



Summer of Reckoning & Reconciliation
July & August 2022

Resource Guide

Committee Members

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Resources

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SUNDAY SERMON PRESENTERS

Name	Date	Title of Sermon	Position/ Job/Tribe	Website/Email/Phone
Kevin Abourezk	7/17/22	<i>Niskithe Prayer Camp: Next Steps</i>	Journalist and managing editor of the Native American news website. He has spent 21 years as a professional journalist, including 18 years as a reporter and editor for the <i>Lincoln Journal Star</i> . Co-director of Reconciliation Rising. He is an enrolled citizen of the Rosebud Sioux Tribe and a married father of five children. Abourezk focuses on Land Acknowledgements and the Truth & Reconciliation Process.	https://www.indianz.com/ https://www.unl.edu/wgs/reconciliation-rising-latest-podcast-professor-margaret-jacobs-and-kevin-abourezk-0
Kia Bordner	7/24/22	<i>Indigenous Unlearning Conversations</i>	Sits on the Council of the newly formed Ministers of Colour Chapter of the UU Ministerial Association and co-facilitates anti-racism and anti-oppression workshops. Tigua/Yaqui.	https://uuchurchofriverside/speaker/kia-bordner
Christine Davis	7/31/22	<i>There Is More Truth</i>	UCL members. Although Becky's priority is climate change activism, she participated in both the Within and Among programs of Beloved Conversations because anti-racism is intimately connected to that priority.	
Becky Seth	7/31/22	<i>There is More Truth</i>		

Name	Date	Title of Sermon	Position/ Job/Tribe	Website/Email/Phone
Margaret Jacobs	7/10/22	<i>In Search of Reconciliation on America's Stolen Lands</i>	UNL Charles Mach Professor of History, Director of Center for Great Plains Studies, Co-director, Reconciliation Rising. Her most recent book is <i>After One Hundred Winters: In Search of Reconciliation on America's Stolen Lands</i> . Author of <i>After One Hundred Winters</i> , and Telly Award Winner for <i>Return of the Pawnees</i>	Center for Great Plains Studies https://www.unl.edu/wgs/reconciliation-rising-latest-podcast-professor-margaret-jacobs-and-kevin-abourezk-0
Taylor Keen	8/7/22	<i>Sacred Seed: Post-Colonization, Indigenous Environmentalism, and Living Red</i>	Teacher, community builder, and Native American thought leader, Taylor Keen founded the Sacred Seed Project founder. He is a member of the Omaha Tribe & Cherokee Nation. His most recent undertaking is Sacred Seed , a project to collect, grow, and spread the seeds of corn and other Native American foods.	https://mountainandprairie.com/taylor-keen/
Mary K Stillwell	7/3/22	<i>Getting Our House in Order: the Land</i>	UCL member. Author of <i>The Life and Poetry of Ted Kooser</i> . Her most recent poetry collections include <i>Reasonable Doubts and Maps & Destinations</i> . Her forte is Plains Literature.	

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Allen, Paula Gunn. [*Off the Reservation: Reflections on Boundary-Busting Border-Crossing Loose Canons*](#).

In this captivating collection of unpublished and published essays, one of our most important scholars, Paula Gunn Allen, explores the symbiotic relationship between Native American culture and the larger Western world. Through her own history and that of other Native peoples, she searches for a connection that will link the eco-spiritual and implicitly multicultural heritage to the demands of an increasingly global and culturally unilateral community.

-- [*The Sacred Hoop: Recovering the Feminine in American Indian Traditions*](#). Beacon Press, 1992.

This pioneering work documents the continuing vitality of American Indian traditions and the crucial role of women in those traditions.

[American Indians in Children's Literature](#).

Established in 2006 by Dr. Debbie Reese of Nambé Pueblo, American Indians in Children's Literature (AICL) provides critical analysis of Indigenous peoples in children's and young adult books. Dr. Jean Mendoza joined AICL as a co-editor in 2016.

Burnham, Clint. [*No Poems for Stolen Native Lands*](#)

A powerful poem by Clint Burnham who believes that land acknowledgements assuage the guilt of white people but do little to restore Native peoples to their original homelands.

Charles, Mark and Soong-Chan Rah. [*Unsettling Truths: The Ongoing Dehumanizing Legacy of the Doctrine of Discovery*](#).

In this prophetic blend of history, theology, and cultural commentary, Mark Charles and Soong-Chan Rah reveal the far-reaching, damaging effects of the "Doctrine of Discovery." In the fifteenth century, official church edicts gave Christian explorers the right to claim territories they "discovered." This was institutionalized as an implicit national framework that justifies American triumphalism, white supremacy, and ongoing injustices. The result is that the dominant culture idealizes a history of discovery, opportunity, expansion, and equality, while minority communities have been traumatized by colonization, slavery, segregation, and dehumanization.

Chatt Smith, Paul. [Everything You Know About Indians is Wrong](#).

In his journey from fighting activist to federal employee, Smith tells us he has discovered at least two things: there is no one true representation of the American Indian experience, and even the best of intentions sometimes ends in catastrophe.

Deloria, Phillip J. (1998) [Indians in the American Cultural Imagination Playing Indian](#).

The Boston Tea Party, the Order of Red Men, Camp Fire Girls, Boy Scouts, Grateful Dead concerts are just a few examples of the American tendency to appropriate Indian dress and act out Indian roles. This provocative book explores how white Americans have used their ideas about Indians to shape national identity in different eras - and how Indian people have reacted to these imitations of their native dress, language, and ritual. Deloria points out that throughout American history the creative uses of Indianness have been interwoven with conquest and dispossession of the Indians. Indian play has thus been fraught with ambivalence - for white Americans who idealized and villainized the Indian, and for Indians who were both humiliated and empowered by these cultural exercises.

Dillon, Grace L., (Editor). [Walking the Clouds: An Anthology of Indigenous Science Fiction](#).

In this first-ever anthology of Indigenous science fiction Grace Dillon collects some of the finest examples of the craft with contributions by Native American, First Nations, Aboriginal Australian, and New Zealand Maori authors. The collection includes seminal authors such as Gerald Vizenor, historically important contributions often categorized as "magical realism" by authors like Leslie Marmon Silko and Sherman Alexie, and authors more recognizable to science fiction fans like William Sanders and Stephen Graham Jones. Dillon's engaging introduction situates the pieces in the larger context of science fiction and its conventions.

[Doctrine of Discovery](#).

The Doctrines of Christian Discovery (DoCD) originate with 15th century Papal Bulls that were issued by the Vatican and implemented by Monarchies, sanctioning the brutal Conquest and Colonization of non-Christians who were deemed "enemies of Christ" in Africa and the Americas.

Dunbar-Ortiz, Roxanne. (2015) [*An Indigenous Peoples History of the United States*](#).

Dunbar-Ortiz adroitly challenges the founding myth of the United States and shows how policy against the Indigenous peoples was colonialist and designed to seize the territories of the original inhabitants, displacing or eliminating them. And as Dunbar-Ortiz reveals, this policy was praised in popular culture, through writers like James Fenimore Cooper and Walt Whitman, and in the highest offices of government and the military. Shockingly, as the genocidal policy reached its zenith under President Andrew Jackson, its ruthlessness was best articulated by U.S. Army general Thomas S. Jesup, who, in 1836, wrote of the Seminoles: “The country can be rid of them only by exterminating them.”

Echo-Hawk, Walter. [*In The Light of Justice: The Rise of Human Rights in Native America and the U.N. Declaration on the Rights of Indigenous Peoples*](#).

In 2007 the United Nations approved the United Nations Declaration on the Rights of Indigenous Peoples. United States endorsement in 2010 ushered in a new era of Indian law and policy. This book highlights steps that the United States, as well as other nations, must take to provide a more just society and heal past injustices committed against indigenous peoples.

Erdrich, Louise. [*The Night Watchman*](#).

Louise Erdrich is an American author of novels, poetry, and children's books featuring Native American characters and settings. Her principal subject is the Ojibwa Indians in the northern Midwest. Her German American father and half-Ojibwa mother taught at a Bureau of Indian Affairs boarding school. She won the Pulitzer Prize for [*The Night Watchman*](#).

- [*Love Medicine*](#). Harper Collins, 1984.
- [*The Beet Queen*](#). Harper Collins, 1986.
- [*Tracks*](#). Harper Collins, 1988.
- [*The Bingo Palace*](#). HarperCollins, 1994.

Erdrich is also known for her tetralogy about the Indian families living on or near a North Dakota Ojibwa reservation and the whites they encounter.

Harjo, Joy. (2020). [*When the Light of World Was Subdued, Our Songs Came Through: A Norton Anthology of Native Nations Poetry.*](#)

United States Poet Laureate Joy Harjo gathers the work of more than 160 poets, representing nearly 100 indigenous nations, into the first historically comprehensive Native poetry anthology.

Highway, Tomson. [*Kiss of the Fur Queen.*](#)

Kiss of the Fur Queen is a powerful and beautiful tale of siblings and tricksters, culture and trauma, and finding yourself in a world that tries to tell you who you are.

Hill, Arden Eli. [*Bloodwater Parish.*](#)

This dissertation includes a critical introduction which examines the collection, *Bloodwater Parish*, in the context of the identity markers of adoption, race, gender, and disability. Also included are a few poems. Throughout the poems, the words “biological” and “real,” are examined—the validity of their synonymousness challenged through an interrogation, in part, of what is invisible and visible.

Huhndorf, Shari M. [*The Rehnquist Court, Indian Rights, and the Legal History of Racism in America Going Native.*](#)

Since the 1800's, many European Americans have relied on Native Americans as models for their own national, racial, and gender identities. Displays of this impulse include world's fairs, fraternal organizations, and films such as *Dances with Wolves*. Shari M. Huhndorf uses cultural artifacts such as these to examine the phenomenon of "going native," showing its complex relations to social crises in the broader American society—including those posed by the rise of industrial capitalism, the completion of the military conquest of Native America, and feminist and civil rights activism.

Jacobs, Margaret. [*After One Hundred Winters: In Search of Reconciliation on America's Stolen Lands.*](#)

[*After One Hundred Winters*](#) confronts the harsh truth that the United States was founded on the violent dispossession of Indigenous people and asks what reconciliation might mean in light of this haunted history. In this timely and urgent book, settler historian Margaret Jacobs tells the stories of the individuals and communities who are working together to heal historical wounds—and reveals how much we have to gain by learning from our history instead of denying it.

Justice, Daniel Heath and James H. Cox (editors). [The Oxford Handbook of Indigenous American Literature](#).

This handbook explores Indigenous American literature and the development of an inter- and trans-Indigenous orientation in Native American and Indigenous literary studies.

— [Why Indigenous Literatures Matter](#). Wilfrid Laurier University Press, 2018.

Part survey of the field of Indigenous literary studies, part cultural history, and part literary polemic, [Why Indigenous Literatures Matter](#), written by Daniel Heath Justice, asserts the vital significance of literary expression to the political, creative, and intellectual efforts of Indigenous peoples today.

Long Soldier, Layli. [Whereas](#). (2017).

The collection was written as a direct response to S.J. Res 14, a congressional apology and resolution to the native peoples of the United States. This apology, signed by President Obama in 2009, is relatively unknown as it was closed to the public. Thus the apology itself was never directly appointed towards any people of indigenous descent. *Whereas* is a personal reaction to this and a documentation of life as a member of the Ogalala Sioux tribe. The apology was for the murder of 38 Lakota men ordered by Abe Lincoln; the largest mass execution in the US. The US wasn't honoring their treaty and the tribe was starving.

Mann, Charles. (2005). [1491: New Revelations of the Americas Before Columbus](#).

The first chapter introduces many of the problems and inadequacies surrounding popular accounts of native societies. The author describes the tendency to minimize the cultures that existed prior to the arrival of Europeans. Native cultures are seen as simpler and less sophisticated than contemporary European societies. The reason for this, Mann believes, is as much cultural chauvinism and Eurocentrism as it is simple ignorance. This ignorance, Mann argues, creates both positive and negative misrepresentations of the diversity and impact of native civilization.

Momaday, N. Scott. [House Made of Dawn](#).

"There was a house made of dawn. It was made of pollen and of rain, and the land was very old and everlasting. There were many colors on the hills, and the plain was bright with different-colored clays and sands. Red and blue and spotted horses grazed in the plain, and there was a dark wilderness on the mountains beyond.

Myers, Ched. Editor (2016). [*Watershed Discipleship: Reinhibiting Bioregional Faith and Practice*](#).

“Water is Spirit and a Relative.” This is a teaching I have learned from many Indigenous women over the years. There are several dimensions to it: water is alive; it is sacred; it is part of a holistic system, a greater interconnected whole; and we have obligations to water as a relative with whom we are in relationship. How can these teachings inform how we engage with Watershed Discipleship? -- from the Foreward by Denise Nadeau

Newcomb, Steven T. [*Pagans in the Promised Land: Decoding the Doctrine of Christian Discovery*](#).

Pagans in the Promised Land provides a unique, well-researched challenge to U.S. federal Indian law and policy. It attacks the presumption that American Indian nations are legitimately subject to the plenary power of the United States.

Pember, Mary Annette. [*Intergenerational Trauma: Understanding Natives' Inherited Pain*](#).

Trauma has been garnering more and more attention over the past few years, with the rampant climb of Post-Traumatic Stress Disorder, and the understanding of what can cause it. Intergenerational trauma among American Indians is an area of study that has just started to generate attention from communities inside Indian country, academia and the medical profession. By addressing breaking news, such as recent evidence that this type of trauma could be passed along through DNA, and by providing several ways of how American Indians are managing and coping with trauma, Pember helps put a human face on abstract theory and practice. Here she shares personal stories that are gritty, poignant and factual.

Roberts, Alaina E. [*I've Been Here All the While: Black Freedom on Native Land*](#).

Through chapters that chart cycles of dispossession, land seizure, and settlement in Indian Territory, Alaina E. Roberts draws on archival research and family history to upend the traditional story of Reconstruction. She connects debates about Black freedom and Native American citizenship to westward expansion on to Native land. As Black, white, and Native people constructed ideas of race, belonging, and national identity, this part of the West became, for a short time, the last place where Black people could escape Jim Crow, finding land and exercising political rights, until the Tulsa Race Massacre in 1921.

Saunt, Claudio. [*Unworthy Republic*](#).

In May 1830, the United States launched an unprecedented campaign to expel 80,000 Native Americans from their eastern homelands to territories west of the Mississippi River. In a firestorm of fraud and violence, thousands of Native Americans lost their lives, and thousands more lost their farms and possessions. The operation soon devolved into an unofficial policy of extermination, enabled by US officials, southern planters, and northern speculators. Hailed for its searing insight, [*Unworthy Republic*](#) transforms our understanding of this pivotal period in American history.

Stillwell, Mary K. [*Reasonable Doubts*](#).

On March 29, 1980, a Quaker Meetinghouse caretaker and visiting friend were murdered in Lincoln, Nebraska. A policeman at the scene reported that the caretaker named a cousin, aged 24, an adopted Omaha citizen, as the murderer before she died. No motive could be established and no investigation followed. The cousin was quickly arrested, tried, and sentenced to death. The families of the cousins, also Quaker, argued against the state's right to impose the death penalty and worked for many years to have the sentence overturned. They were joined in their efforts by the visiting friend's husband and, later, by her daughter. The poems of *Reasonable Doubts* contemplate the aftermath of the murders, the effect of racism, the nature of evidence and of justice, the advocacy of the victim's families, and the crime's lasting effect on the families and the members of the Meetinghouse.

Treuer, David. [*The Heartbeat of Wounded Knee: Native America from 1890 to the Present*](#).

In [*The Heartbeat of Wounded Knee: Native America from 1890 to the Present*](#), Treuer melds history with reportage and memoir. Tracing the tribes' distinctive cultures from first contact, he explores how the depredations of each era spawned new modes of survival. The devastating seizures of land gave rise to increasingly sophisticated legal and political maneuvering that put the lie to the myth that Indians don't know or care about property.

Twist, Arielle. [*Disintegrate Dissociate*](#).

In her powerful debut collection of poetry, Arielle Twist unravels the complexities of human relationships after death and metamorphosis. In these spare yet powerful poems, she explores, with both rage and tenderness, the parameters of grief, trauma, displacement, and identity. Weaving together a past made murky by uncertainty and a present which exists in multitudes, Arielle Twist poetically navigates through what it means to be an Indigenous trans woman, discovering the possibilities of a hopeful future and a transcendent, beautiful path to regaining softness.

Wall Kimmerer, Robin. [*Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants*](#).

As a botanist, Robin Wall Kimmerer has been trained to ask questions of nature with the tools of science. As a member of the Citizen Potawatomi Nation, she embraces the notion that plants and animals are our oldest teachers. In [*Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants*](#), Kimmerer brings these lenses of knowledge together to show that the awakening of a wider ecological consciousness requires the acknowledgment and celebration of our reciprocal relationship with the rest of the living world. For only when we can hear the languages of other beings are we capable of understanding the generosity of the earth, and learning to give our own gifts in return.

Welch, James. [*Winter in the Blood*](#).

Winter in the Blood is the debut novel of James Welch. It was published by Harper and Row's Native American Publishing Program in 1974. Set on the Fort Belknap Indian Reservation in north-central Montana during the late 1960s, Winter in the Blood follows a nameless Blackfeet and Gros Ventre man's episodic journey to piece together his fragmented identity.

Westerman, Gwen. [*Mni Sota Makoce: The Land of the Dakota*](#).

“Much of the focus on the Dakota people in Minnesota rests on the tragic events of the 1862 U.S.-Dakota War and the resulting exile that sent the majority of the Dakota to prisons and reservations beyond the state's boundaries. But the true depth of the devastation of removal cannot be understood without a closer examination of the history of the Dakota people and their deep cultural connection to the land that is Minnesota. Drawing on oral history interviews, archival work, and painstaking comparisons of Dakota, French, and English sources, Mni Sota Makoce tells the detailed history of the Dakota people in their traditional homelands for at least hundreds of years prior to exile.”

Williams, Robert A, Jr. [*Like a Loaded Weapon: The Rehnquist Court, Indian Rights, and the Legal History of Racism in America*](#).

Robert A. Williams, Jr., boldly exposes the ongoing legal force of the racist language directed at Indians in American society. Building on the insights of Malcolm X, Thurgood Marshall, and Frantz Fanon, Williams argues that racist language has been employed by the courts to legalize a uniquely American form of racial dictatorship over Indian tribes by the U.S. government.

Wishart, David. [*An Unspeakable Sadness: The Dispossession of the Nebraska Indians*](#)

Historical geographer David J. Wishart tells the story of the dispossession process as it affected the Nebraska Indians—Otoe-Missouria, Ponca, Omaha, and Pawnee—over the course of the nineteenth century. Working from primary documents, and including American Indian voices, Wishart analyzes the spatial and ecological repercussions of dispossession. Maps give the spatial context of dispossession, showing how Indian societies were restricted to ever smaller territories where American policies of social control were applied with increasing intensity.

— [*Great Plains Indians*](#). Bison Books, 2016.

From a hunting and gathering lifestyle to first contact with Europeans to land dispossession to claims cases, and much more, Wishart takes a wide-angle look at one of the most significant groups of people in the country. Myriad internal and external forces have profoundly shaped Indian lives on the Great Plains. Those forces—the environment, religion, tradition, guns, disease, government policy—have written their way into this history.

Womack, Grieg. [*Red on Red: Native American Literary Separatism*](#).

Graig Womack's book is a brave, controversial, and rich argument in favor of establishing a new Native American literary scholarship, driven by Native concerns and written either by Native scholars or by those with the language skills, cultural knowledge, and respect that non-Natives must possess if they are to assist this project.

Maps [home](#)

Carapella, Aaron. [Tribal Nations Maps](#).

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[*Blood Memory*](#)

For Sandy White Hawk, the story of the Adoption Era is not one of saving children but of destroying families and tribes. At 18 months of age, Sandy was removed from her Sicangu Lakota relatives and placed with white missionaries over 400 miles from the reservation. [DOWNLOAD FREE DISCUSSION GUIDE](#)

[*Bounty*](#)

We are citizens of the Penobscot Nation. For this film, we bring our families to Boston to read our ancestors' death warrant. This abhorrent proclamation, made in 1755 by the colonial government, paid settlers handsomely to murder Penobscot people. It declared our people enemies and offered different prices for the scalps of children, women, and men. Bounty proclamations like this, some even paid in stolen land, persisted for more than two centuries across what is now the United States. [TEACHER'S GUIDE](#)

[*Canada's Dark Secret*](#)

This CBC video was created by the Truth and Reconciliation Commission under Justice Murray Sinclair. It includes an interview with a former RCMP officer who participated in taking children from their aboriginal family, and he was deeply wounded by what he did, and he spoke out.

[*Coexist*](#)

How do societies ravaged by genocide begin to heal? Can a person be forced to reconcile with those who killed her or his loved ones? In the 53-minute documentary film *Coexist*, Rwanda's unprecedented social experiment in government-mandated reconciliation is revealed. [TEACHER'S GUIDE](#)

[Daughters of Pine Ridge](#)

This documentary sheds light on the destitute conditions through the stories of the girls and women of the Pine Ridge reservation -- and features a new program aimed at supporting girls.

[Dawnland](#)

For decades, child welfare authorities have been removing Native American children from their homes to save them from being Indian. In Maine, the first official "truth and reconciliation commission" in the United States begins a historic investigation. The film goes behind-the-scenes as the commission grapples with difficult truths, redefines reconciliation, and charts a new course for state and tribal relations. [TEACHER'S GUIDE](#)

[Dear Georgina](#)

At age two Georgina Sappier-Richardson was removed from her home and Passamaquoddy community in downeast Maine by child protection services. She would never see her parents again. *Dear Georgina* follows this Passamaquoddy elder from Motahkomikuk as she tries to better understand herself and her cultural heritage. Now a grandmother Georgina attempts to re-integrate herself into the community she barely knew. *Dear Georgina* is a follow-up to the Emmy® award-winner *Dawnland*. [VIEWER'S GUIDE](#)

[Doctrine of Discovery: Unmasking the -Domination Code](#)

This powerful and landmark documentary is a result of the collaborative efforts by Dakota filmmaker and Director Sheldon Wolfchild and Co-Producer Steven Newcomb (Shawnee, Lenape). The film, based on Newcomb's thirty years of research, and his book *Pagans in the Promised Land: Decoding the Doctrine of Christian Discovery* (Fulcrum, 2008), brings to the big screen an amazing and little known story.

[First Light](#)

For centuries, the United States government has taken Native American children away from their tribes. *First Light* documents these practices from the 1800s to today and tells the story of an unprecedented experiment in truth-telling and healing for Wabanaki people and child welfare workers in Maine. [LEARNING RESOURCES](#)

[Indian Horse](#)

In late 1950s Ontario, seven year-old Saul Indian Horse is torn from his Ojibway family and committed to one of Canada's notorious Catholic residential schools. In this oppressive environment, Saul is denied the freedom to

speak his language or embrace his indigenous heritage and he witnesses all kinds of abuse at the hands of the very people who were entrusted with his care. Despite this, Saul finds salvation in the unlikeliest of places and favourite Canadian pastimes – hockey. Fascinated by the game, he secretly teaches himself how to not only play but develops a unique and rare skill. It's as if he has eyes in the back of his head and can see the game in a way no other player can. [DOWNLOADS & RESOURCES](#)

[Indigeneity Learning Media](#)

Indigeneity Learning Media is a virtual classroom that presents the unknown authentic Native character on topics such as traditional knowledge, humor, animation, and entertainment in short vignettes that educate about Indigenous studies. It's made for families. *Indigeneity Learning Media* is produced by Alexis Bunten. Alexis is amazing. She is co-director of Indigeneity Program at Bioneers. Bioneers is a series of initiatives that focus on Restorative Food Systems, Biomimicry, Rights of Nature, Indigeneity, Women's Leadership, and Youth Leadership. Indigeneity promotes Indigenous approaches to solve the earth's most pressing issues through Traditional Ecological Knowledge, The Indigenous Forum, and Rights of Nature.

[Our Spirits Don't Speak English](#)

From Rich-Heape Films, the award winning producers of Trail of Tears Cherokee Legacy and Black Indians An American Story and told from the Native American perspective, this documentary uncovers the dark history of the US government policy and will give a voice to the countless Indian children forced through the system. The film deals with both the schools run by Christian missionaries and those run by the United States' Bureau of Indian Affairs. It addresses the schools' role of forcing cultural assimilation of the resident children into the ways of the majority culture of European Americans.

[Return of the Pawnees](#)

Once exiled from Nebraska, the Pawnees are now regaining a presence in their homeland due to a remarkable act of reconciliation. In 2007, Roger and Linda Welsch did what few descendants of European immigrants have ever done in the 500-year history of America. They returned their acreage that rests along the Loup River near Dannebrog to its original owners, the Pawnees.

[Smoke Signals](#)

Victor Joseph is a Native American in his late teens who lives on the Coeur d'Alene Indian reservation in Northern Idaho. On a road trip to retrieve his dead father's ashes, he learns how to forgive his abusive father and the nature of true friendship. The film is adapted from Sherman Alexi's short story collection, Tonto and the Lone Ranger Fistfight in Heaven.

[TEACH WITH THIS MOVIE](#)

[The Lakota Daughters](#)

The Lakota Daughters is a new, 30-minute documentary film about the women and girls of the Gala Lakota Nation in South Dakota. In a community dealing with the effects of persistent structural racism and attempts to erase Native culture, the women chronicled in this film work to make the future better and brighter for girls aged 10 to 18 by creating a network of "Girl Societies" across their districts using tools designed by the Indigenous Adolescent Girls' Empowerment Network (IMAGEN).

[The Quaker Indian Boarding Schools: Facing Our History and Ourselves](#)

Like most of the white people at the time, the Quakers believed that the only hope for the Native Americans was to assimilate into white culture. The Quaker teachers believed that the Native Americans would perish otherwise, and plied their services mightily and with varying degrees of success to shift the Native American children into white culture. The Quakers boarding schools cut the children's hair, took away their belongings, changed their dress, disallowed any language but English, and even demanded that they wholly change their cultural gender roles immediately.

[The Thick, Dark Fog](#)

Walter Little Moon attended a federal Indian boarding school in South Dakota sixty years ago. The mission of many of these schools in 1950, was still to "kill the Indian and save the man." The children were not allowed to be Indians - to speak their language or express their culture or native identity in any way at the risk of being severely beaten, humiliated or abused. What effects did these actions cause?

[Two Rivers](#)

The documentary covers more than 100 years of history, each event intimately tied to the next. At the turn of the 20th century, Butte's booming copper mining industry needed lumber to mine shafts. To help with supply, the Bonner Mill was created and, in 1908, a dam was built nearby to provide it with power. Just months later, a flood caused sediment polluted with arsenic and heavy metals to rush down the river, and the dam prevented the toxins from leaving the area. In the 1980s, the Berkeley Pit closed and the EPA discovered that Milltown's water supply was tainted. Twenty years later, the Stimson Lumber mill shuttered and the dam came down, starting in 2006. [FREE TO STREAM](#)

[Vision Maker Media](#)

Vision Maker Media (VMM) is the premier source of public media by and about Native Americans since 1976. Our mission is empowering and engaging Native people to share stories. We envision a world changed and healed by understanding Native stories and the public conversations they generate. We work with VMM funded producers to develop, produce and distribute programs for all public media. VMM supports training to increase the number of American Indians and Alaska Natives producing public broadcasting programs. A key strategy for this work is in partnerships with Tribal nations, Indian organizations and Native communities. Reaching the national public and a global market is the ultimate goal for the dissemination of Native public media that shares Native perspectives with the world. [VIEW VIDEO OF VMM](#)

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[102 Died at Native American Boarding School in Nebraska.](#)

[140th Otoe-Missouria Encampment, July 14-17, 2022.](#)

[2022 9th Annual Planting of Sacred Ponca Corn in the Path of Keystone XL.](#)

[After Roe, Can States Stop Abortions on Native American Lands?](#)

[Couple Gives Back Farmland to Traditional Owners.](#)

[Harvard University Museum Returns Standing Bear's Tomahawk to Ponca Tribe.](#)

[KU Professor Documenting Efforts to Revive Pawnee Varieties of Corn.](#)

[Meet Raven Chacon, the First Native American to Win the Pulitzer Prize for Music.](#)

[Mural in Renamed State Office Building Depicts Chief Standing Bear.](#)

[Native Group Sets Up Prayer Camp.](#)

[Prime Minister Trudeau Signs Historic Land Settlement Agreement with Siksika Nation.](#)

[Return of the Pawnees Earns Telly Award.](#)

[Search Dogs Indicate Possible Site of Lost Genoa Indian School Cemetery.](#)

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[American Indian Business Leaders \(AIBL\)](#)

American Indian Business Leaders is a nonprofit organization designed to support and promote the education and development of future Native American leaders, while maintaining and incorporating cultural value.

[American Indian College Fund](#)

The American Indian College Fund provides scholarships and other support for American Indian students. The Fund disburses approximately 6,000 scholarships each year for American Indian students seeking to better their lives through higher education. The Fund also provides support for tribal college needs ranging from capital support to cultural preservation activities.

[American Indian Higher Education Consortium \(AIHEC\)](#)

The American Indian Higher Education Consortium is the collective spirit and unifying voice of our nation's 37 Tribal Colleges and Universities (TCUs)—a unique community of tribally and federally chartered institutions working to strengthen tribal nations and make a lasting difference in the lives of American Indians and Alaska Natives.

[American Indian Library Association \(AILA\), affiliated with the American Library Association \(ALA\)](#)

Support members in developing and providing quality library services for Native Americans.

[American Indian Science and Engineering Society \(AISES\)](#)

The American Indian Science and Engineering Society (AISES) is a national, nonprofit organization focused on substantially increasing the representation of American Indians, Alaska Natives, Native Hawaiians, Pacific Islanders, First Nations and other indigenous peoples of North America in science, technology, engineering and math (STEM) studies and careers.

[Americans for Indian Opportunity](#)

Americans for Indian Opportunity advances, from an Indigenous worldview, the cultural, political and economic rights of Indigenous peoples in the United States and around the world.

[Association of American Indian Affairs \(AAIA\)](#)

The AAIA has played an integral part in drafting a number of important laws, including the Indian Child Welfare Act, the Native American Graves Protection and Repatriation Act, and the Tribal Governmental Tax Status Act.

[Association of Tribal Archives, Libraries, and Museums](#)

Its work is focused on advancing Indigenous cultural organizations. In doing so, it offers professional learning opportunities, including online training to tribal cultural practitioners.

[Center for World Indigenous Studies](#)

We are a global community of activist scholars advancing the rights of indigenous peoples through the application of traditional knowledge. We are activist scholars advancing the rights of indigenous peoples worldwide.

[First Peoples Fund](#)

Founded in 1995, First Peoples Fund is guided by our belief in *Collective Spirit*. *Collective Spirit* is a commitment to nurture our shared humanity and honor our connection to one another, the lands around us, those who came before us and the spirit of all things. The *Collective Spirit* moves each of us to stand up and make a difference, to pass on ancestral knowledge and to extend a hand of generosity. The *Collective Spirit* is essential to sustaining the cultural fabric of Native communities, and our ability to thrive.

[Indian Country Media Network](#)

Indian Country Media Network is an online media hub that focuses primarily on youth/education, cultural preservation and sovereignty.

[Indigenous Environmental Network](#)

IEN is an alliance of grassroots Indigenous Peoples whose mission is to protect the sacredness of Mother Earth from contamination and exploitation by strengthening, respecting, and maintaining traditional teachings and natural laws.

[Indigenous Law Institute](#)

The Indigenous Law Institute assists American Indian and other Indigenous communities to work toward a future of restoration and healing. They do this by working to develop a radically new basis for thinking about Native rights, from a Traditional Native Law perspective, and by contending that Native nations and peoples have an inherent right to live free of all forms of empire and domination.

[International Indian Treaty Council](#)

The council, founded in 1974, works for the rights and recognition of Indigenous Peoples. To accomplish this work, it participates in international bodies and provides training with Indigenous Peoples, Tribal Nations and Communities. Program areas include defending human rights, food sovereignty, environmental health, and treaties & standard setting. Its News & Updates section includes annual reports.

[Lakota People's Law Project](#)

In 2004, Madonna Thunder Hawk and a group of grandmothers in Lakota country – an area comprised of nine Indian reservations in North and South Dakota – asked us to investigate and help them prevent South Dakota's Department of Social Services from removing their grandchildren from their families. The investigation uncovered that drugging and routine patterns of physical and mental abuse of Native children in foster care were leading to high levels of youth suicide.

These atrocities, a direct violation of the Indian Child Welfare Act (ICWA) – a federal law enacted in 1978 – inspired the formation of the Lakota People's Law Project (LPLP). It was time to put a stop to the cycles of injustice leading to the slow genocide of the Lakota.

[National Alaska Native American Indian Nurses Association \(NANAINA\)](#)

The National Alaska Native American Indian Nurses Association's mission is to promote a continuum of health among Native Americans; to serve the professional needs of Native American nurses; to cooperate with other professional associations, health care organizations and governmental entities in matters affecting the purposes of NANAINA; and to recommend culturally appropriate health-service delivery solutions where barriers to Native American consumers exist.

[National Congress of American Indians](#)

An organization serving tribal governments and communities, representing American Indians and Alaska Natives. NCAI advocates for tribally driven policy solutions. Policy issues cover the following five areas: Community & Culture; Economic Development & Commerce; Education, Health & Human Services; Land & Natural Resources; Tribal Governance. Publications include annual reports, legal briefings, testimony & speeches.

[National Indian Child Care Association](#)

The National Indian Child Care Association is a representative American Indian and Alaska Native organization serving the 266 tribal CCDF grantees that represent Tribal communities across the nation. Tribal child care and early childhood programs work hard to provide children, families, and communities with high quality child care services all across Indian Country.

[National Indian Child Welfare Association](#)

The National Indian Child Welfare Association was created as a result of the Indian Child Welfare Act (ICWA) which was enacted in 1978 in response to the issues that affect American Indian and Alaskan Native children, families, as well as tribes. When looking into studies about these children it was revealed that Native children were being separated from their parents, tribal communities, and extended family by state child welfare and private adoption agencies. It was found that 25%-35% of the Native children that had been removed 85% of them were not placed with their fit and willing relatives but rather placed in areas outside their families and communities.

[National Indian Council on Aging \(NICOA\)](#)

The mission of NICOA is to advocate for improved comprehensive health, social services and economic well-being for American Indian and Alaska Native Elders. In addition to providing service through several grants from agencies within the U.S. Department of Health and Human Services, NICOA operates as a National Sponsor of the federal Senior Community Service Employment program (SCSEP) in fourteen states through a grant from the Department of Labor.

[National Native American AIDS Prevention Center](#)

The NNAPC's mission statement is to eliminate HIV/AIDS and confront related health and social determinants that negatively impact American Indian, Alaska Native, Native Hawaiian and Indigenous peoples. The Center has programs, resources and publications dedicated to supporting prevention efforts and fostering healthy attitudes toward sexuality.

[National Native American Bar Association \(NNABA\)](#)

The National Native American Bar Association serves as the national association for Native American attorneys, judges, law professors and law students. Founded in 1973 as the American Indian Lawyers Association, NNABA works to promote issues important to the Native American community and works to improve professional opportunities for Native American lawyers.

[National Native American Boarding School Healing Coalition](#)

The Mission of NABS is to work to ensure a meaningful and appropriate response from responsible agencies for those Native American individuals, families, and communities victimized by the United States' federal policy of forced boarding school attendance and to secure redress from responsible institutions in order to support lasting and true community-directed healing.

[National Native American Law Enforcement Association \(NNALEA\)](#)

The mission of the National Native American Law Enforcement Association is to promote and foster mutual cooperation between Native American law enforcement officers, agents and personnel, their agencies, tribes, private industry and public.

[Native American And Indigenous Studies Association \(NAISA\)](#)

An organization of scholars in the fields of Native American and Indigenous Studies. NAISA holds annual meetings, encourages Indigenous community-driven scholarship, and is responsible for the [*Native American and Indigenous Studies \(NAIS\)*](#) journal.

[Native American Art Council](#)

The Redhawk Native American Arts Council is a small grassroots not-for-profit organization founded in 1994 and maintained by Native American artists and educators who reside in and around New York City. It is dedicated to educating the general public and breaking stereotypes by presenting the traditions and societal contributions of Native Americans through song, dance, art, crafts and other forms of expression.

[Native American Capital \(NAC\)](#)

Native American Capital fosters and promotes business and economic development in Indian Country through investment of private equity capital in promising new and developing high growth businesses in Native American and Alaskan Native communities. NAC also provides the technical assistance necessary to ensure the growth, development and profitability of these enterprises.

[Native American Disability Law Center](#)

The Law Center's mission is to advocate for the rights of Native Americans with disabilities in the Four Corners area and ensure they are enforced, strengthened and brought in harmony with their communities. This private, non-profit works to ensure that Native Americans with disabilities have access to justice and are empowered and equal members of their communities and nations.

[Native American Financial Official Association \(NAFOA\)](#)

The Native American Financial Official Association's mission is to improve the quality of financial and business management of tribal governments, their entities and their businesses.

[Native American Journalists Association \(NAJA\)](#)

Engages in programming and activities to promote diversity and the representation of Indigenous journalists in mainstream media. Offers scholarships and fellowships for students. Also works for accurate reporting about Indigenous people that does not perpetuate stereotypes. See its [BINGO Card](#).

[Native American Research Centers for Health \(NARCH\)](#)

Created to meet health needs prioritized by American Indian/Alaska Native (AI/AN) tribes or tribally based organizations. NARCH awards promoted research activities to address health concerns identified by tribal communities. NARCH awards tribes or tribal organizations directly. Also provide opportunities for career enrichment.

[Native American Rights Fund](#)

Founded in 1970, the Native American Rights Fund is the oldest and largest nonprofit law firm dedicated to asserting and defending the rights of Indian tribes, organizations and individuals nationwide.

[\(The\) Native American Times](#)

The Native American Times is an online news source focusing on news stories directly affecting Native populations.

[Native American Today](#)

The mission of the news magazine and public service website is to bring forward thought-provoking journalism, while bringing people closer together by broadening perspectives of Native American peoples, marginalized by traditional stereotypical images.

[Native Harvest](#)

Native Harvest works to continue, revive, and protect our native seeds, heritage crops, naturally grown fruits, animals, wild plants, traditions and knowledge of our Indigenous and land-based communities, for the purpose of maintaining and continuing Native culture and resisting the global, industrialized food system.

[Otoe-Missouria Tribe](#)

The culture and traditions of a tribe is carried in its people and the Otoe-Missouria are no exception. Today the songs, stories, language and memories of generations is kept by tribal members. After years of subjugation it is no surprise that these things are protected and hold a special place in the hearts of the people. On these pages there is information about the various organizations and programs to learn more about our Otoe-Missouria ways.

[Seventh Generation Fund](#)

Seventh Generation Fund promotes and maintains the uniqueness and sovereignty of our distinct Native Nations by offering advocacy, small grants, trainings and technical assistance to Indigenous communities.

[Urban Indian Health Institute](#)

“Urban Indian Health Institute (UIHI) is leading the way in research and data for urban American Indian and Alaska Native communities. As a Public Health Authority and one of 12 Tribal Epidemiology Centers in the country—and the only one that serves Urban Indian Health Programs nationwide—UIHI conducts research and evaluation, collects and analyzes data, and provides disease surveillance to strengthen the health of American Indian and Alaska Native communities.”

[Women Empowering Women for Indian Nations](#)

Women Empowering Women for Indian Nations (WEWIN) exists to provide Native women with the knowledge, support, and resources necessary to achieve success in their personal and professional lives. The WEWIN Annual Conference is an opportunity for Native women to engage in professional renewal, inspire others and network.

Other Advocates [home](#)

Name	Position/ Job/Tribe	Area of Expertise	Website/Email/Phone
Dr. Lory Dance	Associate Professor of Sociology & Ethnic Studies	Current Research on "At-Risk" Students and Urban Schools	ldance2@unl.edu 723 Oldfather Hall, UNL
Walter Echo Hawk	President of the Pawnee Nation Business Council, Author, Attorney, and Legal Scholar/Pawnee	Native American History and Law, Indigenous Art and Culture, Environment	Walter Echo Hawk Website
Frances W. Kaye	Author	No More Prisons Campaign, Boarding Schools, Author of <i>Goodlands: A Meditation and History on the Great Plains</i>	https://www.goodreads.com/author/show/757742.Frances_W_Kaye
Jerome Kills Small	Storyteller/Lakota	Turtle Island Storyteller, Act Out Creation Through the Purification Lodge	https://nativeede.wixsite.com/wingedmessenger/jerome-kills-small
Wynema Morris	Independent Scholar/Omaha Tribe	Turtle Island Storyteller, Traditions Of Song, Dance, Social and Political Structures	https://wisdomoftheelders.org/turtle-island-storyteller-wynema-morris/

Name	Position/Job/Tribe	Area of Expertise	Website/Email/Phone
Dr. John Raible	UNL Professor	Land Acknowledgements: Performance or Praxis? Panel	https://www.unl.edu/plains/2022-great-plains-summit-schedule
Renee Sans Souci	Teaching Artist/Omaha Tribe	Environment & Connection to the Earth, Poetry, Designing a Language Survival School	https://reneesresume.blogspot.com
Dr. Colette Yellow Robe	UNL Professor	Anti-Racism & Racial Equity, Land Acknowledgements	https://www.indigenouslyledunlearningconversations.org

Teacher Guides [home](#)

[Blood Memory](#). [Download Free Discussion Guide](#).

[Bounty](#). [Teacher's Guide](#).

[Coexist](#). [Teacher's Guide](#).

[Dawnland](#). [Teacher's Guide](#).

[First Light](#). [Learning Resources](#).

[Indian Horse](#). [Downloads & Resources](#).

[Smoke Signals](#). [Teach With This Movie](#).

[Toward Right Relationship with Native Peoples](#). Contact paulaRpalmer@gmail.com.

Websites [home](#)

[Center for Great Plains Studies.](#)

The Center for Great Plains Studies, with its Great Plains Art Museum, is an interdisciplinary educational and cultural hub that cultivates awareness of and engagement with the diverse people, cultures, and natural environments of the Great Plains.

[Contemporary Indigeneity.](#)

For the fourth iteration of Contemporary Indigeneity, the Great Plains Art Museum sought Indigenous artists addressing issues and themes relevant to the contemporary Native American experience on the Great Plains. A panel of Native American art curators blindly reviewed the submitted works and made selections based on the artwork's aesthetic merit and contribution to the field of contemporary Native art. [DOWNLOAD THE EXHIBITION CATALOG](#)

Gehl, Lynn. [My Ally Bill of Responsibilities.](#)

1. Do not act out of guilt, but rather out of a genuine interest in challenging the larger oppressive power structures;
2. Understand that they are secondary to the Indigenous people that they are working with and that they seek to serve. They and their needs must take a back seat;

These are the first two points of Gehl's 16-point My Ally Bill of Responsibilities.

[Indianz.com.](#)

Native American news, information and entertainment. Wholly-owned and operated by Ho-Chunk Inc., the economic development corporation of the Winnebago Tribe.

[Indigenous Led Unlearning Conversations.](#)

Unlearning Conversations are an organically educational environment, centering Indigenous perspectives as they are applied and adapted to various topics and issues. Unlearning Convos embrace Indigenous modalities They are fluid and dynamic; as each participant's input and unlearning influence & guide the course of the conversation.

[Interactive Map.](#)

Shows How the United States Government “Acquired” Native Lands by Treaties and by Breach of Treaties. Search by Geographic Region or by Native Tribe.

[Join the National Native American Boarding School Healing Coalition and Study the Resources on Their Website.](#)

May 11, 2022 Secretary Deb Haaland delivers remarks upon release of the initial report of the Federal Indian Boarding School Initiative on May 11, 2022. Volume 1 of the Federal Indian Boarding School Initiative Investigative Report provides initial findings of an ongoing investigation at the Department of the Interior, which Haaland leads.

[Montana Industrial School for Indians.](#)

The November 15, 1986, issue of UU World noted the hundred year anniversary of the founding of the Montana Industrial School for Indians, also known as Bond's Mission.

[Native Land You Live On.](#)

Find out about the Native tribes who used to live on the land you currently live on.

News About Indigenous Communities. [Indianz](#). [Native News Online](#). [News Maven](#). [Turtle Talk](#).

Resources from the national Unitarian Universalist Association. [Racial Justice](#), [Congregational Stories](#), and [Acting Locally](#).

Resources on De-Colonization. [Aboriginal Issues Primers](#) . [Revolution 101: How To Be A Settler Ally](#) . [Towards Decolonization and Settler Responsibility](#).

[Toward Right Relationship with Native Peoples](#). Contact paulaRpalmer@gmail.com .

The Toward Right Relationship with Native Peoples (TRR) program promotes education, reflection, dialogue, and action. Our goal is to build relationships among Native and non-Native communities based on truth, respect, just, and our shared humanity.

[What Can Unitarian Universalists Do?](#)

Educate yourself and invite others to join you. Learn more about the Doctrine of Discovery and its effects.

[White Privilege Conference & Resources.](#)

The White Privilege Conference, sponsored by The Privilege Institute, provides a challenging, collaborative, and comprehensive experience. We strive to empower and equip individuals to work for equity and justice through self and social transformations.

[World Council of Churches' 2012 Statement on the Doctrine of Discovery.](#)

Three hundred to five hundred million Indigenous Peoples today live in over 72 countries around the world, and they comprise at least 5,000 distinct peoples. The ways of life, identities, well-being, and very existence of Indigenous People are threatened by the continuing effects of colonization and the national policies, regulations, and laws that attempt to force them to assimilate into the cultures of majoritarian societies. A fundamental historical basis and legal precedent for these policies and laws is the "Doctrine of Discovery" , the idea that Christians enjoy a moral and legal right based solely on their religious identity to invade and seize indigenous lands and to dominate Indigenous Peoples.

