

## Quaker Resources:

Decolonizing Quakers, [decolonizingquakers.org](http://decolonizingquakers.org)

Join the Decolonizing Quakers Google Group by sending an email to <https://groups.google.com/group/FriendsRR>

Toward Right Relationship with Native Peoples, [friendspeaceteams.org/trr](http://friendspeaceteams.org/trr)

Canadian Friends Service Committee, [quakerservice.ca](http://quakerservice.ca)

Receive Native American Update from Friends Committee on National Legislation at <https://www.fcnl.org/search?q=native+american+legislative+update>

Many yearly meetings have Indian Affairs committees or similarly named committees:

Baltimore Yearly Meeting: [https://www.bym-rsf.org/what\\_we\\_do/committees/indian/home.html](https://www.bym-rsf.org/what_we_do/committees/indian/home.html)

New York Yearly Meeting: <https://www.nyym.org/committee/indian-affairs-committee>

Philadelphia Yearly Meeting: <https://www.pym.org/indian-committee/>

First Contact Reconciliation Collaborative, Salem Quarter, Philadelphia Yearly Meeting, <https://www.pym.org/first-contact-reconciliation-collaborative/>

### **Sovereignty and Tribal Government Relations in the United States and Canada**

*with Jerilyn DeCoteau and Will David*

Description: This series of webinars seeks to involve both Canadian and United States participants. Although both the United States and Canada share some of the features of a settler-colonial history and government, there are significant differences, as well. This first webinar is designed to familiarize participants in the series with historical and governmental differences between these nations and how they affect existing relations with Tribal Nations and the sovereignty and self-determination of Indigenous Peoples. This understanding will establish a framework for future webinars.

Query: How might historic relations of colonized governments (Canada and the United States) continue to affect existing relations with Indigenous Peoples self-determination/ Tribal Nations' sovereignty?

## Resources:

### Articles:

[“Tribal Sovereignty”](#) by Jerilyn DeCoteau (pdf)

[“Indigenous Peoples of Canada”](#) by William J. David (pdf)

### Websites with resources

National Congress of American Indians (NCAI), [www.ncai.org/](http://www.ncai.org/)  
NCAI, [Tribal Nations & the United States: An Introduction](#), a  
downloadable PDF

Native American Rights Fund (NARF), <https://www.narf.org/>

Royal Commission on Aboriginal Peoples  
<https://www.bac-lac.gc.ca/eng/discover/aboriginal-heritage/royal-commission-aboriginal-peoples/Pages/final-report.aspx>

### Books:

- *An Indigenous Peoples' History of the United States* by Roxanne Dunbar-Ortiz (2014, Beacon Press)
- *In the Courts of the Conqueror: The Ten Worst Indian Law Cases*, by Walter R. Echo-Hawk (2010, Fulcrum Publishing)
- *The Rights of Indians and Tribes*, by Stephen L. Pevar (4<sup>th</sup> ed., 2012, Oxford University Press)
- *The Heartbeat of Wounded Knee: Native America from 1890 to the Present*, by David Treuer (2019, Riverhead Books)
- *American Apartheid - The Native American Struggle for Self-Determination and Inclusion*, by Stephanie Woodard (2018, IG Publishing)
- *Unsettling Truths: The Ongoing Dehumanizing Legacy of the Doctrine of Discovery*, by Mark Charles and Soong-Chan Rah (2019, Intervarsity Press)
- *Canada's Indigenous Constitution* by John Borrows (2010, University of Toronto Press)
- *Unsettling Canada: A National Wake-Up Call* by Arthur Manuel and Grand Chief Ronald M. Derrickson, with foreword by Naomi Klein (2015, Between the Lines)

- *“Métis”*: Race, Recognition, and the Struggle for Indigenous Peoplehood by Chris Andersen (2015, UBC Press)
- *From Where I Stand: Rebuilding Indigenous Nations for a Stronger Canada*, by Jody Wilson-Raybould (2019, Purich Books)
- *Imperialism, Sovereignty and the Making of International Law* by Anthony Anghie (2005, Cambridge University Press)

On the legal criteria for statehood, Will David uses as a general source, *Creation of States in International Law* by James Crawford

### Films and Video Clips:

Mark Charles Plenary Address: “The Doctrine of Discovery” at Pendle Hill Conference: Towards Right Relationship with Indigenous Peoples, May 2018  
[https://www.youtube.com/watch?v=8ezw\\_xNkkdM&t=62s](https://www.youtube.com/watch?v=8ezw_xNkkdM&t=62s)

*Doctrine of Discovery: Unmasking the Domination Code*, a documentary on how the 15th century Papal Bulls gave impetus to European Christian conquest, domination, and dehumanization of Indigenous Peoples, <https://doctrineofdiscovery.org/the-doctrine-of-discovery-unmasking-the-domination-code/>. A trailer is available on YouTube at <https://www.youtube.com/watch?v=KNoyRzmNj7Y&feature=youtu.be>

‘We the People’: the three most misunderstood words in US history, talk by Mark Charles, TEDxTysons (17:44)

(Re)Making History: The Real Story Is Bigger and Better, Kevin Gover, TEDxJacksonville (14:54)

## **Implementing the United Nations Declaration of the Rights of Indigenous Peoples** with Jennifer Preston and Sheryl Lightfoot

Description: After decades of incredible work among Indigenous Peoples and those in solidarity, including Quakers, the United Nations General Assembly adopted the United Nations Declaration of the Rights of Indigenous Peoples in 2007. Acknowledging that colonization and dispossession from their lands denied them their right to self-determination as peoples, the Declaration is most comprehensive

international instrument on the rights of Indigenous Peoples. It establishes a universal framework of minimum standards for the survival, dignity, and well-being of the Indigenous Peoples of the world, and it elaborates on existing human rights standards and fundamental freedoms as they apply to the specific situation of Indigenous Peoples. Canada and the United States originally voted against the resolution and were the final states to endorse it. Two experts on the UN Declaration will address its development, application, and legal effects, as well as actions being taken (especially in Canada and the United States) to implement it by governments and at the grass roots.

Query/Advice: What actions might be taken by the governments of Canada or the United States and/or by grass roots movements towards implementing the United Nations Declaration of the Rights of Indigenous Peoples?

*In order to educate for social change, we must engage the spirit and, in order to do so, we need to decolonize ourselves. ~R.A. Shahjahan*

Resources:

[The United Nations Declaration of the Rights of Indigenous Peoples](#) (pdf)

[Educational resources on the Declaration prepared by the Coalition for the Human Rights of Indigenous Peoples](#) (pdf); The Coalition for the Human Rights of Indigenous Peoples, <https://www.declarationcoalition.com/>

[\[United Nations Declaration of the Rights of Indigenous Peoples\] Implementation More Reflections on the Braiding of International, Domestic and Indigenous Laws](#), by the Centre for International Governance Innovation, 2018 (a downloadable pdf)

[Project to Implement the United Nations Declaration on the Rights of Indigenous Peoples in the United States](#)

*In the Light of Justice: The Rise of Human Rights in Native America & the UN Declaration of the Rights of Indigenous People*, by Walter Echo-Hawk (2013, Fulcrum Publishing)

[Summary Report on the Special Dialogue on Implementing the UN Declaration of the Rights of Indigenous Peoples in British Columbia](#), by the Residential School History and Dialogue Centre (December 2018) (pdf)

[Implementing \[the UN Declaration on the Rights of Indigenous Peoples\]](#): some reflections on Bill C-262, by Nigel Bankes (November 27, 2018) (pdf)

### **Cultural Appreciation vs. Appropriation/Misappropriation**

*with Dan and Mary Lou Smoke, Freida Jacques,*

*Rev. J.R. Norwood, and Trinity Norwood*

Description: How can non-Indigenous people respectfully honor and appreciate the culture and traditions of Indigenous Peoples? A panel of Indigenous leaders from different traditions will explore ways that settler-colonists and their descendants have tried to erase the culture of Indigenous Peoples and then appropriated (misappropriated) mythologized elements from a mythic past in ways that wound and offend Indigenous people today. Harm can arise from misguided attempts to honor a tradition that may have a deep meaning for a non-Indigenous person, as well as from commercialized images and actions based on stereotypes. The panel will offer some guidance on the difference between respectful appreciation and offensive misappropriation of Indigenous Peoples' cultures. Clue: it is not the intent of the appropriator, but the impact on Indigenous Peoples of the choices that are made by non-Indigenous people.

#### Query/Advice:

How can non-Indigenous people respectfully honor and appreciate the culture and traditions of Indigenous Peoples?

*“It would go a long way to caution and direct people in the use of the world, that they were better studied and knowing in the Creation of it. For how could [they] find the confidence to abuse it, while they should see the great Creator stare them in the face, in all and every part of it?” ~William Penn, 1693*

#### Resources:

[“All the Real Indians Died Off” and 20 Other Myths about Native Americans](#), by Roxanne Dunbar-Ortiz and Dina Gilio-Whitaker (2016, Beacon Press) [keep an eye out for Roxanne Dunbar-Ortiz's forthcoming book [“Not ‘a Nation of Immigrants’](#)]:

[Settler Colonialism, White Supremacy, and a History of Erasure and Exclusion”](#)  
scheduled for publication June 22, 2021 by Beacon Press.]

[“Why Cultural Appropriation is Disrespectful,”](#) Working Effectively with Indigenous Peoples® blog, October 24, 2018

[“Cultural Appropriation and Indigenous Stereotypes in the Current Political Climate,”](#)  
an online article published by *Cultural Survival*, February 10, 2017

[We Are Still Here,](#) by John R. Norwood

[We Have A Story to Tell: Native Peoples of the Chesapeake Region,](#) A guide for Teachers grades 9 – 12, Education Office of the National Museum of the American Indian (NMAI)

[Take Back the Story](#) from IllumiNative

[Maine Law 944 to outlaw Native American Mascots](#)

[Idle No More](#)

[National Museum of the American Indian](#) (NMAI)

[First Contact Reconciliation Collaborative](#) - this *Call To Action* page hosts a collection of Native Voices addressing racist mascots/ imagery, Columbus Day, and Thanksgiving.

**Solidarity, Guidance for Engagement**  
*with Chief Dennis Coker and Kenneth Deer*

Description: How can descendants of settler-colonists stand in solidarity in struggles of concern to Indigenous Peoples? Two Indigenous leaders who work closely with non-Indigenous people offer them some guidance about developing relationships with Indigenous persons and Indigenous Peoples as foundational for further engagement in struggles led by the Indigenous.

Query/Advice:

How might descendants of settler-colonists stand in solidarity in struggles of concern to Indigenous Peoples?

*“Citizens of an imperialist country who wish to understand imperialism must first emancipate themselves from the seemingly endless web of threads that bind them emotionally and intellectually to the imperialist condition.” ~Harry Magdoff, Imperialism: From the Colonial Age to the Present*

Resources:

[First Contact Reconciliation Collaborative](#) - this *Allyship* page hosts words of advices, Of Indigenous Peoples and recognized ally

[Learn about Tribal Nations, Citizenship, History, and Contemporary Issues](#), NCAI (one page of tips).

[Changing the Narrative about Native Americans: A Guide for Allies](#), a publication of [Reclaiming Native Truth](#).

[Raising Our Hands - How White Women Can Stop Avoiding Hard Conversations, Start Accepting Responsibility, and Find Our Place on the New Frontlines](#), by Jenna Arnold (2020, BenBella Books)

**Healing from Intergenerational Trauma**

*with Elicia Goodsoldier and Cante' Waste Win (Good Hearted Woman)*

Description: The trauma inflicted upon Indigenous Peoples through the many ways that settler-colonists and their descendants attempted to erase them and their culture over the centuries is passed from generation to generation. High rates of domestic violence, suicide, and drug and alcohol abuse are some of the ways that this trauma manifests among Indigenous people today. Elicia Goodsoldier is among the Indigenous leaders helping today's Indigenous youth heal the wounds of intergenerational trauma and break the cycle for coming generations. Before healing can take place, the depth and the breadth of the historical and ongoing injuries need to be acknowledged. Elicia is joined in this presentation by her daughter, Cante' Waste Win (Good Hearted Woman).

Queries/Advice:

Toward healing, what might be some ways of tenderly receiving historical and ongoing injuries needing to be acknowledged?

*“I had a sense of carrying grief that was larger than myself and my own community. I made a conscious connection that American Indians are survivors and that we share some things in common with Jewish Holocaust communities.” ~Maria Yellow Horse Brave Heart*

If you consider all of creation as relatives – animals, plants, minerals, water – rather than resources, what might you be willing to shift in your way of living that would honor these relationships?

#### Resources:

Denise Lajimodiere Plenary Address “Indian Boarding Schools and Historical Trauma” at Pendle Hill Conference: Towards Right Relationship with Indigenous Peoples, May 2018, <https://www.youtube.com/watch?v=MnuoGIiO2QM>

Bombay, Amy, Matheson, Kimberly, and Anisman, Hymie. “The intergenerational effects of Indian Residential Schools: Implications for the concept of historical trauma.” *Transcultural Psychiatry* 51, no. 3 (2013): 320-338.

[“Trauma trickles down: Confronting the dark legacy of American Indian boarding schools”](#)

[Intergenerational Healing: Recognition, Resistance, Resilience, and Recovery \(Bill White and Don Coyhis\) | Blog & New Postings | William L. White](#)

[3/30/15 - Historical trauma affects mental health of today's Native American](#)

[A community-based treatment for Native American historical trauma: prospects for evidence-based practice - PubMed](#)

[Boarding School Healing](#)

[Trigger Points - Boarding School Report](#), a downloadable pdf from Native American Rights Fund

[Resources for Self-Care and Trauma – from The National Native American Boarding School Healing Coalition](#)



*Stringing Rosaries: The History, the Unforgivable, and the Healing of Northern Plains American Indian Boarding School Survivors*, by Denise Lajimodiere (2019, North Dakota State University Press)

[\*Blood Memory\*](#), a documentary film about child removal, the Indian Child Welfare Act, and separation from family and re-establishing healing relationships with one's Tribal Nation.

[\*Intergenerational Trauma: Understanding Natives' Inherited Pain\*](#), Mary Annette Pember, a downloadable 16-page pdf.

### **Truth and Healing**

*with Marie Wilson, Denise Altvater, Esther Anne, and Penthea Burns*

Description: The enormity of the depth and the breadth of the intergenerational trauma inflicted upon Indigenous Peoples and people is hard to fathom. Yet some experiments in truth-telling and listening are opening the way for healing and further reparative action. In this webinar we will hear from participants in Canada's Truth and Reconciliation Commission and the Maine Wabanaki-State Child Welfare Truth and Reconciliation Commission about these processes, the lessons being learned, and some of the fruits of the work these processes have begun.

#### Query/Advice:

Relative to Truth and Reconciliation, how might our hearts open to "fruit"-bearing processes?

*Decolonization and spirituality are inextricably linked.* ~George J Sefa Dei

#### Resources:

##### **Canada's Truth Commissions**

Truth and Reconciliation Commission (Residential Schools), <http://www.trc.ca/>

Qikiqtani Truth Commission (QTC), <https://www.qtcommission.ca/>

Canadian Friends Service Committee Resources on Truth & Reconciliation, <https://quakerservice.ca/our-work/indigenous-peoples-rights/truth-and-reconciliation/>

Indigenous Voices on Reconciliation, a video project of CFSC,  
<https://quakerservice.ca/news/indigenous-voices-on-reconciliation/>

[”The road to reconciliation starts with the UN Declaration on the Rights of Indigenous Peoples”](#), online article by Sheryl Lightfoot, TheConversation.com, September 12, 2019

[“B.C. takes historic steps towards the rights of Indigenous Peoples, but the hard work is yet to come,”](#) online article by Sheryl Lightfoot, TheConversation.com, November 13, 2019

## The Maine Wabanaki-State Indian Child Welfare Truth & Reconciliation Commission

### [Findings and Recommendations of the Maine TRC](#)

[Dawnland](#), a documentary film. 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. *Dawnland* goes behind-the-scenes as this historic body grapples with difficult truths, redefines reconciliation, and charts a new course for state and tribal relations.

[Maine-Wabanaki REACH](#), organization implementing the recommendations of the Maine Wabanaki TRC.

[“Peace is Possible: Truth, Healing, and Reconciliation in Maine,”](#) by Denise Altvater, Maria Girouard, Arla Patch, and Elizabeth Koopman, *Friends Journal*, February 1, 2016.

*Decolonizing Wealth: Indigenous Wisdom to Heal Divides and Restore Balance*, by Edgar Villanueva (2018, Berrett-Koehler Publishers). *Decolonizing Wealth* is a provocative analysis of the dysfunctional colonial dynamics at play in philanthropy and finance. Award-winning philanthropy executive Edgar Villanueva draws from the traditions from the Native way to prescribe the medicine for restoring balance and healing our divides.