://www.cnn.com/2014/12/24/opinion/moya-smith-native-americans/> Who's most likely to killed by police? Opinion piece by Simon Moya-Smith (Oglala Lakota Nation) discussing the statistical reality of police shootings. Several Native American cases are stated. (24 December 2014)

5<http://bluenationreview.com/native-americans-are-the-group-most-likely-to-be-killed-by-police/> Native Americans are the group most likely to be killed by police by John Paul Brammer. Discusses Native American killing by police that took place in Lawton, Oklahoma. (5 May 2015)

6 <http://indiancountrytodaymedianetwork.com/2014/07/10/get-ready-cry-john-t-williams-documentary-calls-healing-not-anger-155741> Get ready to cry: John T. Williams documentary calls for healing, not anger by Frank Hopper. An article discussing the documentary. (10 July 2014)

Additional Reading

http://mic.com/articles/119970/25-actual-facts-about-police-brutality-in-america?fb_action_ids=10205411758546673&fb_action_types=og.shares 25 Shocking Facts About the Epidemic of Police Brutality in America by Darnell L. Moore. Facts about police brutality. (3 June 2015)

Extinction of Language

This section still needs to be written

<http://indiancountrytodaymedianetwork.com/2015/05/29/online-challenges-save-indigenous-languages-americas-160531> Online Challenges to Save Indigenous Languages in the Americas by Rick Kearns. Stopping cultural genocide by language challenges in Peru and their viral spread to other countries. (29 May 2015)

<http://nativenewsonline.net/currents/us-senators-introduce-bill-to-preserve-expand-native-american-languages/> US Senators Introduce Bill to Preserve and Expand Native American Languages by Native News Online Staff. Federal funding to schools for immersion language classes. (28 May 2015)

<http://nativenewsonline.net/currents/seven-us-senators-introduce-bill-to-promote-preservation-of-american-indian-languages/> Seven US Senators Introduce Bill to Promote Preservation of American Indian Languages by Native News Online Staff. Federal funding to sponsor programs to record, teach, and preserve Native American languages. Reduces number of students needed in a class to qualify and lengthens the time of the grant once acquired. (5 May 2015)

<http://indiancountrytodaymedianetwork.com/2015/04/27/10-ways-boost-tribal-language-programs-160111> 10 Ways to Boost Tribal Language Programs by Christina Rose. Article discussing ways of ensuring tribal languages are kept alive. (27 April 2015)

Sex Trafficking

This section still needs to be written

http://bismarcktribune.com/bakken/native-american-populations-hugely-at-risk-to-sex-trafficking/article_46511e48-92c5-11e4-b040-c7db843de94f.html

<http://www.prostitutionresearch.com/MIWSAC%3APRE%20PrelimFindings8-25-10.pdf>

<http://www.acf.hhs.gov/blog/2014/08/human-trafficking-and-indigenous-populations>

<http://indiancountrytodaymedianetwork.com/2012/01/17/sex-trafficking-rampant-indian-country-pimps-prowl-native-girls-72621>

Loss of Sacred Sites

This section still needs to written

<http://indiancountrytodaymedianetwork.com/2014/12/30/sacred-blindness-ii-indigenous-eight-158465> Article detailing eight sacred Native American sites

<http://www.indianz.com/News/2015/017902.asp> Discussion of repealing Flat Oak land swap with Resolution Copper

<https://youtu.be/JkjJwbr049E> video of Badger-Two Medicine Sacred site for the Blackfeet Nation

http://www.ahwatukee.com/news/article_88c1054a-1f5b-11e5-9f23-23276d583cfa.html Article talking about stopping South Mountain Freeway in Arizona. Muhadagi Doag is a sacred site of the Gila River Indian community.

<http://indiancountrytodaymedianetwork.com/2014/11/12/blackfeet-battling-oil-gas-developer-sacred-badger-two-medicine-origin-site-157808>

<http://indiancountrytodaymedianetwork.com/2015/04/29/sacred-native-site-be-buried-new-st-louis-nfl-stadium-160186>

<http://indiancountrytodaymedianetwork.com/2014/12/08/san-carlos-apache-leader-seeks-senate-defeat-copper-mine-sacred-land-158181>

<https://www.popularresistance.org/the-apache-way-the-march-to-oak-flat/> The Apache Way: The March to Oak Flat by Roger Hill. Article written by white activists who attend one of many marches to Oak Flat from San Carlos Apache Reservation. Has historical notes about Oak Flat. (5 March 2015)

Managing Natural Resources

This section still needs to be written

<http://nativenewsonline.net/currents/dissenting-tribal-voices-locked-out-of-klamath-land-transfer-discussion/> Managing natural resources for the Klamath Nation.

<http://www.adn.com/article/20150530/kodiak-tribal-leaders-fishermen-protest-gulf-alaska-military-plans> Protest of military exercises in the Gulf of Alaska.

<http://www.jamestownsun.com/news/nation-and-world/3759868-navajo-nation-eyes-agreement-reining-slaughter-wild-horses> Ending wild horse round-ups on Navajo lands.

<http://indiancountrytodaymedianetwork.com/2015/04/02/debra-white-plume-fight-sacred-water-film-want-see-it-159857> Native American documentary on protecting the Earth's fresh water sources.

<http://indianz.com/News/2015/017854.asp> Article on how the USFWS has refused to listen to tribal input on delisting grizzlies from the endangered species list.

<http://verdenews.com/main.asp?SectionID=36&SubSectionID=73&ArticleID=66156> Opinion article detailing the invested interest of the Yavapai-Apache Nation to help protect water rights in the Verde Valley region of Arizona.

<http://www.indianz.com/News/2015/017976.asp> Illegal zeolite mining on Pine Ridge Reservation.

Land Use and Economic Development

This section still needs to be written

Pine Ridge Reservation includes 2.2 million acres with a population of 45,000 estimated to be living there. Unemployment on the reservation is 80%. It has a casino but has not been as successful as other Nations' casinos located in other parts of the United States. The per capita income for Oglala Sioux living on Pine Ridge is \$7,000 per year. For residents of the Wounded Knee reservation, income levels are half as much.

Teenagers have no job opportunities available other than joining the military. The tribe or federal government employs many adults. Those with jobs often suffer from survivor's guilt.

There are 310 Native American reservations and 564 federally recognized tribes in the United States and few of the tribes have been as successful as the Seminole Nation. Affirmative action in cities nearby the Cherokee, Chickasaw, and Navajo Nations has helped open doors once closed to tribal members.

¹ <http://www.theguardian.com/global/2010/jan/11/native-americans-reservations-poverty-obama> Obama's Indian Problems talks about housing shortages, black mould and suicide rates at Rosebud Reservation. Includes unemployment figures. (10 January 2010)

<http://bluenationreview.com/keystone-xl-pipeline-tribes-still-fighting-land/> The Keystone XL Pipeline: How Tribes Are Still Fighting For Their Land Tells the story of the Lakota fight against the XL pipeline. (18 November 2014)

<http://indiancountrytodaymedianetwork.com/2015/06/08/new-age-border-wars-omaha-tribe-nebraska-v-village-pender-160634> Sovereignty fight between Nebraska town of Pender, built on Omaha reservation, and Omaha Nation.

<http://roundhousetalk.com/2015/06/22/mismanagement-of-oil-gas-development-isnt-a-new-thing/> Letter detailing the frustration Nations face trying to develop energy resources on their lands and some of the issues against allowing energy exploration.

<http://www.blackhillsfox.com/home/headlines/Groundbreaking-ceremony-gives-new-hope-to-the-Pine-Ridge-Reservation-309165491.html> News story detailing new housing development at the Pine Ridge Reservation.

<http://indiancountrytodaymedianetwork.com/2015/07/01/what-it-means-be-landless-alaska-native-bill-congress-160883> Article talking about Tlingit villages that have not been allowed or granted lands surrounding their villages.

(<http://bluenationreview.com/keystone-xl-pipeline-tribes-still-fighting-land/>)

<http://indiancountrytodaymedianetwork.com/2015/07/05/modernist-view-liberating-indigenous-peoples-tradition-and-culture-160590> The Modernist View: Liberating Indigenous People from Tradition and Culture Article about collective ownership amongst Nations and forms of governance. (5 July 2015)

Cultural Genocide

This section still needs to be written

Could it be that Hollywood and pop culture have made dead Indians and the killing of the "savages" too commonplace for people to flinch? Many old Western movies from Hollywood didn't portray Native Americans in a positive light. Contemporary designers such as [Ralph Lauren continue to sell clothes with images of dead Indians emblazoned on them](#). We've all seen them -- it's the image of a skull donning a feather headdress.

<http://nativenewsonline.net/currents/professor-affirms-effects-indian-mascots/> Cultural genocide through mascots.

<http://indiancountrytodaymedianetwork.com/2015/05/19/imitation-pow-wow-controversy-haunts-fort-ancients-gathering-ohio-160409?page=0%2C0> Article discussing non-authentic pow-wows and museums claiming to represent Native American life.

<http://indiancountrytodaymedianetwork.com/2015/06/19/black-and-red-and-white-me-natives-know-too-many-rachel-dolezals-160790> Article discussing the increasing number of individuals claiming Native American ancestry.

<http://www.toledoblade.com/frontpage/2008/04/20/Compromise-averts-dustup-over-Native-American-relics-in-Ottawa-County.html> Article detailing how the Wyandotte Nation reinterred Native American remains in Ohio. The lack of laws protecting Native American remains and artifacts. Developer of site set aside green space to protect other remains located on site.

<http://indiancountrytodaymedianetwork.com/2015/06/12/part-choke-factor-pew-survey-misrepresents-indian-country-critics-say->

[160712](#) Article discussing the Cherokee factor of white Americans and a recent PEW research survey.

<http://sandiegofreepress.org/2015/06/protecting-mauna-kea-this-is-a-war/> Article talking about the many atrocities against the people of Hawai'i

<http://www.cnn.com/2014/12/24/opinion/moya-smith-native-americans/> Who's most likely to be killed by police? Opinion piece by Simon Moya-Smith (Oglala Lakota Nation) discussing the statistical reality of police shootings. Several Native American cases are stated. (24 December 2014)

<http://www.indianz.com/News/2015/018030.asp> Article on racial identity being erased by the policies of one man in Virginia

<http://indiancountrytodaymedianetwork.com/2015/07/03/keep-your-disney-princess-yourself> Keep Your Disney Princess to Yourself Opinion piece responding to an opinion piece published in the *Atlantic* written by Sophie Gilbert.

<http://www.theatlantic.com/entertainment/archive/2015/06/in-defense-of-pocahontas/396626/> In Defense of Pocahontas: Disney's Most Radical Heroine Opinion piece written by Sophie Gilbert extolling how the film was good public relations for Native Americans and people of color.

(<http://indiancountrytodaymedianetwork.com/2015/05/12/encouraged-mandatory-schools-must-teach-native-history-washington-160325>)

Native Americans Making the News

Sean Sherman (Oglala Lakota)

Sean Sherman (Oglala Lakota) grew up on the Pine Ridge Reservation. Today, at the age of 40, he is attempting to bring Native American cuisine to the Minneapolis, MN area. His recipes use traditional pre-colonization ingredients and he only uses organically grown ingredients. While his recipes might not be the same as what his people ate, they only contain ingredients that would have been in their diet.

<http://sioux-chef.com> Sean Sherman's website for his business. He provides catering, cooking lessons, speeches and food demonstrations.

<http://www.npr.org/sections/thesalt/2014/10/07/354053768/the-sioux-chef-is-putting-pre-colonization-food-back-on-the-menu> The 'Sioux Chef' is Putting Pre-Colonization Food Back on the Menu by Serri Graslie. (7 October 2014)

<http://www.startribune.com/sioux-chef-serves-up-native-american-cuisine/291763091/> Sioux Chef Serves Up Native American Cuisine by Lee Svitak Dean. (14 February 2015)

Winona Laduke (Anishinaabekwe (Ojibwe))

Winona Laduke (Anishinaabekwe (Ojibwe)) is very active in the Native American environmental movement. She has helped her people by advocating for cleaner environments so they can grow their traditional foods. She has written several books on Native American issues. She is founding director of the White Earth Land Recovery Project and executive director of Honor the Earth. She was nominated to run as vice-presidential candidate of the Green Party in 1996 and 2000 with Ralph Nader as the presidential candidate.

http://nativeharvest.com/winona_laduke Winona Laduke's bio can be found on the Native Harvest site.

<http://www.thenation.com/article/qa-winona-laduke/> Q&A: Winona Laduke by Laura Flanders. An interview of Winona Laduke. (18 June 2014)

<http://www.honorearth.org> The website for Honor the Earth

Carmen Davis (Makah, Yakama, Chippewa Cree) and Gary “Litefoot” Davis (Cherokee)

Carmen Davis (Makah, Yakama, Chippewa Cree) is President of Association for American Indian Development and CEO of Native Style Clothing. Her husband, Gary “Litefoot” Davis (Cherokee) is a rapper, actor and entrepreneur. Together they have started Reach the Rez (<https://www.facebook.com/reachtherez>) in order to bring revitalization, inspiration, sustainability and empowerment to Native American Nations and their youths.

<http://indiancountrytodaymedianetwork.com/2011/10/29/carmen-davis-reaching-rez-litefoot-2012-59988> Carmen Davis on ‘Reaching the Rez’ with Litefoot in 2012 by ICTMN staff. Interview with Carmen Davis and Litefoot. (29 October 2011)

John Herrington (Chickasaw Nation)

John Herrington (Chickasaw Nation) was the first enrolled Native American to serve on the International Space Station (ISS). After a successful career at NASA, he is now pursuing a career in education. He is using his fame to bring Science, Technology, Engineering and Math (STEM) to Native American students across the United States. He is promoting vocational style teaching to help inspire Native American students to stay in school and come up with ways to help their people.

<http://indiancountrytodaymedianetwork.com/2013/11/23/native-history-astronaut-john-b-herrington-chickasaw-becomes-first-american-indian-space> Native History: Astronaut John B. Herrington, Chickasaw, Becomes First American Indian in Space by Theresa Braine. (23 November 2013)

<http://indiancountrytodaymedianetwork.com/2013/10/18/gravity-wins-ndn-geek-reflects-not-having-right-stuff-151809> Gravity Wins: NDN Geek Reflects on Not Having the Right Stuff by Jeffrey Veregge. (18 October 2013)

Bethany Yellowtail (Apsaalooke (Crow))

Bethany Yellowtail (Apsaalooke (Crow)) is one of several Native Americans trying to make a living in the fashion world. She has started her own apparel company to make and market her designs. Her company employs Natives from many Nations and all her designs are manufactured on Native lands. Recently, she found many of designs being copied and was not flattered.

<http://indiancountrytodaymedianetwork.com/2015/02/20/bethany-yellowtail-gutted-crow-design-dress-new-york-fashion-week-159319> Bethany Yellowtail 'Gutted' by Crow Design on Dress at New York Fashion Show by ICTMN staff. (20 February 2015)

<http://mic.com/articles/118150/stunning-images-show-how-american-indian-fashion-looks-without-cultural-appropriation> Stunning Images Show How Native American Fashion Looks Without Cultural Appropriation by Zak Cheney-Rice. (12 May 2015)

Solutions and Next Steps

Contact a tribal council or school near your congregation and offer to provide some of the teaching materials, desks, audio/visual equipment, or computers less than 3 years old.

<http://www.edweek.org/ew/projects/2013/native-american-education/history-of-american-indian-education.html>

When contacting or offering to help a tribal community, please listen to what they really need help with. In addition, it is recommended you or your organization follow the guidelines set up by the Bay Area Solidarity Action Team. A council of several organizations that represent people of color rights and white activists who did not want to steal the limelight or appropriate the rights of those who they were supporting decided these guidelines.

<https://baysolidarity.wordpress.com/2014/12/19/protocolandprinciples/>

<http://www.eaglefeathernews.com/news/index.php?detail=1191>

Canadian community using communal gardens to feed poor and indigenous populations before the world.

Write/Call your Representative/Senator. This website will help you find out who your Congressional representatives are and how to contact them. <http://www.contactingthecongress.org>

Let them know you support indigenous rights and exactly what issue is currently being discussed that you wish them to support. Please be civil in your communication so they will take the time to listen to you.

Southern Poverty Law Center's Teaching Tolerance project has some recommendations for K-12 educators. These are good resources for any group wishing to find out more about current Native Americans and other racial teachings. <http://www.tolerance.org/blog/planting-truthful-seeds-about-native-americans> Planting Truthful Seeds About Native Americans by Amanda Morris (15 July 2015). Below is her list:

- For K-12 books written by Indigenous authors, visit [Birchbark Books' educators' page](#).

- For titles and descriptions of movies written, directed and acted primarily by Native American practitioners and artists, visit the [American Indian Film Festival](#).
- For news and journalism from Indigenous perspectives, visit [Indian Country Media Network](#).
- For streaming music by current Native songwriters and musicians (both traditional powwow and contemporary offerings such as blues, country and rap), visit [NativeRadio](#).
- For Native American fashion trends and designers, visit [Beyond Buckskin](#) or read *Native Max*.
- For current political and tribal governance information, pick a nation and visit its official website (e.g., the [Osage Nation](#), [Eastern Band of Cherokee](#) or [Citizen Potawatomi Nation](#)). Most nations have official websites, so a Google search with the tribe's name and "official website" should suffice.

For Native American stand-up comedy, check out [JR Redwater](#), [Jim Ruel](#) and the [Ladies of Native Comedy](#).

Support Native American/First Nation businesses. Below is a list.

<http://nativeharvest.com> Native Harvest offers products grown and crafted on the White Earth reservation. Winona Laduke (Anishinaabekwe (Ojibwe)) founded this community business.

<http://www.7generationgames.com> 7 Generation Games offer culturally educational software. *Spirit Lake* tells the story of the Lakota and requires knowledge of multiplication and division. *Fish Lake* tells the story of the Ojibwe and requires knowledge of fractions. Both games have soundtracks in their respective Native language and several state's have approved the software for home education. A third game, *Forgotten Trail* has two teenagers retracing the Ojibwe migration as colonists expanded the United States and is still in development. The company is headed by AnnaMaria De Mars, Ph.D. (Lakota).

<http://www.redvinyl.com> Recording company began by Gary "Litefoot" Davis (Cherokee) in order to produce his music. Now the company helps emerging Native American musicians a chance at being heard.

<http://www.litefootentertainment.com> Booking, merchandizing and marketing company began by Gary "Litefoot" Davis (Cherokee) to help expand the reach of successful Native American public figures.

<http://www.nativestyleclothing.com> An apparel company specializing in providing quality clothing with designs from many Native American artist and designers. Carmen Davis (Makah, Yakama, Chippewa Cree) is CEO and married to Gary "Litefoot" Davis (Cherokee)

<http://www.byellowtail.com> An apparel company owned and designed by Bethany Yellowtail (Apsáalooke (Crow)). She offers high-end fashions. All her models are Native American and even the photographer and marketing staff come various Nations. All items are manufactured on Native lands.

Resources with a Native Voice

We did not provide links but most of these titles can be found at Amazon. Encourage your local library to purchase some of these titles; they can use them in November to promote Native American history. If your congregation or region has group book reads, perhaps choosing one of these books will help spark an interest in talking about Native American rights and the Christian Doctrine of Discovery.

Fiction written by Native American authors. Some of these authors have non-fiction about their Nation and Native issues and have been included under each author. A brief description of the book's story follows the title.

The Absolutely True Diary of a Part-Time Indian by Sherman Alexie (Spokane author)

(Teen book talking about a Spokane boy who decides to attend a public school off the reservation) Sherman Alexie has written a couple of poetry books and has a podcast about his writings.

Books by Leslie Marmon Silko (Laguna Pueblo author)

Fiction

Ceremony (A World War II veteran of mixed ancestry returns to the Laguna Pueblo Reservation. Scarred from being a Japanese prisoner of war and rejected by his people, Tayo immerses himself in Pueblo tradition to heal his wounds.)

Non-fiction

Yellow Woman and a Beauty of the Spirit (Series of essays speaking out against Native American injustice and the beauty of Native American culture)

Storyteller (Series of essays about white injustice, tribal fragmentation and loss of identity, includes some tribal oral histories)

Almanac of the Dead (American moral history through the eyes of the conquered)

The Wind River Mystery series by Margaret Coel (Arapaho author)

(Series of books steeped in Arapaho customs and life on the Wind River Reservation)

Books by Scott Momaday (Kiowa author)

Fiction

House Made of Dawn (Native American from foreign war torn between two worlds)

The Way to Rainy Mountain (Several short stories told in three voices; his father's voice (Kiowa oral tradition), historical perspective, and the author's)

The Ancient Chief: A Novel (woven around the Kiowa bear-boy legend, a young Native American raised "white" returns to his people's reservation for his grandmother's funeral and begins searching for his true identity)

Non-fiction

The Names (Sun Tracks) (The author's boyhood memoirs of growing up Kiowa in Oklahoma)

In the Bear's House (Through his writing, Scott Momaday, allows you to join him on a spiritual quest to understand his animal spirit guide)

Books by Louise Erditch (Ojibwe author)

Fiction

(All her books give you glimpses into past and present aspects of Ojibwe life on the South Dakota reservation)

The Round House: A Novel

The Plague of Doves: A Novel

Love Medicine

The Birchbark House

The Painted Drum: A Novel

The Last Report on Miracles at Little No Horse: A Novel

The Master Butchers Singing Club

And she has written several more; search for her name at this time she has published twenty-five titles.

Non-fiction

Books and Islands in Ojibwe Country: Traveling Through the Land of my Ancestors

Books by Tony Hillerman and Anne Hillerman. The 18 book mystery series about Navajo police officers Jim Chee and Joe Leaphorn earned Hillerman a commendation from the Navajo Tribal Council. His daughter finished the series after his death in 2008. Some titles in the series are:

The Blessing Way

Dance Hall of the Dead

Listening Woman

A full list of the books can be found here:

https://en.wikipedia.org/wiki/Tony_Hillerman

Non-fiction (with a Native voice)

K. Tsianina Lomawaima, Ph.D. (Mvskoke/Creek Nation)

They Called it Prairie Light: The Story of Chilocco Indian School
(University of Nebraska Press, 1995)

To Remain An Indian: Lessons in Democracy from a Century of
Native American Education (Columbia University/Teachers College
Press, 2006)

Winona Laduke (Anishinaabekwe (Ojibwe))

The Militarization of Indian Country (2011) available through
Honor the Earth

Recovering the Sacred: the Power of Naming and Claiming
(2005)

All our Relations: Native Struggles for Land and Life (1999,
South End Press) available through Native Harvest

a novel - Last Standing Woman (1997, Voyager Press) available
through Native Harvest

Dee Brown

Bury My Heart at Wounded Knee: An Indian History of the
American West This book is one of the most read and has been made
into a movie by HBO.

Video

Trail of Tears – A Native American Documentary Collection
This collection contains 4 documentaries: *Trail of Tears: Cherokee
Legacy – Black Indians: An American Story – Native American Healing
in the 20th Century – Our Spirit Don't Speak English: Indian Boarding
Schools* (The narration was definitely written from the white point of
view but can provide the start of a discussion. The Boarding School
documentary contains interviews with some of the victims.)

The Song of Hiawatha starring Graham Greene (Oneida),
Lightfoot a.k.a. Litefoot (Cherokee). A Native American production
starring Native American actors based on several Oral histories of
Hiawatha (Onondaga/Mohawk/Lakota) and how he co-created the
Iroquois confederacy.

More resources on the Christian Doctrine of Discovery and racism can be found on the Landscape Mending website:

<https://doctrineofdiscovery.wordpress.com/doctrine-of-discovery-resources/>