FUNDAMENTALS TRAINING



Coalition to dismantle the Doctrine of Discovery

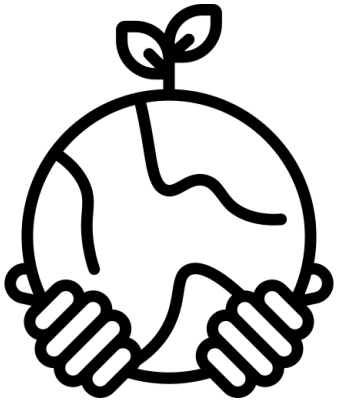


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COURSE INTRODUCTION



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WHAT IS THE DOCTRINE OF DISCOVERY?

The Doctrine of Discovery is a philosophical and legal framework dating to the 15th century that gave Christian governments moral and legal rights to invade and seize Indigenous lands and dominate Indigenous Peoples. The patterns of oppression that continue to dispossess Indigenous Peoples of their lands today are found in numerous historical documents such as Papal Bulls, Royal Charters, and U.S. Supreme Court rulings as recent as 2005. It is enshrined in both church and state. The Doctrine of Discovery is a Christian doctrine still practiced by Christian traditions around the globe, systematically dispossessing Indigenous Peoples of their ancestral lands and human rights.

Collectively, these and other concepts form a paradigm of domination that legitimates extraction industries that displace and destroy many Indigenous Peoples and other vulnerable communities, as well as harm the earth. For more than five centuries, the Doctrine of Discovery and the laws based upon it have legalized the theft of land, labor and resources from Indigenous Peoples across the world. This Doctrine originated with the Christian church and it is now the church's responsibility to dismantle it.



WHAT IS THE COALITION?

The Coalition to Dismantle the Doctrine of Discovery is a movement that calls the Church to address the extinction, extraction, and enslavement done "in the name of Christ" on Indigenous lands. We see it as our role as Christians to dismantle the practices, policies and theologies that continue to harm Indigenous Peoples and all the earth, and to do this all in the name of Christ, by the power of the Spirit of Life. The Coalition is a project of Pacific Southwest Mennonite Conference.



EXERCISE:
WHAT IS THE DOCTRINE OF DISCOVERY?

The Doctrine of Discovery can feel like an abstract concept. It has a long name that sounds stuffy or old fashioned, but it is actually not too difficult to understand. Let's practice explaining what it is. In this exercise, you will work with a partner to put this simple definition into your own words. After you practice a few times, you will be able to explain it like a pro!

- Pair up with a partner. The partner whose name comes first alphabetically will go first.
- Person one: Take two minutes to read the definition, and then explain it to your partner in your own words.
- When you are done, your partner (person two) will take one minute to tell you in their own words what they heard.
- Person two: Now it is your turn to take two minutes to tell your partner (person one) what the Doctrine of Discovery is in your own words.
- When you are done, your partner (person one) will take one minute to tell you in their own words what they heard.
- Take turns explaining it until it feels natural.

Definition

The Doctrine of Discovery is a system of laws and policies designed to remove Indigenous Peoples from their lands. It originated from documents written by the Pope in the 15th century. In these Papal Bulls, the Pope gave authority to European, Christian monarchs to invade and conquer "pagan" lands, or lands that were not yet controlled by a Christian monarch. "Discovery" meant that the first monarch to stake claim to a land had the first right to claim title to it. The Doctrine of Discovery granted authority to European monarchs to kill, remove, displace, and control Indigenous tribes. This authority remains today.

GLOSSARY

Decolonization

Colonizing powers and their beneficiaries relinquish control of a subjugated people, and then identify, challenge, and restructure or replace assumptions, ideas, values, systems, and practices that reflect a colonizer's dominating influence using Indigenous knowledge, Indigenous understanding of life, and Indigenous value systems to dismantle harmful, colonial power structures and establish noncolonial, life-giving systems.

Transformation

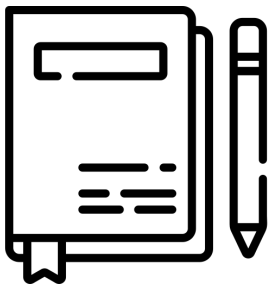
Recognizing the primacy of land and Indigenous sovereignty over that land; dismantling the structures that are designed to remove Indigenous Peoples from their land so the system can continue to extract, consume, and grow; and envisioning and building new economic and cultural systems that meet the needs of people and the planet.

Grassroots Organizing

Grassroots organizing is a method of mobilizing groups of people to work together to bring about change at the local, regional, national, and/or international level.

REFLECTIVE PRACTICE

Reflection is the process of looking back on our experiences and giving them serious thought or consideration. Reflection is especially useful when we review our experiences with a posture of curiosity. Rather than judging ourselves or others, we can ask questions about what motivated our feelings and actions, and what motivated the feelings and actions of others. What interests, explicit or implicit, were at play? How might we either replicate our behavior or do better next time?



Reflective Practice is different from reflection. While reflection is short-term, reflective practice tracks long-term trends. Reflective practice entails reviewing our experiences over time with the intention of noticing our interests and our biases. We do not know what we do not know. How can we find the motivations within ourselves that we may not be consciously aware of? Reflective practice allows us to do this.

When you journal your feelings and experiences authentically, it becomes possible to identify motivations and biases that you may not be aware of. You become able to identify things you want to work on and track progress over time. While reflection can be fleeting, reflective practice logs your experiences over time.

After you participate in relationship-building activities with partners, spend ten minutes writing. What bothered you about what happened? What delighted you? How did it feel in your body when you were uncomfortable? What was going on around you that might have triggered these feelings? Be honest with yourself in your writing. After ten minutes, stop, and put your journal away. Once you have five or more entries, read through them. Do you notice any trends? Are there specific experiences that you find challenging or uncomfortable? What might be motivating these feelings?

REFLECTIONS



CHAPTER 1

CORE ASSUMPTIONS ABOUT JUSTICE



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CORE SKILL:

IDENTIFY DOMINANT CULTURE ASSUMPTIONS



Core Values:

These values are core to the work of the Coalition to Dismantle the Doctrine of Discovery. Our vision for justice is a vision of decolonization. For colonizing powers and their beneficiaries, decolonization means relinquishing control of a subjugated people; it means to identify, challenge, and restructure or replace assumptions, ideas, values, systems and practices that reflect a colonizer's dominating influence.

For the Coalition, this means supporting:

- Sovereignty – Affirming the sovereignty of Indigenous Peoples and struggling with Indigenous Peoples for their self-determination.
- Land return – Returning traditional lands to Indigenous Peoples and challenging the notion of private property. Jubilee requires a complete reorientation to property, which we affirm.
- Decolonizing Christianity – Christianity has operated in a mode of spiritual superiority that has strengthened and even acted as the basis of systems of oppression. Our work requires an approach of deep listening, humility, and respect for Indigenous cosmologies and spiritualities, Christian, and other-than-Christian.

CORE VALUES

(Embrace these)

- Indigenous people are competent and do not need "help"
- We are (all of us) mutually dependent
- Self-determination must be honored
- Indigenous partners are the decision-makers in their communities, projects, and movements
- All products created by a partnership are owned by the Indigenous individual or group
- Indigenous partners have good intent, and are doing their best
- When confused by actions that are not expressed in words, ask for clarification
- Working together provides accountability and support



ASSUMPTIONS

(Step away from these)

Assumptions from the Dominant Culture:

- A good partner is punctual
- A good partner is prepared
- A good partner is professional, or is always calm and expresses no anger
- We are all on an equal playing field
- A good partner follows the rules, respects authority, and respects conventions
- Fairness is measured in isolated, discrete transactions
- It is rational to be wary of poor people, because they may cheat me or put my safety at risk

All of us are socialized to share these assumptions as we go to school and gain work experience in the dominant culture. Those of us who are prepared in the professions take these assumptions for granted, neglecting to consider the circumstances of those who do not share our experience of wealth, social position, and access to resources.

As we think through the assumptions of the dominant culture, we must acknowledge that what feels like justice to folks in the dominant culture may vary significantly from the justice Indigenous folks long for. For folks from the dominant culture who are seeking justice, performative or symbolic actions may be enough. But Indigenous people often hunger for more than symbolic actions.

In her 2008 book *What Does Justice Look Like?: The Struggle for Liberation in Dakota Homeland*, Waziyatawin explains that settler society has not held itself accountable in the ongoing denial of justice.[1] She explains that as the beneficiaries of colonization, the descendants of colonization seek to rationalize the rightness of the colonial story. To remedy this, she suggests the following:

- Initiating truth telling, where Indigenous people share their experiences from their own points of view.
- "Taking down the fort," which means seeking reparative justice at a structural-level (at the level of laws and policies).
- Making reparations, specifically, returning land so that Native people can establish a land-base, repairing lands that have been polluted or degraded, and funds to address the consequences of systemic injustice.[2]

Creating an oppression-free society, which entails decolonization. She writes, "This would entail overturning institutions, systems and ideologies of colonialism that continue to affect every aspect of Indigenous life."

Waziyatawin's vision, while inspiring, is ambitious! It is not possible for one person or even one community to accomplish this alone, and certainly not in one lifetime. Still, as folks from the dominant culture engage in Indigenous Peoples movements, it may be puzzling when Indigenous partners continue to push past short-term outcomes that feel satisfying to folks from the dominant culture. While short-term actions may provide a pathway toward justice, the well-being of Indigenous communities may not be significantly altered by the success of campaigns, and that can feel frustrating. It is helpful to remember that we are on a path together for our mutual survival and well-being. Our well-being depends on the well-being of our Indigenous relatives.

---

[1]Waziyatawin. *What Does Justice Look Like? The Struggle for Liberation in Dakota Homeland*. Living Justice Press, 2008.

[2]Pg. 13

AKAI EXERCISE



Akai, a 15-year-old boy, lives in a two-bedroom apartment with his grandparents, parents, and three siblings. His father is a janitor in a nearby bottling plant. Akai is caught taking a bicycle from a nearby home but refuses to speak when he is questioned by the home-owner or the police. He is considered to be a “hard case.”

What should be the consequences due Akai according to the criminal justice system?

How about from your point of view?



REFLECTION QUESTIONS

- As you read the assumptions of the dominant culture, are they familiar to you?
- What is the purpose of these assumptions? Who benefits from them?
- Having our expectations challenged can be deeply uncomfortable. If these assumptions are violated, what might you stand to lose?
- How might your view of justice differ from Waziyatawin's vision? If your vision differs from hers, why do you think that is?
- How might the body you live in determine whether you feel systems of authority serve you?

CHAPTER 2

POWER ANALYSIS



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CORE SKILL:
CONDUCT POWER ANALYSIS



Power determines who gets access to what resources, tools or information. It also confers the ability to decide who gets what, when, where and how.[1]

Core Values:

- Acknowledge that power is structured for the benefit of the privileged
- Living in different bodies means living in different realities
- Working together provides accountability and support

Steps of Repair:

1. Take responsibility for wrongdoing
2. Mutually seek repair (led by the injured party)
3. Apology comes after seeking repair

One of the most uncomfortable features of engaging in power analysis is learning that giving up power can feel unpleasant. Even when we acknowledge intellectually that unbalanced power is wrong, emotionally it can be difficult when we realize that engaging in relationship with unbalanced power is comfortable, familiar, and even makes us feel good.

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[1]Video for change impact toolkit: https://toolkit.video4change.org/values-and-methods/power-analysis/

In their book *Journeys of Race, Color, & Culture: From Racial Inequality to Equity and Inclusion*, Rick Huntley, Rianna Moore, and Carol Pierce work to honestly express the journey from racial inequality to equality and inclusion.[2] They describe White Liberalism as a stage where those in the dominant culture struggle to hang on to the benefit of power imbalance.

> "In White liberalism, we see ourselves as someone who is helpful to others, a self-image that is central to our self-esteem. Being helpful protects us from feeling awkward with a person of Color: "I don't know how to be equal but I can help you." Being helpful alleviates our guilt for history and how much they have suffered. It means that we are not like the bad White People... because we help others who are less fortunate. We interact with People of Color now, but from a gracious persona, using gentility, courtesy, and niceness to cover our fear and discomfort; still anxious to be in control, but controlling through helping now. Helping others is a strong value in White culture. It only becomes a problem when the impulse to help is about the White-culture expectation that as White people, we should always be stronger, smarter, and in control so we are obligated to help and assist lesser-than others... *Indiscriminate helping perpetuates the subordinated status of People of Color* because in the end, it really is all about us and our need for comfort, control, and to feel good about ourselves."[3]

Most of us believe that we are not particularly wealthy or powerful. A primary untruth in American culture is the narrative that we are a class-free society. This narrative provides a justification for inequality by implying that we compete on a level playing field. Conventional wisdom says that if we are intelligent and work hard, we can earn enough wealth to live a comfortable life. By the same logic, if a person is poor, it is because he has not worked hard. This narrative dismisses the hard work of low-earning workers who do not earn a living wage. Those of us who have a comfortable life can take credit for our well-being without acknowledging the benefits afforded to us over generations.

---

[2]Huntley, Rick, Rianna Moore, and Carol Pierce. *Journeys of Race, Color & Culture: From Racial Inequality to Equity & Inclusion.* New Dynamics Publications, 2017.

[3]Huntley et. al., Page 57.

GAS TANK EXERCISE

On the next page (25), shade in one level for each question you answer yes to.

Family History

- If you are White, when did your ancestors enter the country? If before 1924, add one.
  What is their relationship to the land – what was the context in which they settled in the United States?
- When did your ancestors first accumulate property, including a family home (parents, grandparents, etc.)? If any property, add one.
- What year/time period did your ancestors become American Citizens? If before 1924, add one.
- Did your parents have an ACE score (see page 138) of 3 or fewer? If so, add one for each.

Education

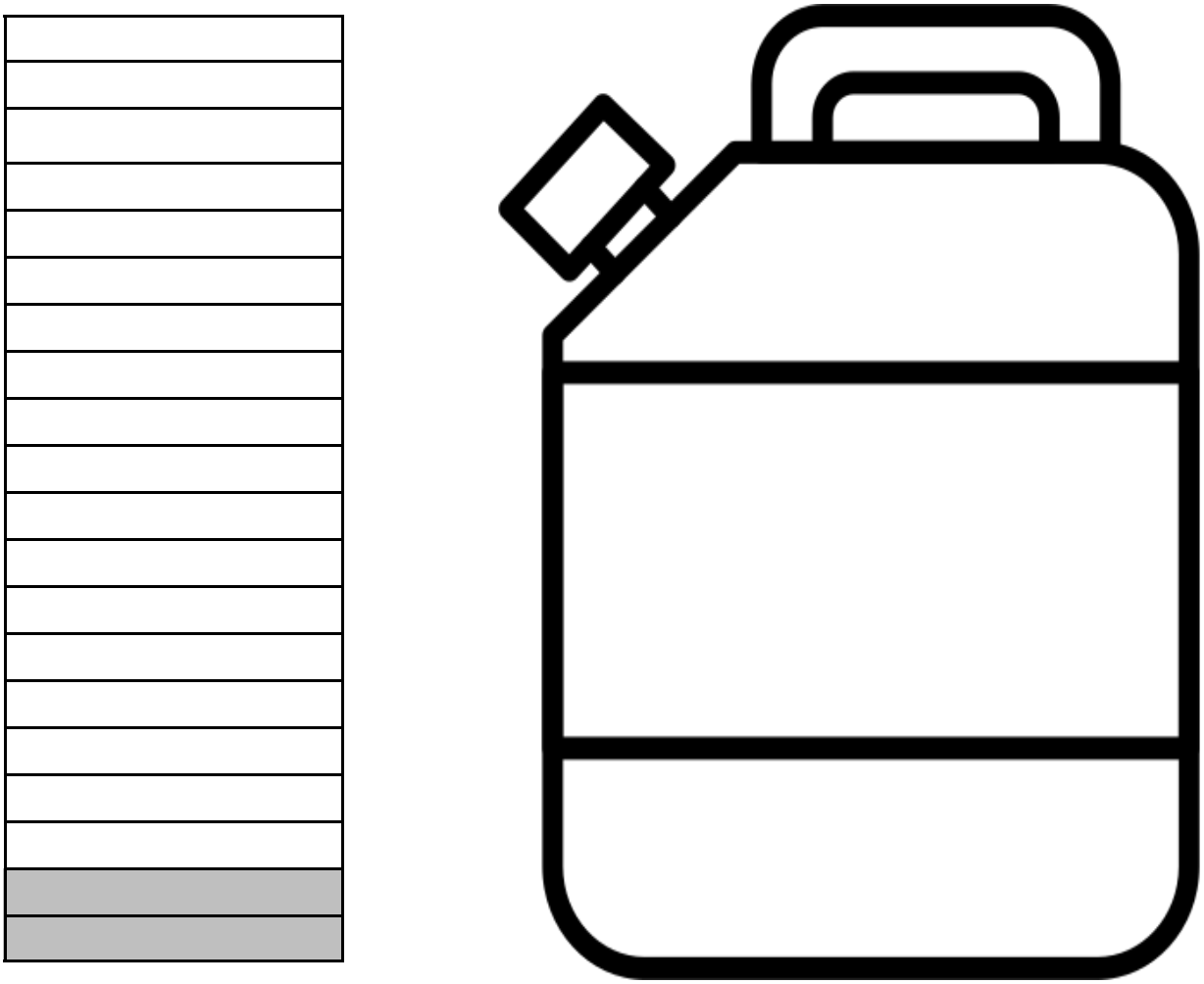
- When you went to school (K - 12), did your teachers look like you? If yes, add one.
- Did your parents help you with private school tuition? If yes, add one.
- Did your parents help you with college tuition? If yes, add one.
- Did either of your parents graduate from high school? If yes, add one for each.
- Did either of your parents earn a college degree or a graduate degree? If yes, add one for each.

Your generation

- Did you grow up in a home your family owned? If yes, add one.
- Did you grow up in a neighborhood with access to services (grocery store, medical care, schools, jobs)? If yes, add one.
- Did your parents help you with a down-payment on one or more homes? If yes, add one.
- Have you inherited wealth, including property, cash, stocks/bonds, etc.? If yes, add one.
- Do you have a college degree or a graduate degree? If yes, add one.
- Do you have an ACE score of 3 or less? If so, add one.

Employment

- Did your parents help you with contacts that led to internships, employment, contracts, business associates, etc.? If yes, add one.
- Did members of your community, including relatives, friends or neighbors help you with contacts that helped you to get an internship, job, contract, business associates, etc.? If yes, add one.
- Did your employment throughout your career allow you to earn money using your mind rather than your body? If yes, add one.
- Has your employment throughout your career afforded you health insurance? If yes, add one line.
- Have you earned $104,000 or more per year in the past ten years? If yes, add one line.



REFLECTION QUESTIONS

- As you participated in the gas tank exercise, were you surprised by the results? If so, what did you find surprising?
- When you were growing up, did your family talk about money? How might that have influenced the way you think about money, wealth, and your status?
- When you talk about your story, do you downplay your wealth and position? If so, why?
- When you think about your own story, do you emphasize your own hard work? Does your story fit in with the narrative of the dominant culture?
- When you read the excerpt from *Journeys of Race, Color, & Culture: From Facial Inequality to Equity and Inclusion,* does any part of it feel familiar to you? If so, reflect on why this might be.

CHAPTER 3

NEEDS AND HOW TO MEET THEM



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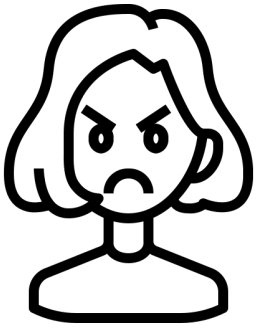


CORE SKILL:
IDENTIFY MY OWN NEEDS AND A STRATEGY FOR HOW TO MEET THEM

Everyone has feelings and needs, and everyone is coming to a helping space to meet their own needs. Those in the dominant culture have to get feelings heard and needs met by others in dominant culture. When seeking deep partnership/mutual relationship with Indigenous/oppressed communities, it's important to acknowledge that we have feelings and needs that will arise. For those of us in the dominant culture, the goal is not to deny our feelings and needs, but to recognize them, honor them and direct them appropriately into dominant culture space.

What could go wrong if a person doesn't recognize their feelings and meet their needs? Here are some examples:

- We misplace our unmet feelings and needs on the "other" and expect them to meet our needs for us. This heightens power imbalances and further burdens those we seek to show up for in a good way.
- Sacrificial martyr/activist syndrome: we store up our feelings and unmet needs, which can lead to resentment, bitterness, burnout, and defensiveness.
- Dominating presence: we show up with an inflated ego in an attempt to gain recognition.



SPRING FEAST CASE STUDY

William has been slowly forming inroads of relationship with a local Indigenous tribe in the Pacific Northwest, after his community joined the Repair Network. He has attended local pow-wows, signed up for language classes to learn the Indigenous language, which is being revitalized, and has been volunteering some of his retirement time with a local river restoration project that is a tribal initiative. After three years of working together and growing in friendship, one of the Indigenous community members managing the project reached out to invite William and another member of his Repair Network community to the tribe's Spring Feast.

Excited for the opportunity, and remembering from his interactions that gift-giving is a central part of the cultural practices of the tribe, William wants to bring a really special contribution for the shared meal: a slow-roasted, grass-fed, tenderloin roast that is sure to contribute to the Spring Feast. He spends all morning before the Feast preparing the special dish, a specialty of his for large family gatherings. When he arrives at the event, he finds his friend and asks her where he should put his contribution, thinking that there must be a potluck-style table laden with delicious foods. He says proudly, "I spent $30/lb on this roast to share, and I'm so excited to share it with everyone." His friend seems a bit confused or embarrassed, and directs William to put the dish on a side table. She doesn't thank him for his contribution as he expected. There are no other such plates of food to be seen.

As William waits for the Feast to begin, all he sees being plated for the community members are a few cooked roots, some measly-looking wild greens, and a handful of berries per plate. It begins to dawn on him that no one is going to eat the special dish he spent hours preparing, and the Feast is not what he imagined.

Talk with your partner about the following, imagining you're William:



- How do you feel in your body about what's happening in the moment?
- What are your needs in this moment?
- What might you do to get through this uncomfortable situation?
- What might you share with your friend from the Repair Network about what just happened?
- What could go wrong if William doesn't have an outlet to express his feelings and needs with his friend/debrief partner from the Repair Network?

FEELINGS AND NEEDS JOURNALING EXERCISE

Use this journaling exercise both in preparation for and after times when you are interacting with Indigenous or other oppressed communities. Debrief with a small group or a friend.

Questions in preparation for an encounter:

As I anticipate this encounter/interaction, I am feeling *(choose 2-3 feelings from the list on page 32)*:

I might be feeling this way because I need *(choose 2-3 needs from the list on page 32)*:

To meet the need(s) without requiring them to be met by the Indigenous/oppressed community members, I might be able to:

The first steps toward doing that could be:

If I did that I would feel *(choose 1-3 feelings from the list on page 32)*

I am ready to commit to:

I wonder how the Indigenous/oppressed community members might be feeling right now. As I sit with that curiosity, on page 32 there are some of the words that come to mind *(choose 1-3 feelings from the list on page 32).*

I wonder about the needs of the Indigenous/oppressed community members right now. As I sit with that curiosity, on page 32 there are some of the words that come to mind *(choose 1-3 needs from the list on page 32).*

Questions during/ after an encounter:

Something I saw/heard/experienced was:

When this happened I felt *(choose 2-3 feelings from the list on page 32)*:

I felt this way because I needed *(choose 2-3 needs from the list on page32)*:

To meet the need(s) I just mentioned without requiring them to be met by the Indigenous/ oppressed community members, I might be able to:

The first steps toward doing that could be:

If I did that I would feel *(choose 1-3 feelings from the list on page 32)*:

I am ready to commit to:

I wonder how the Indigenous/oppressed community members might be feeling right now (or may have felt). As I sit with that curiosity, on page 32 are some of the words that come to mind *(choose 1-3 feelings from the list on page 32).*

I wonder about the needs of the Indigenous/oppressed community members right now (or what may have been needed). As I sit with that curiosity, on page 32 are some of the words that come to mind *(choose 1-3 needs from the list on page 32):*

FEELINGS →

Delighted
Joyful
Happy
Elated

Thankful
Appreciative
Moved
Grateful

Excited
Enthusiastic
Overjoyed
Thrilled

Satisfied
Fulfilled
Gratified

Interested
Curious
Absorbed

Healthy
Empowered
Alive
Robust

Scared
Apprehensive
Worried
Vulnerable

Nervous
Jittery
Anxious
Restless

Tense
Stiff
Stressed
Overwhelmed

Hurt
Agony
Heartbroken
Lonely

***Depressed**
Disconnected
Despondent
Bored

Tired
Burnt Out
Exhausted
Lethargic

***Angry**
*Furious
*Resentful
Irritated

Frustrated
Disappointed
Discouraged
Impatient

Shocked
Alarmed
Appalled
Concerned

Sad
Sullen
Downhearted
Hopeless

Torn
Ambivalent
Confused
Puzzled

Jealous
Envious
*Bitter

Embarrassed
*Ashamed
Contrite
*Guilty

← NEEDS

Intimacy
Empathy
Connection
Affection
Warmth
Love
Understanding
Acceptance
Bonding
Compassion

Autonomy
Choice
Freedom
Spontaneity
Independence
Respect
Honor

Security
Predictability
Consistency
Stability
Trust
Reassurance

Partnership
Companionship
Support
Collaboration
Belonging
Appreciation

Purpose
Competence
Contribution
Efficiency

Growth
Learning
Challenge
Discovery

Order
Structure
Clarity
Focus
Information

Celebration
Humor
Play
Creativity
Joy

Honesty
Integrity
Authenticity
Fairness

Peace
Groundedness
Hope

Adapted by Katerina Gea for the Coalition to Dismantle the Doctrine of Discovery from an exercise created by Nonviolent Communication Expert LaShelle Lowe-Chardé (http://www.wiseheartpdx.org).

CHAPTER 4

ENDURING DISCOMFORT



Chapter Contents

How Can You Learn to Endure Discomfort?	35
Getting on the Balcony	36
Issues and Interests	38
Arousal Cycle	40
Management of Emotional Climate	41



CORE SKILL:
REFLECTIVE LISTENING/ DE-ESCALATION

In the context of White Supremacy and Christian supremacy, we represent harms that have been done by the Church and by White settlers. Christians and those with White bodies represent more than just ourselves as individuals. It's not personal. For those from the dominant culture seeking solidarity with Indigenous or other vulnerable communities, we will inevitably feel discomfort. We will mess up, we will miss cues.

- Expect anger.
- Expect hurt.
- Expect you will mess up.
- Expect that you may trigger trauma in others, or have triggers yourself.
- But be prepared with a compassionate heart toward yourself and others!

To undo the Doctrine of Discovery, we need to find healing pathways to move forward. Enduring discomfort, managing negative feedback, and having the ability to continue to engage are crucial elements of moving toward right relations.



HOW CAN YOU LEARN TO ENDURE DISCOMFORT?

Listen to your own biofeedback and Get on the Balcony

Focus on reflective listening

- Release the need to be right, and focus on being present
- Identify interests (needs)
- Identify feelings
- Reflect back what you hear the other saying: “It sounds like...”; “I imagine you might be feeling...”; “Is that true for you?”

Create space for venting and for anger

- Provide a calm, neutral presence
- Venting is not an attack, although sometimes it feels like one
- Beware of tone policing, being more concerned with HOW something is said instead of WHAT is being said
- Listen with all of your intelligence and creativity
- Assume there is more going on in this situation than you are aware of; it may not be personal/about you
- Allowing venting builds rapport and gets you on same side

Invite the Spirit into the situation with a simple, unspoken prayer of invitation to the Healer.

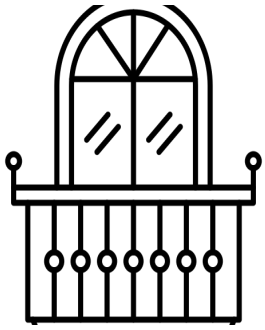
Best practice: In times of conflict, choose to go deeper into relationship. Lean in!

- Bring awareness to patterns of fight/flight/freeze/fawn

Seek repair when you make mistakes.



GETTING ON THE BALCONY



- Notice how it feels in your body when you are uncomfortable. "My face feels hot."
- Observe your reaction without judgement. "I seem to be angry. What about that interaction makes me so uncomfortable?"
- Observe the reaction of the other person without judgement. "She is really fidgeting, and will no longer look at me. What does this tell me? It appears that she is nervous. I wonder what about this situation makes her uncomfortable?"
- To observe without judgement, you must step aside from your own interest for a moment and observe as though you are not a part of the interaction. To effect the outcome of the interaction, you must then move back into the action.

STANDING ROCK EXERCISE

At Standing Rock, where you are a delegate from your church, an Indigenous activist invites you to participate in ceremony. As you enter the ceremony space, another Indigenous activist says, "You are not welcome to enter this space because you still believe in the bible. If you want to participate in ceremony, you need to reject the bible completely. Otherwise, you are bringing violence to this space – that is not our teaching, and it can't come into the circle."

Balcony:

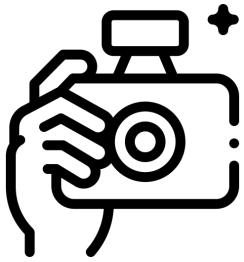
- What do you feel in your body as you hear these words?
- What can you do (internally) to help to calm these feelings so that you are fully present in this space?

Interests/request:

- What are the feelings expressed by activist 2?
- What needs are expressed by activist 2?
- What is the interest request being made by activist 2?

DEMONSTRATION EXERCISE

You are at a demonstration in front of a government building with Indigenous partners. There are Indigenous colleagues from across the country dancing in regalia, drumming, and participating in ceremonial prayer. You are documenting the event for your congregation, and you are snapping pictures of all that you see. You find the event inspiring, and you are feeling proud to represent your congregation there. An Indigenous activist that you are in relationship with approaches you and says, "What are you doing? Stop taking pictures! That is so objectifying and diminishes us. Can't you see that this is a ceremony space?"



Balcony:

- What do you feel in your body as you hear these words?
- What can you do (internally) to help to calm these feelings so that you are fully present in this space?

Interests/request:

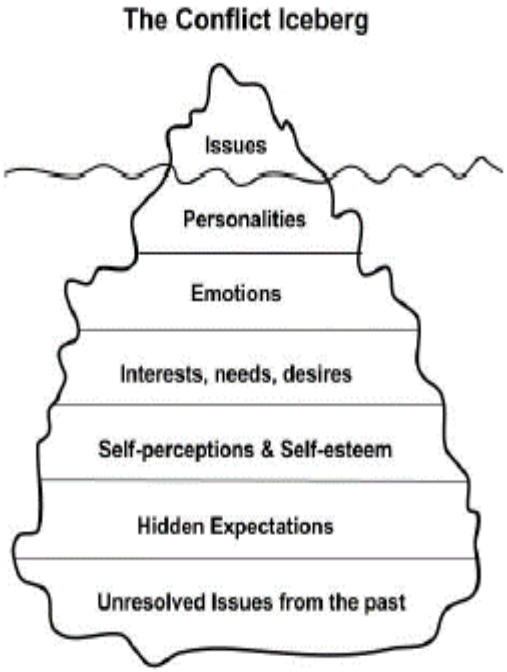
- What are the feelings expressed by your colleague?
- What needs are expressed by your colleague?
- What is the interest request being made by your colleague?

ISSUES AND INTERESTS

Issues		Interests
♦ Topics or problems the parties say they want to deal with	⇒	♦ The underlying needs of the parties
♦ The overt agenda	⇒	♦ The unstated agenda
♦ The substance of the dispute	⇒	♦ The essence of the dispute
♦ Finite, measurable, tangible	⇒	♦ Not finite, measurable, tangible
♦ What drives or keeps the parties apart	⇒	♦ What can keep parties together
♦ Requires the conciliator to be accurate and complete	⇒	♦ Requires the conciliator to be creative and sensitive
♦ The tip of the iceberg	⇒	♦ The iceberg
♦ Issues are negotiable	⇒	♦ Interests are non-negotiable

Feelings – expressions of emotion, usually fear, anger, righteous indignation, sadness, or grief. They are not interests, but rather how the interests present themselves. To the extent that a third party can set aside their reactivity to the emotions and instead see them as signs to be read, he/she will be able to get to the "iceberg".

Positions - where the parties stand with respect to the issues. Positions are often made rigid by feelings and thus prevent flexible negotiations. Get at interests so that you can create flexibility on positions.



Issues	Interests
Facts	Feelings
Positions and wants	Emotions and values
Presenting problem	Source of conflict
What and how	Why



Possible questions to draw out interests:

- "What does it mean to you that...?"
- "What would happen if...?"
- "What are the most important things about...?"
- "What do you want (the other party) to understand about...?"
- "How do you feel when...?"

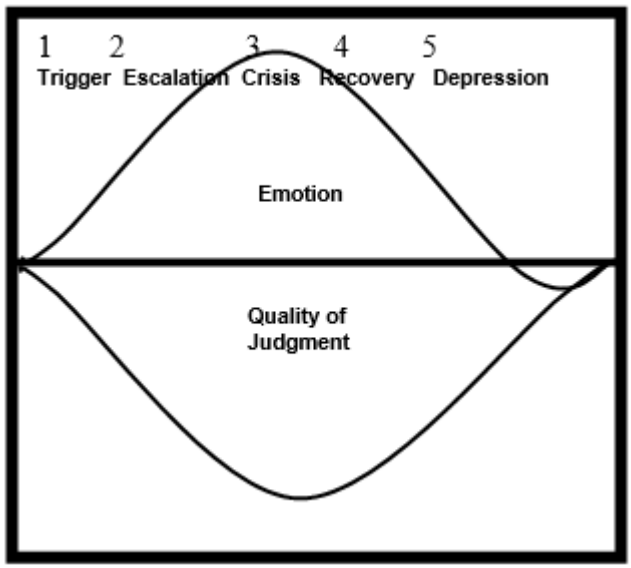
An example of these concepts in a family setting:

Mother's Position:	I will not agree to more visitation time during the week.
Mother's Feelings:	Fear, grief, anger
Father's Position:	Seeing my child every other weekend and on Wednesdays is not enough. I want him Wednesday night and Thursday night every week.
Father's Feelings:	Loss, fear, sadness, anger, grief
Issue:	The child's schedule with both parents
Interests:	Respect, preserving the parental bond and relationship with their child, love, fairness
Common Ground:	Love for their child, a desire to be an active, involved parent, respect from the other parent, recognition as a good parent, and both have fear of losing their child to the other

ANGER AND BODY STRESS AND THE AROUSAL CYCLE

We experience anger in our bodies as well as our minds. As we begin to experience angry thoughts and feelings, our bodies prepare for action.

The graph illustrates our body's response over time.



The Arousal Cycle

1. **Trigger Phase:** There is usually an event that triggers the arousal cycle. You get into an argument, or you receive some information that shocks you. You feel threatened emotionally, mentally, and physically–so your physiological systems begin to prepare for it.
2. **Escalation Phase:** During this phase your body prepares for the conflict/crisis. The body prepares to attack or defend itself by pumping adrenaline into the blood stream. Heart rate, breathing, blood pressure escalate.
3. **Crisis Phase:** This phase begins with the "fight or flight" reaction. The body has maximized its preparation, and physiological commands are issued: TAKE ACTION! Quality of judgment is greatly reduced. Volatile people need to be addressed with simple, direct, non-provoking statements.
4. **Recovery Phase:** Once action has been taken to relieve the crisis, the body begins to recover from the extreme stress of exerted energy. The quality of judgment begins to improve.
5. **The Post-Crisis Depression Phase:** For a short time after the crisis the heart slips below its normal rate to recover some balance. Assessment of what just occurred in the crisis phase begins. Sometimes the assessment is coupled with guilt, shame, regret, and emotional depression.



MANAGEMENT OF THE EMOTIONAL CLIMATE



One needs to have a basic understanding: When a person feels threatened, the body immediately prepares for fight or flight. The fight/flight response affects heart rate, breathing, tension, voice pitch, and facial expression. It is an automatic response and is in operation before the rational part of the mind has even analyzed the stimulus.

Furthermore, with all the adrenaline pumped into the bloodstream, the ability to use judgment during the fight/flight response is severely reduced. Recovery time must be allowed so reason can again be available.

When you are in a conflict you may need to:

- Allow for a time out
- Describe behavior
- Acknowledge issues and feelings
- Validate, normalize issues and feelings
- Assess interests to which emotions are related
- Help each to validate the other

Only then can you proceed with problem solving.

CHAPTER 5

POSTURE FOR MOVING TOWARD RIGHT RELATIONS







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WHAT IS OUR POSTURE FOR MOVING INTO COMMUNITY?

Core Values:

- Listening from the heart
- Speaking from the heart, and for ourselves only
- Releasing the need to be in control
- Curiosity for self and others, rather than judgement
- Assuming more is going on than what we can see

Step away from these:

- Apologies
- Anxiety
- Being too solicitous
- Defensiveness/justification
- Need to be seen in a positive regard
- Need for friendship/unearned relationship
- Expectation of being thanked

Steps of Repair:

1. Take responsibility for wrongdoing
2. Mutually seek repair (led by the injured party)
3. Apology comes after seeking repair

AIRPORT ROLEPLAY

Person 1: Al

Al has agreed to help an Indigenous leader with transportation; the leader is visiting Al's city to organize around Indigenous justice. Al has agreed to pick up the Indigenous leader from the airport and transport her to a homestay. Al is feeling stressed because they are packing for an imminent overseas trip, and their household is in an uproar. Meeting this leader is important to Al because they are on the racial justice committee at church, and also, Al has learned from a personal DNA screening that they have some Native American ancestry. They feel they are really going out of their way to help, because although they are busy, they are still willing to provide this help. Once Al has picked up the leader, they explain how harried they are and what a difficulty it is for them to do this act of service. Al says, "Even though I am busy, and this is bad timing, it was really important to me to help you out. I identify with you because I am also an Indigenous person – I have some Indigenous DNA."

Person 2: Yourself



You are riding along with Al – you are also a member of the Racial Justice committee at your church.

The Native leader looks uncomfortable, and there is an awkward silence. You feel that there are some issues with what Al has said, but you are not sure what to do because this is not your car – you aren't even riding in the front seat! You are afraid that if you say something, you will make the situation worse.

What will you do now to de-escalate the situation? You remind yourself that you cannot control what Al says, does, or feels; you are only responsible for your own actions now.

- What will you say to interrupt Al?
- What will you say to the Native leader?
- What will you say to Al?

UNITED NATIONS PAIR/SHARE

Matt and Meg are on a joint delegation at the UN permanent forum on Indigenous Issues along with Indigenous activists. You are in the general assembly room (with the big seal behind the podium where the general secretary stands). There are simultaneous interpreters, and there is a procedure for comment during the proceedings.

The delegation is charged with presenting to the general assembly. During the forum, your Indigenous colleagues use disruptive tactics to be heard. They refuse to sit down, and they wave signs as a show of protest. As the country representative is speaking before the assembly, your colleagues shout, "You are a liar!" and begin to leave the room. They look back at Matt and Meg and say angrily, "Aren't you coming?!"

REFLECTIONS

Reflection 1: In the Standing Rock Exercise (page 36), you are both invited to a ceremonial space and asked to leave. What feelings drive your actions? What personal needs might be met by staying? What personal needs might be met by leaving? Thinking through the core values for our movement (pages 16-17), what actions might you take to avoid incurring more damage?

Reflection 2: In the Airport Roleplay (page 45), Al works to retain their position of power. What words do they speak to enforce their position of authority? What feelings do they express? What do they need? Think of a time you have used words or actions to enforce a position of authority in relation to a person with less power. What were you feeling? What did you need?

Do you think repair is necessary? If so, how might you and Al seek repair with the Indigenous leader after the fact?

Reflection 3: In the UN Pair/Share (page 46), there are competing needs of respect for authority and solidarity. Think of a time when you have been pulled in two directions by competing needs. What did you feel in your body? What interests were at play for you? How did you decide which direction you would take?

- Reflecting on the core values (pages 16-17), what action might the people in the scenario take to avoid incurring damage?



CHAPTER 6

THE DOCTRINE OF DISCOVERY AND DECOLONIZATION



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SETTLER COLONIALISM

Scholar and writer Adrienne Keene (Cherokee Nation) defines settler colonialism this way:

> Settler colonialism describes an occupying force coming to a land with the intention of destroying whatever societies are already there and building a new country on top of what already exists. Examples worldwide include the United States, Australia, New Zealand, Canada, and South Africa. There is no post-colonial life for the people Indigenous to these places; colonialism is still happening. In a colonial system, the rules of reality reflect the presumed supremacy of the occupying society. The values, norms and culture of the occupying society transmit, affirm, and reinforce this supremacy. (Notable Native People: 50 Indigenous Leaders, Dreamers, and Changemakers from Past and Present, 2021, Ten Speed Press).

Ecological Justice. Settler colonialism is grounded in a logic of extraction. The dominant vision of progress today is grounded in colonization, and therefore imbued with the logic of extraction: taking what is wanted from the earth to fulfill one's wishes or objectives. The earth is perceived as an object, a set of commodities. Extraction is rooted in the concept of domination and is justified by the notion of perpetual growth: for our economy to thrive, it must grow continuously. Since commodities extracted from the earth make up the engine of growth, we must habitually extract and consume more and more.

Extractive logic, the basis of our current economic system, threatens every life-support system on the earth by polluting air, water, and soil and depleting the systems of life we depend on to live.

DECOLONIZATION

Decolonization means that the colonizing powers and their beneficiaries relinquish control of a subjugated people, and then identify, challenge, and restructure or replace assumptions, ideas, values, systems, and practices that reflect a colonizer's dominating influence.

Decolonization uses our knowledge, our understanding of life, and our value systems to dismantle harmful, colonial power structures and establish noncolonial, life-giving systems.

Decolonization must be grounded in Indigenous Peoples' knowledge

From the start, decolonization must be grounded in Indigenous cosmology and sovereignty. We emphasize Indigenous lifeways and cosmologies because they choose life; they stand in stark contrast to extractive logic, the foundation of colonization. Indigenous cosmologies acknowledge the reality of mutual dependence within a finite earth. They align with and represent systems of life.

Decolonization must be tangible, not metaphorical

Decolonization rooted in Indigenous knowledge must be concrete and relevant in the physical world. Decolonization is not a metaphor or a series of symbolic actions.

Decolonization is unsettling

Decolonization challenges colonial systems of authority. It therefore *must* be unsettling. Working in the Anabaptist context—a faith tradition that seeks to live the peace of Christ—it can be challenging to distinguish between concrete activities that seek justice and smoothing over difficult interactions or avoiding conflict and discomfort. When we affirm the status quo by reinforcing comfortable practices, it may feel like peace, but peace cannot be achieved without seeking justice. Structural violence, or violence baked into society's rules and systems, feels comfortable for those who benefit from it.

Decolonization is for everyone

> Just as decolonization unsettles everyone, it also must be the work of everyone. Central to decolonization is returning land to Indigenous Peoples, including acknowledging Indigenous sovereignty over that land. Land return is crucial in our current society, which actively removes Indigenous Peoples from their lands.

Since its formation, the United States has made the removal of Indigenous Peoples from their lands an ongoing policy. These policy eras include extermination; removing Native people from their lands in the east to west of the Mississippi River; forcing sovereign peoples onto reservations; further reducing reservation lands via allotment; and terminating federal tribal status.[1] Our national narrative places Indian removal safely in the past. But colonial violence and dispossession are ongoing.

[1]Robert J. Miller, *Native America Discovered and Conquered: Thomas Jefferson, Lewis and Clark, and Manifest Destiny* (Winnipeg: Bison Books, 2008).

INDIGENIZATION

In an interview with Max Rameau on the *Next World* podcast, Indigenous scholar and activist Judith Le Blanc makes the point that decolonization focuses the locus of action on a system of oppression: colonialism. She urges Indigenous activists to struggle for **Indigenization**, which she defines as reclaiming and restoring Indigeneity. Indigeneity, she goes on to say, is our relationship and responsibility to land. For Indigenous people, this often means a struggle for land rights and rights to water.

Le Blanc urges Indigenous activists to focus the locus of action on a struggle **for life**, *rather than focusing the locus of action* ***against systems of death*** *(settler colonialism).*

In contexts that are made up primarily of White Christians, it is important to help the beneficiaries of colonization to understand their social location in systems of oppression. It takes time to learn that "the way it is" is actually a reality constructed to benefit a few, at the expense of Systems of Life we all depend on, and also at the expense of the First Peoples of the land. Framing the work of White Christian settlers in decolonization is important, because it helps settlers to see the frame that has been invisible to many of them for most of their lives.

Decolonization assumes that the rules of reality (laws and policies) reflect a presumed supremacy of those in power–empire. The values, norms, culture, and theology of the dominant culture (empire) all transmit, affirm, and reinforce this supremacy.

For colonizing powers and their beneficiaries, decolonization must focus on relinquishing control of a subjugated people.

We long for Indigenization and celebrate when we see it! We work to envision a new world and seek to build it. Those who hold power now must also relinquish it.

ILLUSTRATIONS

Indigenous Peoples of North America hold cosmologies that are tens of thousands of years old. These are not simply an assortment of potluck dishes or traditional songs but rather perspectives for how reality is experienced. For example, the cosmology of my people (Sarah) focuses on the interconnection of all life. A good life is one that finds balance with all she is connected to. Certainly, her community of human friends, neighbors and relatives, but also all of creation. The natural world is also made up of relatives.

Humility is a core value: I must understand I am not the center of the world, while also acknowledging that what I do has an impact on all of those to whom I am connected, including the earth and the water that I depend on.

Generosity is a core value: I must acknowledge that whatever passes through my hands is mine for just a little while. Because I am mortal, it is impossible for me to hold onto anything. What I hold in my hands is not mine, so I am free to share. When another person sees a possession in my hands that they admire, it is my privilege to give it freely. Wealth, or anything more than I need, is to be given away.

The values of this cosmology stand in stark contrast with the values of individualism favored by the dominant culture. The dominant culture does not offer “a better life” from the perspective of my people. Our cosmology, collectivist in nature, still exists, and offers a completely different way of seeing the world.

Settler colonialism assumes supremacy over every other lifeway or system of thought. For my people, our cosmology is constantly challenged by the dominant culture.

REFLECTION QUESTIONS

1. What might settler colonialism take from everyone, including members of the dominant culture?
2. What is the difference between decolonization and indigenization?
3. Are there aspects of the cosmology of Sarah's people that you can relate to biblical values? Why might these values stand in contrast to mainstream Christian values?
4. How has mainstream Christian theology justified extractive logic?



CHAPTER 7

TRANSFORMING GUILT INTO ACTIVE RESISTANCE



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CORE SKILL:
MANAGING EMOTIONS



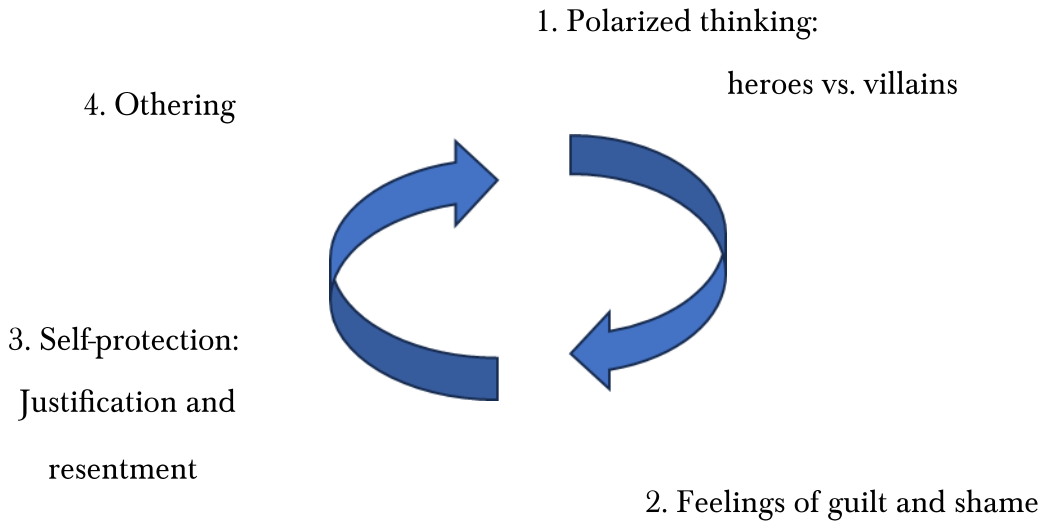
Standing for Justice Now

While those of us alive today did not build the systems of oppression we are all born into, some of us unfairly profit from them while others are victimized by these systems. All of us are descendants of the ones who came before us: our grandparents, great-grandparents, great-greats, and so on. Those of us who know our histories and the stories of our predecessors often have reason to be proud of who we are. We want to honor our ancestors. We want to believe them to be good people. Of course we do! It is painful to ask what it means about us if the actions of previous generations resulted in harm. Those of us who are beneficiaries of historical injustice can choose to seek justice now on behalf of the ones who came before us.

Guilt, Resentment, and Privilege

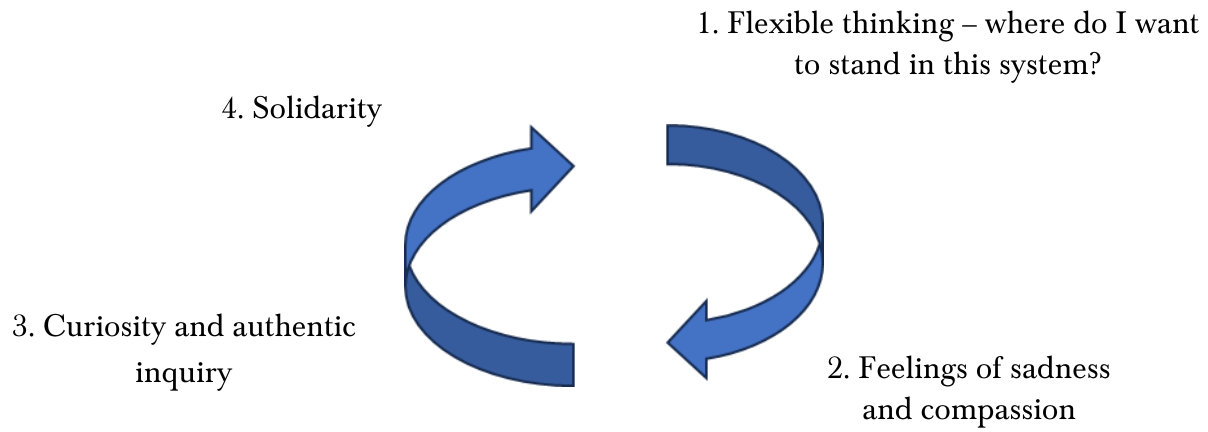
For those of us who are the descendants of settlers, or who experience White-skin privilege, it can be a shock to learn that we benefit from ongoing systems of oppression. We may allow ourselves to get drawn into a polarized worldview. In this view, there are only two roles: victims/heroes and beneficiaries/villains. In our own minds, we may see ourselves in the "villains" category.

This simplified thinking can lead to feelings of guilt and shame. Guilt and shame are powerful emotions that can halt personal growth, stymie authentic relationship, and get in the way of positive action. To protect ourselves from discomfort and perceived judgment, we may find ourselves thinking, "If they think I'm bad, then I don't want to be around them. I didn't personally do anything wrong, and I do not accept being blamed!" This kind of self-protection leads to resentment. Because I believe I am the subject of judgment, I rationalize or deny my part in a system of inequality and villainize the "other" whom I believe has judged me and caused my bad feelings. By villainizing those victimized by systems of oppression, I reinforce polarized thinking, creating a loop that reinforces judgment and bad feelings.



These feelings are normal. It is normal to feel stuck. But staying in this zone of guilt, blame, and othering is a function of privilege. The beneficiaries of violent systems can decide whether or not they accept the truth shared by those victimized by oppression. Those who are victimized do not have a choice – they live with the impacts of settler colonialism every day.

Let's first get out of the polarized thinking of heroes and villains. We can acknowledge that those of us alive today did not build the systems of oppression we are all born into. When we acknowledge that some of us unfairly benefit from these systems, it allows us to ask: Where do I want to stand today? How can I stand for justice now? We cannot change the past. But by acknowledging it, by speaking the truth, we allow ourselves to feel sadness for how Indigenous Peoples and other vulnerable peoples have been hurt by systems of oppression. We allow ourselves to feel compassion for this suffering. Rather than protecting ourselves by justifying or minimizing oppression or else by villainizing our ancestors or ourselves, we can get curious about how to stand for justice now. Through engaging in authentic inquiry, which requires an attitude of curiosity rather than judgment, we find our way to true solidarity – standing with Indigenous Peoples in our movements for sovereignty and self-determination. We acknowledge land and water protectors and stand with them in the struggle for life. By engaging in true solidarity, I reinforce personal growth, authentic relationships, and engagement in positive action.



The Coalition to Dismantle the Doctrine of Discovery was co-founded by an Indigenous woman (Sarah Augustine) and a woman from the dominant culture (Sheri Hostetler). For two decades, I (Sarah) have been collaborating with Indigenous Peoples around the globe who are dealing with the impacts of colonization. My Indigenous partners face militarization of and removal from traditional homelands, contamination of their bodies and communities due to resource extraction, and a myriad of social problems caused by systems of laws and policies designed to advantage economies built upon the logic of colonization and to advantage the descendants of the colonizers. I appealed to the Christian church to join me and my Indigenous partners in resisting the forces of colonization and resource extraction. Sheri, a Mennonite Pastor with national ties in the Mennonite Church, responded to my call. Together, we created a national coalition of Christian individuals, congregations, and organizations who join Indigenous land and water protectors in their movements that call for decolonization and environmental justice.

Challenging Domination and Christian Hegemony

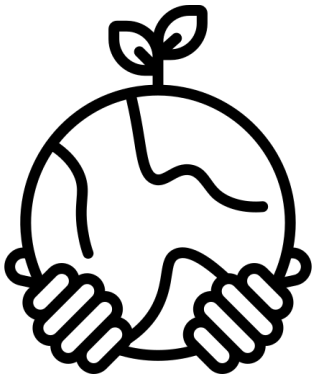
Made of the earth, not made to dominate

Christian acceptance of extractive logic is rooted in a common Christian narrative that places humanity in a position of "dominion" over creation. This idea comes from the first creation story in Genesis 1:26–29:

Then God said, "Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground."

This story is widely interpreted as evidence that humanity is separate from a subordinate creation. However, there are actually two creation stories in Genesis: the one just above from Genesis 1, and another from Genesis 2.

In the first creation story, God creates most of the elements of the earth in the first five days and humanity on the sixth day. God places humankind in a position of supremacy in a hierarchy over other parts of creation. Humanity is thus poised to rule over the creatures of earth and hold dominion over creation. The story implies that this dominion is at least part of what it means to be made in the image of God.

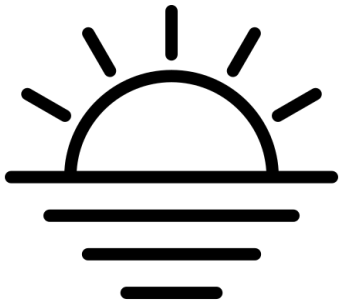


In this second creation story, found in Genesis 2:5–7, humanity is made of the earth itself, not separate from it:

Now no shrub had yet appeared on the earth and no plant had yet sprung up, for the LORD God had not sent rain on the earth and there was no one to work the ground, but streams came up from the earth and watered the whole surface of the ground. Then the LORD God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

In this version, being created in the image of God means that the first human is animated by God's breath. Chapter 2 goes on to say: "*The LORD God took the man and put him in the Garden of Eden to work it and take care of it*" (v. 15). This position, one of a caretaker, is quite different from one of dominion. In verses 19–20, God brings all the animals to the first human for naming. This implies that Adam had an interpersonal relationship—even friendship—with creation, given that he named each and every thing. Verse 19 explains that the animals were made from the ground, of the same substance as Adam.

Within Christian theology, a division exists between a vision of humanity's dominion over creation and a vision of humanity as part of creation. I want to be careful to note here that these interpretations are part of the Christian tradition and do not implicate other Abrahamic faiths in the formation of these theologies. In other words, I refer here only to my knowledge of Christian theology.



The first creation story has been used to justify empire and extractive logic. The second implies a worldview grounded in nonviolent love, truth, justice, and peace. This theology is in alignment with the vision of reality I have learned to see from my elders: a reality of mutual dependence.

We also find the idea that creation is more than a set of resources to exploit and expend in the New Testament: John 3:16 states, *"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life."*

Not humanity alone, but the whole world: all of creation.

Colossians 1:15–20 says this:

The Son is the image of the invisible God, the firstborn over all creation. For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him. He is before all things, and in him all things hold together. And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.

Not humanity alone, but all things.

Link to documentary about the Doctrine of Discovery and Resources:

https://dismantlediscovery.org/resources/movie/

REFLECTION QUESTIONS

1. Each of us is the descendant of the ones who came before us, our ancestors. We were all born into the systems that make up our society. Whether you are descended from those oppressed by settler colonialism or those who benefited from it, how can you stand for justice today? What concrete actions might you take toward realizing that stand?
2. Can you think of a time when you felt stuck in the polarized dichotomy of victim/hero vs. beneficiary/villain? What happened? What did you do to get unstuck?
3. When thinking about settler colonialism, what are steps you can take to avoid getting stuck in the cycle of guilt and resentment?
4. How has Christian hegemony enabled and justified settler colonialism? Think of one concept that you think reinforces divine mandate/manifest destiny. How can you challenge this notion in your own congregation or community?
5. When you were growing up, what story did you hear about the settlement of the United States? How did you feel about it then? How do you feel about it now? Has it changed? If so, why?
6. Sometimes, talking about the impacts of settler colonialism brings up painful feelings that make it difficult to remain engaged in conversation. How might you "get on the balcony" during a difficult conversation?

EXERCISE: SOMATIC COACHING

In the film, Dan Peplow shares a story of an encounter with an Indigenous person who observed, "Your people killed my people." Imagine an Indigenous person said those words to you. How would you respond?

Without overthinking it, write down your **first response** to hearing those words in the box below. Be as honest as possible; this exercise is just for you.

Your first response:

- Now, take a deep breath in. Allow this breath to bring you nourishment and comfort. Breathe out.
- Without overthinking again, write down your **second response** to hearing those words in the box below.

Your second response:

Now, take another deep breath in. See if you can imagine this breath filling into your belly. Let this breath out slowly. Try taking one more deep breath into the belly, and slowly release on the exhale.

One more time, write down your **third response** to hearing the words "Your people killed my people."

Your third response:



REFLECTION QUESTIONS

- What do you notice about your first, second, and third responses?
- Was your response the same each time, or did your response change?
- How did the deep breathing change your response, if at all?

AWARENESS OF YOUR NERVOUS SYSTEM IS KEY TO THE COMPASSIONATE WORK OF REPAIR

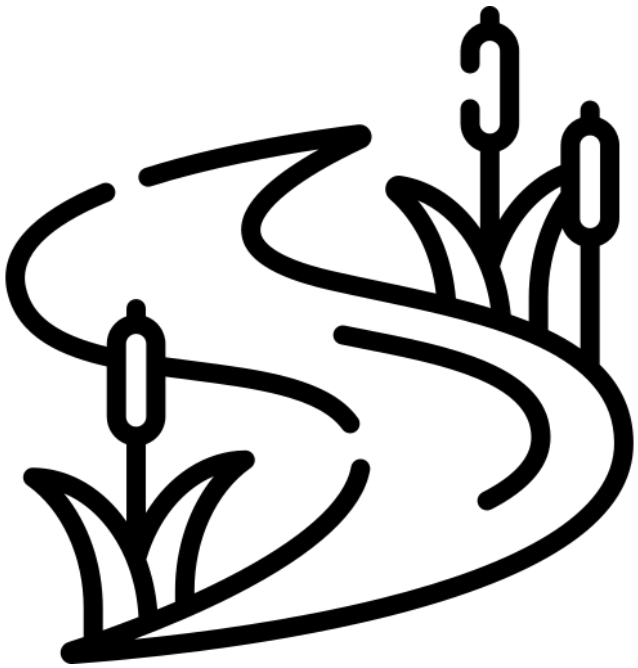
When we relate with fellow human beings on the path of decolonization, our nervous systems are likely to get activated sometimes. A statement like "Your people killed my people" might immediately trigger a fight-flight-freeze response within your nervous system. This can happen very suddenly, almost without warning. Some experts in trauma-informed care call this moment one in which your "rider" falls off the "horse." In this metaphor, your "rider" is the rational part of your brain (the prefrontal cortex), and the "horse" is the part of your brain concerned with self-preservation and survival (the amygdala).

Perhaps your first response was defensive. This could look something like "I didn't kill your people!" or "It wasn't me!" In some ways, your first response is truest to your amygdala's immediate perception of the situation. Whether or not the situation is dangerous, such a statement can *feel* like danger, so we aim to defend ourselves. However, this first response is often not the most skillful for relating compassionately with our fellow human beings. So, how do we arrive at a more compassionate response?

We asked you to respond to this scenario three times and encouraged you to breathe deeply between each response. Why did we do this? Because consciously taking deep breaths is one of the most immediately accessible ways you can calm down your nervous system and allow your "rider" to get back on your "horse."

Deep breathing helps us to calm our nervous systems down enough to recognize that the Indigenous person saying "Your people killed my people" is not immediately threatening our personal safety. When our rational thinking brain comes back online, we might then be able to discern this and choose to respond compassionately instead. In the moment, deep breaths can help us move from our first, threatened, response and into a more compassionate response. This is one way how somatic awareness and practices can help us in moments when we are activated.

This is important because the work of coming alongside Indigenous Peoples requires us to recognize that this work is not about us as individual selves. We are a part of and have inherited oppressive *systems*, but these kinds of statements are not about us as *individuals*. How do we move from thinking just about our own self-preservation, into compassionately considering the other person in front of us? It may seem like a simple answer, but reminding ourselves to breathe and be aware of what's happening in our bodies is an incredibly useful practice to be able to respond compassionately in this work.



EXERCISE:
REFLECTIVE LISTENING

1. Reflecting on your lineage, how would you respond to the question: how can I stand for justice now?
2. Follow-up: how do you feel as you talk about that?



FEELINGS WHEN YOUR NEEDS ARE SATISFIED

AFFECTIONATE
compassionate
friendly
loving
open hearted
sympathetic
tender
warm

ENGAGED
absorbed
alert
curious
engrossed
enchanted
entranced
fascinated
interested
intrigued
involved
spellbound
stimulated

HOPEFUL
expectant
encouraged
optimistic

CONFIDENT
empowered
open
proud
safe
secure

GRATEFUL
appreciative
moved
thankful
touched

INSPIRED
amazed
awed
wonder

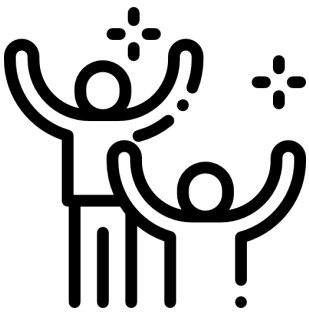
JOYFUL
amused
delighted
glad
happy
jubilant
pleased
tickled

EXHILARATED
blissful
ecstatic
elated
enthralled
exuberant
radiant
rapturous
thrilled

EXHILARATED
blissful
ecstatic
elated
enthralled
exuberant
radiant
rapturous
thrilled

PEACEFUL
calm
clear headed
comfortable
centered
content
equanimous
fulfilled
mellow
quiet
relaxed
relieved
satisfied
serene
still
tranquil
trusting

REFRESHED
enlivened
rejuvenated
renewed
rested
restored
revived



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FEELINGS WHEN YOUR NEEDS ARE NOT SATISFIED

AFRAID
apprehensive
dread
foreboding
frightened
mistrustful
panicked
petrified
scared
suspicious
terrified
wary
worried

ANNOYED
aggravated
dismayed
disgruntled
displeased
exasperated
frustrated
impatient
irritated
irked

ANGRY
enraged
furious
incensed
indignant
irate
livid
outraged
resentful

AVERSION
animosity
appalled
contempt
disgusted
dislike
hate
horrified
hostile
repulsed

CONFUSED
ambivalent
baffled
bewildered
dazed
hesitant
lost
mystified
perplexed
puzzled
tor

DISCONNECTED
alienated
aloof
apathetic
bored
cold
detached
distant
distracted
indifferent
numb
removed
uninterested
withdrawn

DISQUIET
agitated
alarmed
discombobulated
disconcerted
disturbed
perturbed
rattled
restless
shocked
startled
surprised
troubled
turbulent
turmoil
uncomfortable
uneasy
unnerved
unsettled
upset

EMBARRASSED
ashamed
chagrined
flustered
guilty
mortified
self-conscious

FATIGUE
beat
burnt out
depleted
exhausted
lethargic
listless
sleepy
tired
weary
worn out

PAIN
agony
anguished
bereaved
devastated
grief
heartbroken
hurt
lonely
miserable
regretful
remorseful

Continued on the next page



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FEELINGS WHEN YOUR NEEDS ARE NOT SATISFIED

SAD
depressed
dejected
despair
despondent
disappointed
discouraged
disheartened
forlorn
gloomy
heavy hearted
hopeless
melancholy
unhappy
wretched

TENSE
anxious
cranky
distressed
distraught
edgy
fidgety
frazzled
irritable
jittery
nervous
overwhelmed
restless
stressed out

VULNERABLE
fragile
guarded
helpless
insecure
leery
reserved
sensitive
shaky

YEARNING
envious
jealous
longing
nostalgic
pining
wistful

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UNIVERSAL NEEDS

CONNECTION
Acceptance
Affection
Appreciation
Belonging
Cooperation
Communication
Closeness
Community
Companionship
Compassion
Consideration
Consistency
Empathy
Inclusion
Intimacy
Love
Mutuality
Nurturing
Respect/self-respect
Safety
Security
Stability
Support
To know and be known
To see and be seen
To understand and be Understood
Trust
Warmth

PHYSICAL WELL-BEING
Air
Food
Movement/exercise
Rest/sleep
Sexual expression
Safety
Shelter
Touch
Water

HONESTY
Authenticity
Integrity
Presence

PLAY
Joy
Humor

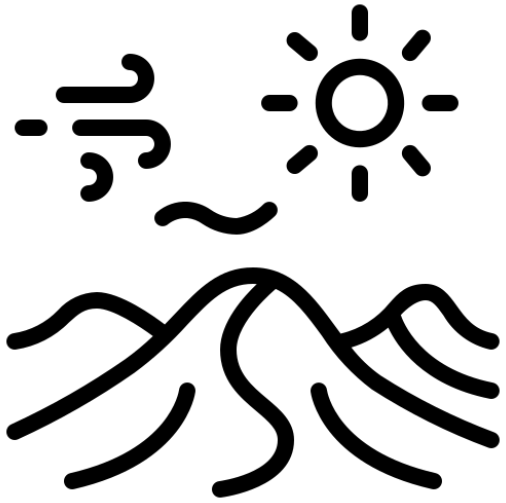
PEACE
Communion
Relaxation/ease
Equality
Harmony
Inspiration
Order

MEANING
Awareness
Beauty
Celebration of life
Challenge
Clarity
Competence
Consciousness
Contribution
Creativity
Discovery
Efficacy
Effectiveness
Growth
Hope
Learning
Mourning/grieving
Participation
Purpose
Self-expression
Stimulation
To matter
Understanding

AUTONOMY
Choice
Freedom
Independence
Space
Spontaneity

CHAPTER 8

FUNDAMENTALS OF ORGANIZING



Chapter Contents

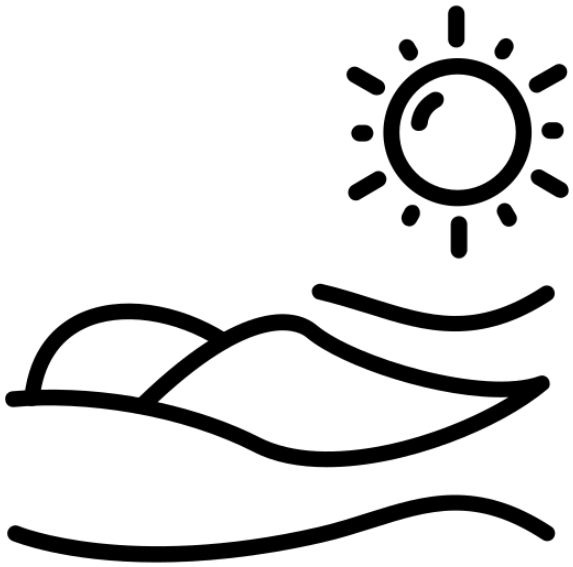
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ORGANIZING FOR A CAMPAIGN VS. ORGANIZING FOR MULTIGENERATIONAL SYSTEMS CHANGE

As you first consider this comparison, what comes to mind for you as some of the differences between these two modes of organizing? Write down a few of your initial impressions.

Campaign Organizing	Multi-Generational (Lifelong) Systems Change Organizing

Next, consider: Do you think a sense of spirituality (by this we mean a sense of reverence, or relationship with the Divine) is a component of both or either of these? Why or why not? How so?



Through our relationships and organizing work within the Coalition to Dismantle the Doctrine of Discovery, we see that spirituality can and certainly does play a role in campaigns. Yet it is at the *center* of lifelong systems change for Indigenous justice.

From the perspective of Coalition staff, on the next page are some of our thoughts on the differences between these two types of organizing for Indigenous justice.

Campaign Organizing	Lifelong Systems Change Organizing
• Task-oriented • Timeline is important • Attentive to details (spreadsheets) • Strategies are related to shorter-term outcomes • Outcome-driven • Often connected to Indigenous partners, following Indigenous leadership • Work can be done with self more at the center (i.e. do motivations include accumulating personal success, status?)	• Might involve several campaigns over a lifetime • In it for the long haul, aspiring for decades of relationship and movement friendship • Base-building strategically • Must be relational (the Divine is present in our relationships) • Concerns for sustainability and mitigating burn out • Self-esteem, relationship, love • Mentorship (empowering the next generation of leadership is crucial) • Equipping youth with skills (with an open hand) • Much more flexible, i.e. able to be responsive to what's happening in the geopolitical social context • Recognizes interconnections between various campaigns (e.g. Palestinian liberation and Native American liberation, the devastating impacts of extractive capitalism in Congo, Sudan, Suriname) • Self is not at the center - the future generations, the collective, Creation, the Earth and the Spirit of Life are all at the center

The Coalition to Dismantle the Doctrine of Discovery exists to call the beneficiaries of unjust systems (and especially the Church) into lifelong systems-change organizing for Indigenous justice.

Informed by our relationships with Indigenous communities and worldviews, we advocate alongside them that we must focus our attention towards the future generations. And, we cannot imagine what they will do yet.

Lifelong, or multigenerational, systems change is really about cultivating vision. We are seeking thousands of imaginations, not just one. How do We bring forward as many voices as possible? How can We imagine a future that is life-giving?

REFLECTION QUESTIONS

1. Look back on your initial impressions on the differences between organizing for a campaign and organizing for multigenerational, or lifelong, systems change. What stands out to you now?
2. Do you see this distinction between types of organizing to be helpful, as you consider what organizing means? Why or why not?
3. Are you drawn to one type of organizing, versus the other? Why do you think that might be?
4. How do you respond to words like “lifelong” and “multigenerational” as you think about organizing?

POSTURE OF AN EFFECTIVE ORGANIZER

There is no special kind of person that's an organizer. Everyone can and must be an organizer. We are all needed!

As organizers in the Coalition, we have tried to distill some of what we believe makes for an effective organizer, in a way that brings forward love for self and others. This is not a complete or inexhaustible list. However, we believe that describing the posture that we orient to, and what we notice in others' successful and inspired organizing, is a way to begin illuminating just what an organizer does.

The best organizers are people who do their work with **an orientation to relationship and friendship.** One of the best ways to communicate to others that you are a good friend is to listen really well.

We recommend **embodying an intentional posture of warmth and loving kindness.** This might involve being deliberately and intentionally more outgoing than you might ordinarily be. You do not need to be super extroverted to do this - introverts can make great organizers! While being warm and approachable might not feel natural or inborn at first, from our vantage point we see that anyone can learn these skills and become a great organizer with continued practice.

We have to organize as if our life depends on it, because in the age of climate crisis and environmental catastrophe caused by centuries of colonization – it does. We can't give up and we must keep going. What's our next step? Who can we turn to for help? It may also be important for you to regularly remind yourself of your values and/or faith, and how the organizing that you are doing aligns with those values.

You will also need to care for and pace yourself. As organizers for a *lifelong* movement, we are also living our lives, attending to work, family, and other friendships – but we don't give up. **How do we keep going and sustain our organizing work?** We need to have a "full cup." This means making sure to listen to yourself and take breaks to rest and recharge when needed.

Participating in this work also fills your cup. The relationships developed through organizing create connection and accountability – and gives the work deeper meaning. Our relationships with others in the movement have to be nourishing and sustaining for us. Our relationships should be a place of inspiration, hope, and love for us when we are feeling discouraged or disconnected. This is one of the things we mean when we call this kind of organizing "life-giving work." Through our relationships, the work itself can help to counteract loneliness, depression, and individualism that disallows us our birthright sense of belonging. And we must do our part to cultivate these kinds of supportive relationships and movement friendships with other organizers.

Good organizers are able to see and affirm each others' gifts, growing together and individually. Together, we feel a sense of purpose and joint endeavor. Organizing is not abstract, but is infused with life. We get to be known and recognized. It is a joint project, much like parenting, that is deep and relational. Together, we may watch and participate in something in the world which can take root and blossom. And all of that fills our cup, when we do it with curiosity, and not judgment, lifting each other up and not tearing each other down. Lifelong organizing work can help us to recognize love in action, and practice giving and receiving that love together.



FUNDAMENTAL ORGANIZING SKILLS

Courage

Every act of organizing takes courage, whether you've been organizing for awhile or are just getting started. That's because organizing involves **making an ask**. It can also involve reaching out to someone who you've never met before, and hoping they might respond to your ask. All of this takes courage! Your values and/or faith can help you to find the courage to initiate conversations and make asks of others.

Humility

Humility, in this instance, involves taking opportunities to learn. There is so much we do not know, especially when we begin to organize and engage across cultural differences (which includes: age, race/ethnicity, gender, sexual orientation, religion, economic class, disability, etc.). **Cultural humility** is an especially important orientation to have, and there are various definitions that point towards a lifelong process:

> "Cultural humility involves an ongoing process of self-exploration and self-critique combined with a willingness to learn from others. It means entering a relationship with another person with the intention of honoring their beliefs, customs, and values. It means acknowledging differences and accepting that person for who they are."[1]

Other practitioners and researchers have elaborated further on the process of self-exploration and self-critique, "whereby the individual not only learns about another's culture, but one starts with an examination of her/his own beliefs and cultural identities" and involves "recognition of power dynamics and imbalances, a desire to fix those power imbalances and to develop partnerships with people and groups who advocate for others."[2]

Curiosity

Curiosity is a great default orientation, especially if we notice judgment coming up as we engage with others. Sometimes, intentionally moving from an initial place of judgment and into a place of curiosity can open up challenging and, ultimately, transformative conversations.

[1] "*Cultural Humility Vs. Cultural Competence." 2021. Soundscaping Source.*

[2] Yeager, Katherine A., and Susan Bauer-Wu. 2013. "Cultural Humility: Essential Foundation For Clinical Researchers". *Applied Nursing Research* 26 (4): 251-256.

Other times, curiosity can help us to bring forward ways that this person might plug into the movement. Why are they interested in this work? What are they hoping for? What are their skills, their visions? What are their networks and who are they connected to?

Maybe they will offer to connect you with someone who might be able to support a campaign you're working on. Or, you can suggest ideas for ways that they might engage, or people you might connect them with, and ask what they think about those ideas. Let this kind of curiosity guide your conversations! If you do, your relating will feel more easeful and connected, and not so outcome-driven.

Compassionate Listening

Listening from a place of compassion is one way that we might bring the Divine into this work. The space of a one-on-one conversation can be truly sacred, depending on the presence you bring. In the scope of this organizing work, you might hear about people's climate grief, their guilt around receiving unjust benefit, their loneliness, their confusion about what they can do. You might also hear about the hope they have for community and belonging.

Compassionate listening is not about taking on these emotions, but rather finding ways to acknowledge that you are listening, and that you care about the human being in front of you. Sometimes, you might reflect back some of the exact words you heard them say. Other times, you might use a practice like **reflective listening**, to check and see if you understood them correctly. Sometimes, it might just be enough to thank them for what they've shared with you.

One-on-ones, foundational to all types of organizing, become sacred when we choose to show up compassionately. This kind of presence and listening can also be brought to the role of a working group or meeting facilitator.

Storytelling

Another important aspect of organizing – whether in one-on-ones, meetings, public speaking, or writing – is **storytelling.** This will mean getting really clear on your own story. You will likely be asking some of these questions in a 1:1, so why not model the kind of vulnerability you're asking for, by sharing about your own process and story?

Storytelling may also involve planting the seeds of what is possible in someone's heart. It is inspiring to hear stories about the repair work that you and others are doing. What stories can you tell? How can the stories demonstrate the transformative power of decolonizing work?[3]

Writing Exercise: What is *your* story? Consider the following questions and see if you can write your story in a few bullet points.

- Why do you care about Indigenous justice and dismantling the Doctrine of Discovery?
- Who or what experiences caused you to see things differently?
- Why do you feel called to organize for reparative justice now? How did you get here?

[3] If you are looking for a place to start, check out the Coalition's "Stories of Repair" resource at our website: https://dismantlediscovery.org/resources/stories-of-repair/

STORYTELLING + REFLECTIVE LISTENING EXERCISE

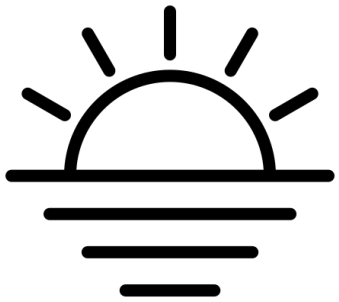
Practice telling your story

Practice reflective listening to another's story

In pairs, each person will have ~3 minutes to practice speaking aloud the bullet points of their story.

When it is your turn to speak: Share from the heart. It doesn't have to be a fully formed story yet.

When it is your turn to listen: Listen without interruption to the person's story. When they are finished, practice reflecting back what you heard them say.



REFLECTION QUESTIONS

- How was it for you, to practice listening in this way?
- How was it for you, to practice telling your story?
- Did you feel heard? Why or why not? What things helped you to feel heard?

BE STRATEGIC AS YOU CONNECT

What does it mean to be strategic in our connections? Strategic connections are usually ones that can have the potential for deepening relationships over time within the movement ecosystem. If organizing for a particular campaign, strategic connections may also involve a process like asset mapping, where you actually take the time to map out potential connections and include their additional connections and networks that you are aware of.

If you are trying to build a base of support for a new Repair Community in your geographic area, you might, for example, consider connecting with the closest Interfaith Power & Light chapter, or Showing Up for Racial Justice chapter, since these are organizations who are similarly invested in climate justice and dismantling structures of White supremacy. This might involve writing a thoughtful, yet succinct, introductory email to a staff contact or general info email address, which clearly communicates your desire to connect and any additional asks you may have.

Another dimension of being strategic in your connections is about assessing the skills, shared values, and other assets that fellow organizers bring to the table. How can you be clear about the roles and responsibilities you need help with, and be invitational in asking folks to join you? How can you connect around your shared values?

Consider the following hypothetical scenario

You recently became aware that your school board is discussing whether or not to include a component on Indigenous Peoples' history from the new state curriculum. There is an upcoming opportunity for public comments before the board makes a decision, and an Indigenous friend organizing testimony has asked you to tap your networks for supporters.

- How would you approach this advocacy like an organizer?
- Where would you start, and who are some broad groups of people that you might consider reaching out to for testimony?

Write down some of your initial ideas.

Now, consider: what skills and assets do these folks bring? For example, if retired school teachers were part of your list of possible contacts, some of their assets/skills may include professional experience and, perhaps most significantly, time.

TASKS OF ORGANIZING

Strategic organizing can feel risky and require a lot of ongoing courage, but the actual tasks of organizing are not that difficult. It is important to actually break down and demystify the tasks of organizing.

So, **what does an organizer do?**

An organizer may do some or all of the following:

- Builds relationships
- Asks people to do things together
- Schedules meetings (one-on-one or groups)
- Facilitates meetings
- Takes meeting notes
- Co-creates an agenda with peers
- Assigns a facilitator and note taker for each meeting
- Gets people to turn out to events and actions (announcements, personal asks)

Good facilitation takes practice and a willingness to learn through inevitably making mistakes. A skilled facilitator brings a calm presence to the group, is able to draw out responses from participants, and is able to connect what is shared to the future possibilities for the group and whatever you may be working on together. A good facilitator demonstrates that everyone's contributions are valued by noting if someone hasn't had the opportunity to share yet, and inviting their voice.

Additionally, in our reparative justice organizing in the Coalition to Dismantle the Doctrine of Discovery, organizers must also center the work of Indigenous people. How is what we are doing connected to Indigenous-led protection of the land and water? How are we centering Indigenous voices and priorities?

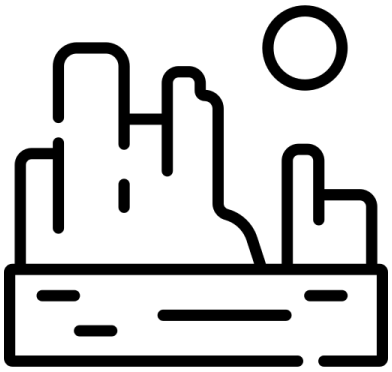
Look back on the school board scenario on page 87. Now that you have a proposed base of supporters, **how will you center Indigenous voices and priorities in your advocacy, coming alongside them without dominating the narrative?** Write down your initial thoughts.

If you are ever unsure how to center Indigenous voices and priorities, look to the **United Declaration on the Rights of Indigenous Peoples** (see in appendix). At the Coalition, we consider this to be an orienting document to guide our work. The UNRIP declaration can help organizers to center around Indigenous people's priorities, especially if you don't presently have a relationship with an Indigenous person or community.

Another example of an Indigenous-led campaign that is actively seeking support is the **Truth and Healing Commission on Indian Boarding School Policies Act** that has been put forward as national legislation by the Native American Boarding School Healing Coalition (NABS). They have created an advocacy toolkit that is publicly available online.[4] An organizer could get started based on these publicly available and demonstrated priorities without needing to first personally get to know any of the staff or lead organizers at NABS. This was also largely how organizers in the Coalition ran our campaigns in support of upholding the **Indian Child Welfare Act.** Coalition organizers regularly shared progress reports on the advocacy and organizing that they were doing, but didn't burden the Indigenous organizers working on ICWA with relentless questions on what to do next.

[4] https://boardingschoolhealing.org/truthcommission/

In this way, we are not burdening a relationship with questions and seeking guidance on work that is ours to figure out. Our Indigenous partners' agenda has already been set, and we can use our life vitality to figure out the strategies that will work to engage our networks, without requesting the burden of constant supervision from the Indigenous Peoples we are taking lead from. There are plenty of suggestions for organizing already out there in the world from Indigenous people.



REFLECTION QUESTIONS

- What do you find hard about organizing? What's easy?
- What growing edges do you anticipate as you step more into organizing?

PRACTICE SCENARIOS

You want to start an Indigenous justice team (or alternatively, you are trying to recruit new members), in your community. You are trying to figure out where to begin. How will you invite your community members to join you? Consider the following possible strategies, and weigh the pros and cons of each.

	PROS	CONS
Facilitate a book study		
Host an educational event		
Schedule a meeting to explore possible Indigenous-led		
Initiate a fundraiser for an Indigenous-led group		

Next, consider: What are the asks related to each scenario?

	THE ASKS
Facilitate a book study	
Host an educational event	
Schedule a meeting to explore possible Indigenous-led campaigns	
Initiate a fundraiser for an Indigenous-led group	

Which strategy will you start with, and why?



MORE ON STRATEGIC ORGANIZING

If we are being strategic in our organizing, we might think through how one ask leads to the next ask. For example, if you decided to start with a book study or educational event, how will you strategically plan for this education to move people into action?

Book studies and educational events do not naturally lead to organizing, and often groups can stall if their strategies are too focused on self-education. It requires intentionality to move others from learning/unlearning and into concrete organizing for justice and systemic change.

At the same time, if we are too project-oriented and don't allow for a process of personal transformation or feedback from the group, we risk coming across as a domineering leader. This has the potential to damage relationships, rather than build community.

You need people to be on board with you. Remember that the best way to do this is by adopting a posture of loving kindness. Create inclusivity, rather than exclusivity. Be patient with others, but also be willing to challenge them to step outside their comfort zones and into organizing that builds community together as we go.

PLANNING OUT YOUR ORGANIZING

Thinking of the year ahead, **how might you plan for educational events that will lead to action and organizing?**

Take a look at this example plan:

Organizing Goal: Increase congregational support for Oak Flat and Apache Stronghold

Asks from Apache Stronghold:

1. Pray alongside us
2. Sign onto an amicus brief in support of our legal case

Summer	Fall	Winter	Spring
• Host an education event • Show videos from Apache Stronghold that explain the situation with Oak Flat • Facilitate conversation • Propose a formal resolution for the congregation to sign onto an amicus brief	• Regularly bring forward prayers for Oak Flat during "Prayers for the People" • Highlight Oak Flat on Indigenous Peoples Day, and during Native American Heritage Month	• Propose a formal resolution for the congregation to sign onto the next stage of amicus briefs • Nominate someone from the congregation to participate in accompaniment training	• Host a fundraising event to cover the cost of training and travel for your congregation's nominee • Host a presentation report back on the accompaniment

Now, it's your turn! Try to map out an organizing goal, and which strategies you will use over the course of a year to move your community from education into action:

Organizing Goal:

Asks from Indigenous Partners:

- _____
- _____
- _____

Summer	Fall	Winter	Spring

CHAPTER 9

ORGANIZING FOR REPAIR



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CORE SKILL:
ORGANIZING



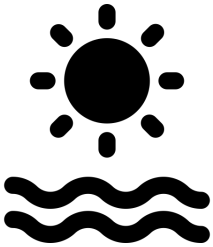
In the Coalition to Dismantle the Doctrine of Discovery, our work is relational, and its central focus is repair. We recruit, prepare, and accompany Christian communities that engage in repair with Indigenous land and water protectors. We respond to the requests of Indigenous partners and follow their leadership in defining and realizing what repair is needed. Sometimes, this means joining movements for self-determination in true solidarity, following the leadership of Indigenous leaders as they resist the forces of colonization—such as in our partnership with Stronghold Apache at Oak Flat or our partnership with the National Indian Child Welfare Association, organizing churches in support of the Indian Child Welfare Act. Sometimes, this means engaging in land return—such as our support for the Dakota Land Recovery or by organizing communities represented by the Minnesota legislature to pass the Indian Recovery Act. Always, it means following the leadership of Indigenous Peoples.

The process of repair we follow requires four steps:

1. Speak the truth
2. Take responsibility for wrongdoing
3. Identify steps of repair in relationship with the injured party
4. Once a process of repair is embarked upon, make apology, and seek to restore relationship.

We follow this process at the interpersonal level and collectively. Engaging in repair provides concrete redress to Indigenous communities, often a first step in building trust. Healing occurs when those who benefit from oppression fully hear the damage and harm experienced by the injured party and work to repair it.

When the beneficiaries of colonization engage in repair, it provides the rehabilitation of our full humanity. While those of us alive today did not build the systems of oppression we are all born into, some of us unfairly profit from them while others are victimized by these systems. When the beneficiaries are able to acknowledge our position as beneficiaries and engage in actions to dismantle these systems, there is the possibility of relationship restored.



CREATE AN ORGANIZING PLAN

Human beings solve problems in groups.

That is why it is most effective to organize groups rather than individuals. The unit we strive to organize is the group. Groups can be organized to provide support and accountability to their members. Group members tend to form relationships and commitments to each other.

When organizing a movement, we strive to reach as many people as possible. Organizing groups amplifies the connections a message can travel along. In other words, five people can disseminate a message far more effectively than one person can.

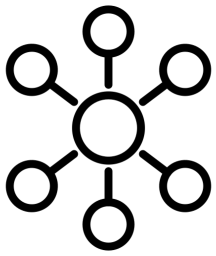
Let's imagine that you want to begin a process of repair in your workplace, your church, or your organization. The first step is to gather a few people who may want to do this with you—all meaningful change takes place in collectives.

The following are examples of strategies used by our Coalition:

1. Identify one or more groups
2. Create an organizing strategy
3. Create a facilitation strategy
4. Create a conflict resolution strategy

ORGANIZING STRATEGY

What is your objective?



- Join Indigenous and other POC in their liberative movements
- Engage many folks in your community in the work
- Make the shared work part of your community's identity together
    - Identify and execute effective communication strategies
    - Identify and execute effective, practical engagement tactics
    - Identify and activate shared values

Achieving your objectives will look different in each community. That is OK! You know the culture and "vibe" of your own community. You want to do what you know will be effective among your peeps. Some tips as you get started:

1. **Take time off the table**. While you will want to set some goals for yourself and adhere to a timeline (effective organization for any task), **it will take as long as it takes** for community members to come along. Do not get too discouraged if folks do not respond in a way that meets your expectations.
2. **Be persistent**. Even if you feel discouraged sometimes, keep going. Follow the plan you set for yourself. Consistent communication will begin to impact and change the culture of your community, whether or not you see a direct impact in the ways you expect.
3. **Think carefully about your expectations**. Do you want to be part of the larger movement for liberation, or do you have some personal goals that you hope to achieve? It is ok to expect that your personal needs will be addressed in any community you are part of. But try not to get your personal needs (affirmation, achievement, being given credit) mixed up with this work. Any time groups of humans are asked to change, the process takes time.
4. **Come with a posture of curiosity rather than judgment**.
5. **Expect to receive communication you experience as difficult sometimes**. It is normal for people to ask questions and challenge new mental models. Try to be patient! When someone asks a question and you don't know the answer, tell them, "Great question! I will look into that and get back to you!"

Sharing the work with your community. You may be the one doing most of the tasks, but for your efforts to take hold, you will need the affirmation of the collective. That means you will want them to know what is going on so that they begin to identify the work as part of the community. This is vitally important. Much of your work will be informing the larger group over and over again as your work progresses.

COMMUNICATION STRATEGIES

Social scientists estimate that a person needs to see or hear a message 6 to 7 times before it sinks in. While you may feel that you are being a bother, repetition is needed to get your point across! Use more than one regular channel of communication to make your request. These could include:

- **Bulletin/Newsletter**: This is a great way to get your message out there because an interested person can see what you are asking in writing – it can be easy to miss key information in verbal messages. In a few sentences, explain what you are asking for. Be sure to include the date, time, and location. Make sure to put your request in the bulletin/newsletter for at least 4 to 5 weeks. Most folks don't read regular messages every week and can miss a one-time message. You want to run your request for at least 4 to 5 weeks to catch people who are ill or are away on vacation.

- **Sunday morning prayers (for churches):** Ask your community to join you in praying for the work of the group! This is not the space to give logistical information but rather to let your community know this work is important to you and you are asking for prayer support.

- **Weekly announcements:** This is an important space for affirming the life and work of the community. Announce the forming group at least 4 to 5 times. Write your announcement down so you just have to read it to be sure crucial information (like date, time, location) is included. Refer to the bulletin/newsletter so folks can read it as well as hear it. After your group has formed, give updates with some regularity (quarterly). Even if you feel not much has happened, be sure to check in, even with, "We are still working at it! Join us!"

- **Social media:** Ask your community's Facebook administrator to post your announcements/updates at least 4 to 5 times, and do the same on your own personal page. Most people don't look at their social media feeds every day, and some don't follow even every week. Be sure to write out what you want the post to say to make it as easy as possible for your administrator.
- **Organizational calendar:** Be sure to post your regular meetings if your community organization has a shared calendar on its website. If you change your meeting date or location, be sure to let your webmaster know in advance!

Remember, you are trying to get the message into the life and identity of your community, so be sure to use collective modes of communication rather than relying exclusively on your friendship networks or social media platforms. Even if no one responds, the message is still being connected to the community! You are changing the culture just by making a regular request!

ENGAGEMENT STRATEGIES

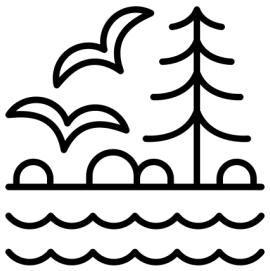
You are doing more than simply accomplishing tasks. You are **building community**! Think strategically about what might be engaging in the context of your specific organization/community. Even a small amount of planning and care will result in successful engagement.

- Food is always a good idea. Some folks come initially for the snacks! You can rotate the task of bringing snacks once you have a group established. Be sure to be inviting and make coming a pleasant experience.
- Spend time connecting at every meeting. This could mean a check-in using a prompt or doing some kind of an exercise together. Keep in mind most people come to the work initially out of conviction but stay in the work out of friendship with their fellow community members. You are building community.
- Connect the work with other activities that appeal to folks in your congregation. If the weather is nice, hold a meeting outside. Bring a blanket and host a "snack picnic" in some green space. Screen a short video that is of interest and talk about it.
- Connect the work to issues that are of interest in the life of your community. If many in your community/organization are aging, talk about the work in the context of aging. If your community has many young families, talk about planning activities for children. This work must connect with people where they are today. It is not about something that happened long ago—we are representatives of the ones who went before us and mentors to the ones who will come after!

FACILITATION STRATEGY

What is your objective?

- Join Indigenous and other People of Color in their liberative movements
- Engage many folks in your community in the work
- Make the shared work part of your community's identity together
  - Identify and execute effective communication strategies
  - Identify and execute effective, practical engagement tactics
  - Identify and activate shared values



Meeting Process: Identification of some key roles and processes can eliminate frustration and can lead to clear, shared understandings.

Facilitator. This person ensures everyone has a chance to speak. The facilitator encourages those who are external processers to share space with others and encourages those who would normally remain quiet to share their thoughts. Facilitation makes it possible to manage different communication styles. Whatever the type of communication, the facilitator can keep the conversation going and prevent one person from dominating the time and/or space.

Note taker. This role can rotate at each meeting. This person shepherds the continuity of each meeting, recording action items and decisions. Notes don't need to be lengthy but should include at least who is present; topics of discussion; decisions, if any; date of next meeting; and action items, if any.

Setting an agenda. In early meetings, most of your time may be spent just figuring out what you want to do together. Be sure to be as inclusive as possible in setting an agenda. Remember, your group is not just an affinity group – whatever you decide to do together, share it with your community. It could be planning a book group, leading a field trip to a local museum, or just planning an event to share what you are learning. The Coalition is here to help you as you plan your ideas!

Google or some other shared drive. Technology today enables us to share responsibility for keeping notes and other documents. A shared drive makes these accessible to everyone. A shared drive makes it possible to pick up where you left off, even if your note taker isn't present.

CONFLICT RESOLUTION STRATEGY

What is your objective?

- Identify a third party (someone who is not involved) to help work through a specific conflict
- Identify and validate interests (values and needs)
- Identify and validate feelings (what is expressed when interests are threatened)
- Identify a de-escalation strategy

Conflict is healthy. It is part of any group process. An absence of conflict is typically indicative of indifference. We have a choice about how to engage in conflict. It is important to acknowledge the humanity of people who are in the conflict.

Here are some guidelines:

ISSUES AND INTERESTS

When conflict occurs, those who disagree often jump to making arguments about the issues, the topics about which the parties say they are at odds. Actually, most often, those who disagree are focused on their interests – their needs and values. To resolve a conflict, it is necessary to identify and validate what each person needs and the feelings being expressed.

Issues	Interests
Topics or problems the parties say they want to deal with	the underlying needs of the parties
The overt agenda	The unstated agenda
The substance of the dispute	The essence of the dispute
Finite, measurable, tangible	Not finite or measurable; intangibl
What drives or keeps parties apart	What can bring parties together
"The tip of the iceberg"	"The iceberg"
Issues are negotiable	**Interests are non-negotiable**

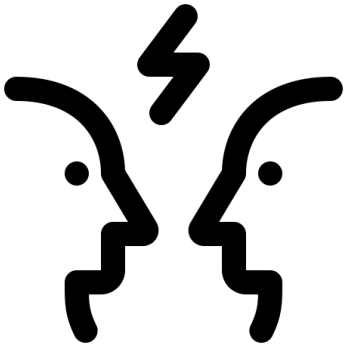
Feelings: expressions of emotion. They are not interests, but rather how the interests present themselves. To the extent that a third party can set aside their reactivity to the emotions and instead see them as signs to be read, they will be able to get to the "iceberg."

Emotions indicate your stake in a situation

Emotions indicate that you perceive a threat to your values/interests. When the other expresses emotions, she is indicating to you that she perceives a threat to her values/interests. PAY ATTENTION! This is important information.

Positions: where the parties stand with respect to the issues. Positions are often made rigid by feelings and thus prevent flexible negotiations. Get at interests so that you can create flexibility on positions.

ISSUES	INTERESTS
Facts positions & wants presenting problem what and how	Feelings emotions & values source of conflict why



Possible questions to draw out interests:

"What does it mean to you that...?"

"What would happen if...?"

"What are the most important things about...?"

"What do you want (the other party) to understand about...?"

"How do you feel when...?"

De-escalation is an important way to keep community-building on track. A facilitator can help to navigate difficult conversations.

In general:

- Be empathic and non-judgmental
- Respect personal space
- Use non-threatening, nonverbal communication
- Avoid over-reacting (calm, professional, rational)
- Focus on feelings to identify the interest (what is really going on)
- Ignore challenging questions/power struggles: redirect
- Set limits (choices and consequences)
- Choose wisely what you insist upon – prefer flexibility and offer choice where possible
- Allow silence for reflection – give time to think
- Allow time for decisions – reduce pressure

When there is escalating conflict:

- Listen authentically
- Acknowledge: validate the escalated person's emotions
- Agree with the truth of what the person is saying (find the interests)
- Acknowledge injustice where it occurs
- Seek clarification (reflective listening – ask clarifying questions – make empathic guesses)
- Define clear conditions and consequences
- Ask sequence questions to engage the planning part of the brain



RESTORATIVE JUSTICE AND REPARATIVE JUSTICE

In the dominant culture, we are most familiar with the model of retributive justice—where wrongdoing is met with retribution or punishment. The purpose of restorative justice is to rehabilitate relationship and restore the offender to the community. Restoration is when the perpetrator takes responsibility for wrongdoing, engages in restitution, and is restored to membership in the community.

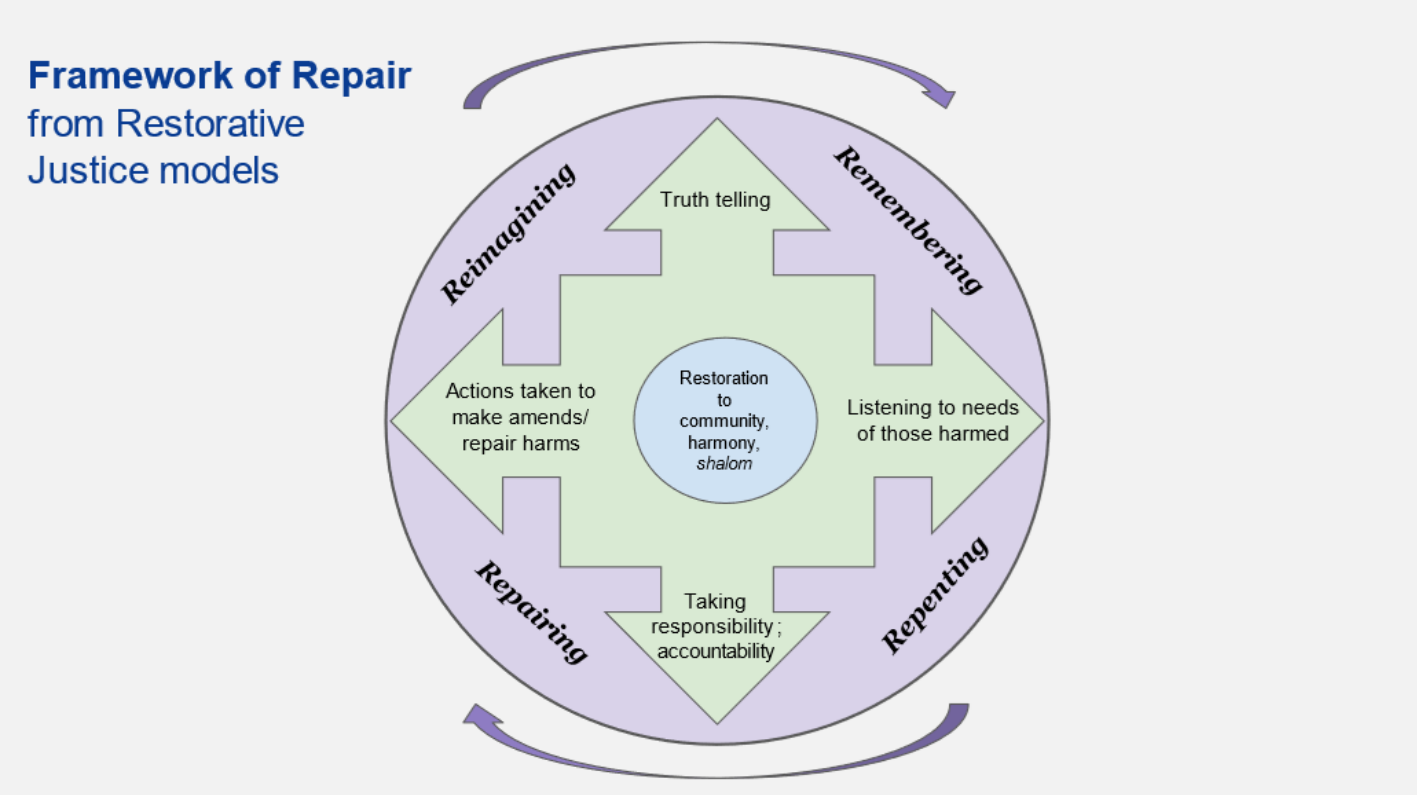
Restorative justice, used in the criminal justice system, involves three main principles:

- The offender must take responsibility for his or her actions.
- Allow reintegration of the offender into the community.
- Encourage reparation is made to the victim.

The purpose of **reparative justice** is to balance power and to establish relationship between the beneficiaries of an unjust system and those victimized by it. At a structural level, repair seeks to mend systemic injustice and establish relationship.

Reparative Justice involves four steps of repair:

- Speak the truth.
- Take responsibility for wrongdoing.
- Mutually seek repair (led by the injured party).
- Seek forgiveness (apology comes after repair has begun).



Graphic used by permission from Katerina Gea

EXERCISES:
ORGANIZING IN DIFFICULT CONTEXTS

The Role of Representative

Organizing for repair requires establishing long-term, authentic relationships. All relationships experience challenges, especially multi-cultural relationships occurring in a context of systematic oppression. As a beneficiary of systems of oppression, at times, you may serve as a representative of the dominant culture. This is not because you personally have done anything wrong but because it may take time for communities victimized by systems of oppression to see you and trust that you are seeking a stance of compassion and solidarity. To seek repair, you may be asked to answer for the dominant culture. It can be challenging to fill this role without defensiveness. But working through difficulty has the potential to establish deep, trusting relationships.

Representative Scenario 1: In this scenario, you will serve as a representative of the dominant culture.

A local Indigenous group has requested that your church community participate in a long-term racial justice collaborative. The purpose of the group is to identify environmental justice actions that can be taken by allies from Indigenous and Settler backgrounds. The minimum commitment is two years. You bring this opportunity to your group working for Indigenous justice, excited that a local Indigenous group is seeking long-term relationship with you all—this is an opportunity to build authentic relationship, and to engage in true solidarity in your local community.

Several members of your group enthusiastically attend the first meeting or two. However, because the interracial group is taking on topics of racial and environmental justice, they find it to be uncomfortable. Facilitators guide participants through a process of introspection and growth, and members of your group do not want to engage on a personal level.

You are aware that this group is asking for long-term dialogue, and the leader of the Indigenous group asks members of your group to make a commitment. Members of your group respond that they are interested but don't have time. The leader of the Indigenous group calls you and voices disappointment, asking, "How can you call yourselves an 'Indigenous Justice' group? You are just like all the rest – all talk." Now what?

Work with a partner or small group to develop a response to this Indigenous leader. How will you respond with ***curiosity*** and not judgment? How can you avoid the ***hero/victim vs. villain/beneficiary*** dichotomy? How can you respond with ***compassion*** and not defensiveness? What would repair look like in this scenario?

REFLECTION QUESTIONS

(Representative Scenario 1)

1. What is motivating the Indigenous leader's response? Is it possible to imagine where he is coming from?
2. If you feel judged by the Indigenous leader, how can you get on the balcony and respond to your own internal feelings/reaction with curiosity and compassion?
3. What is your long-term hope for your relationship? How can you center that hope to get through this difficult start?
4. It is normal to "take on" the hard feelings expressed and seek to minimize the situation or justify the behavior of your community members. How can you respond instead?
5. Is this conflict really about you? If not, is it possible to see it as a function of an oppressive context rather than an interpersonal conflict? If so, how can you navigate this situation as an opportunity to seek repair?

Representative Scenario 2: In this scenario, you will serve as a representative of the dominant culture.

You are invited to a Doctrine of Discovery conference held at a nationally recognized college. You are invited to participate in your role as an administrator at a land-grant university.[1] You are invited to speak on a panel of representatives from colleges and universities, responding to the question, "How can colleges respond to the Doctrine of Discovery today?" You prepare a presentation about the Indigenous solidarity club at your college and look forward to a good group discussion. You are the first presenter.

At the end of your presentation, an Indigenous leader in the audience stands up and begins to comment on how land-grant universities were established with lands seized from Indigenous tribes and that the money generated from the use of these lands over the past two hundred years has generated huge trust funds for land-grant colleges. He demands that you return the land that was stolen from local tribes. The moderator turns to you and asks you to respond.

You feel embarrassed and unprepared. You explain that as an administrator, you cannot speak for the entire institution and are not empowered to return land. When you finish speaking, a student in the audience shouts, "Give it back!" The original commenter leaves the room, and many Indigenous people in the audience stand up and leave as well.

After a few more presentations, questions in the audience are directed toward you.

Now what?

Work with a partner or small group to develop a response to this Indigenous leader. How will you respond with ***curiosity*** and not judgment? How can you avoid the ***hero/victim vs. villain/beneficiary*** dichotomy? How can you respond with ***compassion*** and not defensiveness? What would repair look like in this scenario?

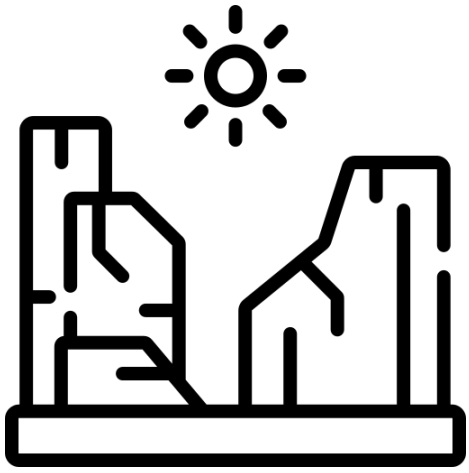
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[1]A land-grant university (also called land-grant college or land-grant institution) is an institution of higher education in the United States designated by a state to receive the benefits of the Morrill Acts of 1862 and 1890. First proposed when Morrill was serving in the House of Representatives, the Morrill Land Grant College Act of 1862 set aside federal lands to create colleges to "benefit the agricultural and mechanical arts." The president signed the bill into law on July 2, 1862.

REFLECTION QUESTIONS

(Representative Scenario 2)

1. What does it feel like in your body when you are surprised by how someone is responding to you?
2. In this scenario, the participants in the audience expect you to serve as the representative of an institution that has caused harm. What do you think they need from you?
3. What techniques can you use to (internally) separate your identity as an individual person from your role as a representative of an institution that has caused harm?
4. What do you think you could commit to in dialogue with Indigenous participants at this conference?
5. The goal of repair is to establish long-term relationships. What would a long-term relationship look like in this context? How might you begin the process of establishing accountability?
6. How might the steps of repair help you to respond in this situation?



The Role of Bridge

As an organizer interfacing with existing systems, at times you may serve as bridge between marginalized communities and institutions or representatives of the dominant culture. It is important to acknowledge when you are serving in this role that this is not about you personally, nor about your individual preferences and interests. In building relationship with Indigenous or other marginalized communities, you may hear truths that are difficult for you to hear as you build trust with the community. To seek repair, you must be willing to listen with a stance of inquiry. Your intention is to fully understand all that is being shared with you, even when this causes you to feel defensive on the inside. To seek repair, you must be able to identify the interests of the marginalized community and share these in a way they can be heard by decision makers in the dominant culture. That is the role of the bridge: the ability to communicate the interests of a marginalized group to those in the dominant culture. This is not a neutral stance; it is a stance of solidarity. However, it requires compassion for the people in both communities.

Bridge Scenario 1: In this scenario, you will serve as a bridge between the dominant culture and an Indigenous Nation.

In a politically conservative state, a federally recognized Indigenous Nation has recently asked a city government to return a boulder that is sacred to their people.

It has been well-documented that this Indigenous Nation (and their ancestors) have a long-standing cultural and spiritual relationship with this boulder, which for hundreds of years had previously been located in the middle of a local river. This sacred boulder was intentionally stolen and removed from the river nearly 100 years ago by settlers, and has ever since been installed as a monument in the center of the city, dedicated to the pioneers and founders of the city. To the Indigenous Nation, this was and still is a great injustice to their people, ancestors, and culture.

At first, nothing happens to address this request from the Indigenous Nation— the issue continues to be bumped from one city council meeting to the next. A retired community member, Jean, becomes familiar with this request and begins coming to the public meetings. She witnesses the pattern of the city not prioritizing this request and believes this is unacceptable. Jean already knows that there are others in her congregation who are also interested in

the work of repair with Indigenous people. Jean decides to leverage her relationships within the congregation and begins assessing who else is supportive of the Indigenous Nation's request for the return of the sacred boulder. Jean finds 15 other strong supporters in her congregation and ten others in her community networks who are willing to stand in solidarity with the Indigenous Nation and advocate in support of their request to the city.

With a better sense of the allies she is already connected to within her own networks, Jean decides to reach out and share this information with one of the leaders of the Indigenous Nation. Her demonstrated ability to organize her own networks into solidarity leads to a deeper relationship with members of the Indigenous Nation. Over several years, Jean is transformed by these relationships, faithfully following the leadership of her Indigenous relatives and advocating alongside them for the return of their sacred boulder.

Jean's continued organizing of settlers who also support the return of the sacred boulder eventually results in the passing of a city resolution to return it to the Indigenous Nation. The relationships that Jean has established, both with members of the Indigenous Nation and within her own congregation and the wider community, have deepened throughout this process. A leader within the Indigenous Nation then suggests another substantive action for repair – organizing for free in-state tuition for students of the Indigenous Nation.

REFLECTION QUESTIONS

(Bridge Scenario 1)

1. How does Jean establish a relationship with the leaders of the Indigenous Nation?
2. Why does it matter that Jean is able to organize within her own networks? What value does this bring to the Indigenous Nation as they seek the return of their sacred boulder?
3. What do you imagine Jean does as part of her organizing? How are relationships central to successful organizing?
4. How do you see Jean functioning as a bridge in this scenario? How do you see the bridge role as different from being a "white savior"?
5. What possibilities for continued relationships emerge out of the next steps presented in this scenario?

Bridge Scenario 2: In this scenario, you will serve as a bridge between the dominant culture and an Indigenous nonprofit organization.

Joe is a White settler ally who has been a long-time supporter of an Indigenous-led nonprofit. Over his many years of advocacy and organizing community support for the organization, he has developed meaningful relationships with the Indigenous leaders of the nonprofit. After many years of committing his time and life energy to the project, Joe is very trusted in his role as an ally to the organization. So much so that the Indigenous executive director frequently forwards him requests for engagement from other White setters and asks Joe to respond.

After Joe gives a presentation one day, another White settler from the audience (Katherine) approaches Joe and asks him for the contact information of the Indigenous executive director of the organization. Katherine explains that she wants to meet this Indigenous leader and invite him to speak at her church because they are interested in learning more about Indigenous justice. Joe knows that the executive director already receives a large number of speaking requests as a well-known and well-respected activist. Although allyship is important to advancing the organization's work, Joe also knows from past conversations that the director prefers to dedicate his time to serving his own Indigenous community and not on cultivating ally relationships.

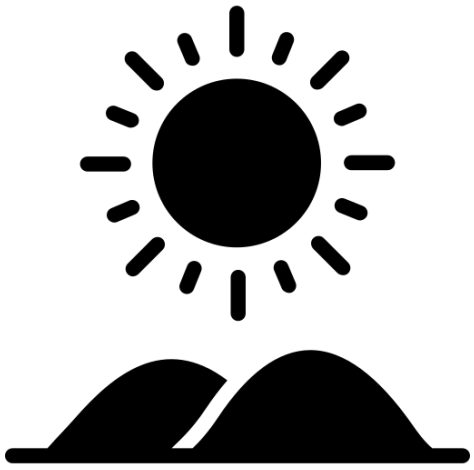
Imagine you are Joe.

- What will you say to Katherine in response to her request?
- How would you both affirm and redirect Katherine's interest in the organization?

REFLECTION QUESTIONS

(Bridge Scenario 2)

1. As you are thinking through the scenario, what comes up for you? For example, do you feel irritation? A sense of protectiveness? Compassion? What do you think is the source of these feelings?
2. Why do you think Katherine desires the relationship with the Indigenous executive director? In other words, what do you think are her motives? How do you see elements of the White, dominant culture at work in this scenario?
3. In the Coalition to Dismantle the Doctrine of Discovery, we often talk about the logic of extraction. What do extractive relationships look like? How does this play out in relationships between White settlers and Indigenous Peoples? What is your power analysis of this scenario?





REFLECT ON THE POSTURE OF TREES …

Their roots

Their flexibility

Their interconnection

Their decades of growth

APPENDICES



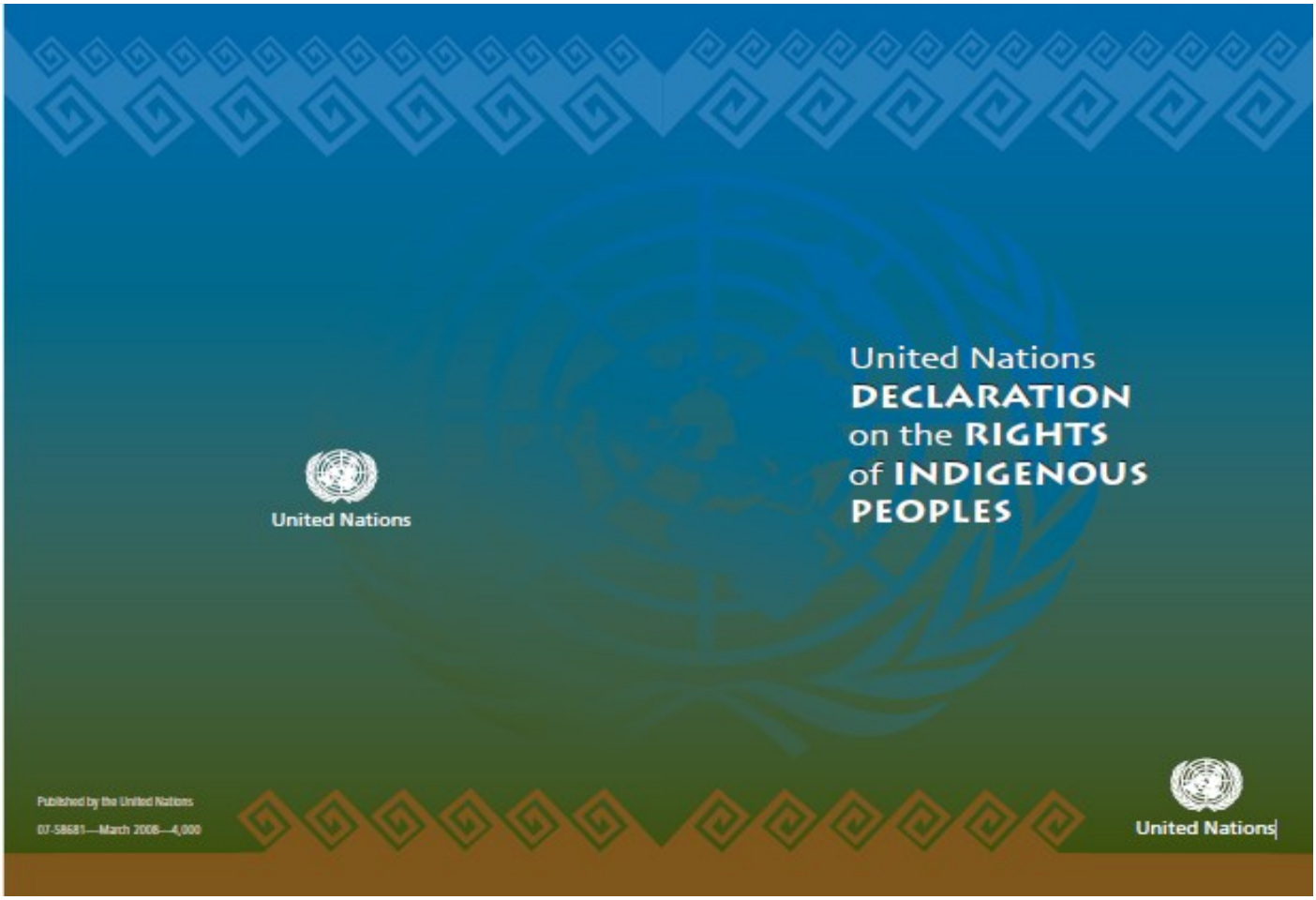
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United Nations
United Nations
DECLARATION
on the RIGHTS
of INDIGENOUS
PEOPLES
Published by the United Nations
07-58681—March 2008—4,000
United Nations

Resolution adopted by the General Assembly

[*without reference to a Main Committee (A/61/L.67 and Add.1)*]

61/295. United Nations Declaration on the Rights of Indigenous Peoples

The General Assembly,

Taking note of the recommendation of the Human Rights Council contained in its resolution 1/2 of 29 June 2006,1 by which the Council adopted the text of the United Nations Declaration on the Rights of Indigenous Peoples,

Recalling its resolution 61/178 of 20 December 2006, by which it decided to defer consideration of and action on the Declaration to allow time for further consultations thereon, and also decided to conclude its consideration before the end of the sixty-first session of the General Assembly,

Adopts the United Nations Declaration on the Rights of Indigenous Peoples as contained in the annex to the present resolution.

107th plenary meeting
13 September 2007

Annex

United Nations Declaration on the Rights of Indigenous Peoples

The General Assembly,

Guided by the purposes and principles of the Charter of the United Nations, and good faith in the fulfilment of the obligations assumed by States in accordance with the Charter,

Affirming that indigenous peoples are equal to all other peoples, while recognizing the right of all peoples to be different, to consider themselves different, and to be respected as such,

1.See *Official Records of the General Assembly, Sixty-first Session, Supplement No. 53* (A/61/53), part one, chap. II, sect. A.

Affirming also that all peoples contribute to the diversity and richness of civilizations and cultures, which constitute the common heritage of humankind,

Affirming further that all doctrines, policies and practices based on or advocating superiority of peoples or individuals on the basis of national origin or racial, religious, ethnic or cultural differences are racist, scientifically false, legally invalid, morally condemnable and socially unjust,

Reaffirming that indigenous peoples, in the exercise of their rights, should be free from discrimination of any kind,

Concerned that indigenous peoples have suffered from historic injustices as a result of, inter alia, their colonization and dispossession of their lands, territories and resources, thus preventing them from exercising, in particular, their right to development in accordance with their own needs and interests,

Recognizing the urgent need to respect and promote the inherent rights of indigenous peoples which derive from their political, economic and social structures and from their cultures, spiritual traditions, histories and philosophies, especially their rights to their lands, territories and resources,

Recognizing also the urgent need to respect and promote the rights of indigenous peoples affirmed in treaties, agreements and other constructive arrangements with States,
Welcoming the fact that indigenous peoples are organizing themselves for political, economic, social and cultural enhancement and in order to bring to an end all forms of discrimination and oppression wherever they occur,

Convinced that control by indigenous peoples over developments affecting them and their lands, territories and resources will enable them to maintain and strengthen their institutions, cultures and traditions, and to promote their development in accordance with their aspirations and needs,

Recognizing that respect for indigenous knowledge, cultures and traditional practices contributes to sustainable and equitable development and proper management of the environment,

Emphasizing the contribution of the demilitarization of the lands and territories of indigenous peoples to peace, economic and social

progress and development, understanding and friendly relations among nations and peoples of the world,

Recognizing in particular the right of indigenous families and communities to retain shared responsibility for the upbringing, training, education and well-being of their children, consistent with the rights of the child,

Considering that the rights affirmed in treaties, agreements and other constructive arrangements between States and indigenous peoples are, in some situations, matters of international concern, interest, responsibility and character,

Considering also that treaties, agreements and other constructive arrangements, and the relationship they represent, are the basis for a strengthened partnership between indigenous peoples and States,

Acknowledging that the Charter of the United Nations, the International Covenant on Economic, Social and Cultural Rights2 and the International Covenant on Civil and Political Rights,2 as well as the Vienna Declaration and Programme of Action,3 affirm the fundamental importance of the right to self-determination of all peoples, by virtue of which they freely determine their political status and freely pursue their economic, social and cultural development,

Bearing in mind that nothing in this Declaration may be used to deny any peoples their right to self-determination, exercised in conformity with international law,

Convinced that the recognition of the rights of indigenous peoples in this Declaration will enhance harmonious and cooperative relations between the State and indigenous peoples, based on principles of justice, democracy, respect for human rights, non-discrimination and good faith,

Encouraging States to comply with and effectively implement all their obligations as they apply to indigenous peoples under international instruments, in particular those related to human rights, in consultation and cooperation with the peoples concerned,

Emphasizing that the United Nations has an important and continuing role to play in promoting and protecting the rights of indigenous peoples,

2.See resolution 2200 A (XXI), annex.
3.A/CONF.157/24 (Part I), chap. III.

Believing that this Declaration is a further important step forward for the recognition, promotion and protection of the rights and freedoms of indigenous peoples and in the development of relevant activities of the United Nations system in this field,

Recognizing and reaffirming that indigenous individuals are entitled without discrimination to all human rights recognized in international law, and that indigenous peoples possess collective rights which are indispensable for their existence, well-being and integral development as peoples,

Recognizing that the situation of indigenous peoples varies from region to region and from country to country and that the significance of national and regional particularities and various historical and cultural backgrounds should be taken into consideration,

Solemnly proclaims the following United Nations Declaration on the Rights of Indigenous Peoples as a standard of achievement to be pursued in a spirit of partnership and mutual respect:

Article 1
Indigenous peoples have the right to the full enjoyment, as a collective or as individuals, of all human rights and fundamental freedoms as recognized in the Charter of the United Nations, the Universal Declaration of Human Rights4 and international human rights law.

Article 2
Indigenous peoples and individuals are free and equal to all other peoples and individuals and have the right to be free from any kind of discrimination, in the exercise of their rights, in particular that based on their indigenous origin or identity.

Article 3
Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.

Article 4
Indigenous peoples, in exercising their right to self-determination, have the right to autonomy or self-government in matters relating to

4.Resolution 217 A (III).

their internal and local affairs, as well as ways and means for financing their autonomous functions.

Article 5
Indigenous peoples have the right to maintain and strengthen their distinct political, legal, economic, social and cultural institutions, while retaining their right to participate fully, if they so choose, in the political, economic, social and cultural life of the State.

Article 6
Every indigenous individual has the right to a nationality.

Article 7
1. Indigenous individuals have the rights to life, physical and mental integrity, liberty and security of person.

2. Indigenous peoples have the collective right to live in freedom, peace and security as distinct peoples and shall not be subjected to any act of genocide or any other act of violence, including forcibly removing children of the group to another group.

Article 8
1. Indigenous peoples and individuals have the right not to be subjected to forced assimilation or destruction of their culture.

2. States shall provide effective mechanisms for prevention of, and redress for:

(*a*) Any action which has the aim or effect of depriving them of their integrity as distinct peoples, or of their cultural values or ethnic identities;
(*b*) Any action which has the aim or effect of dispossessing them of their lands, territories or resources;
(*c*) Any form of forced population transfer which has the aim or effect of violating or undermining any of their rights;
(*d*) Any form of forced assimilation or integration;
(*e*) Any form of propaganda designed to promote or incite racial or ethnic discrimination directed against them.

Article 9
Indigenous peoples and individuals have the right to belong to an indigenous community or nation, in accordance with the traditions and customs of the community or nation concerned. No discrimination of any kind may arise from the exercise of such a right.

Article 10
Indigenous peoples shall not be forcibly removed from their lands or territories. No relocation shall take place without the free, prior and informed consent of the indigenous peoples concerned and after agreement on just and fair compensation and, where possible, with the option of return.

Article 11
1. Indigenous peoples have the right to practise and revitalize their cultural traditions and customs. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artefacts, designs, ceremonies, technologies and visual and performing arts and literature.

2. States shall provide redress through effective mechanisms, which may include restitution, developed in conjunction with indigenous peoples, with respect to their cultural, intellectual, religious and spiritual property taken without their free, prior and informed consent or in violation of their laws, traditions and customs.

Article 12
1. Indigenous peoples have the right to manifest, practise, develop and teach their spiritual and religious traditions, customs and ceremonies; the right to maintain, protect, and have access in privacy to their religious and cultural sites; the right to the use and control of their ceremonial objects; and the right to the repatriation of their human remains.

2. States shall seek to enable the access and/or repatriation of ceremonial objects and human remains in their possession through fair, transparent and effective mechanisms developed in conjunction with indigenous peoples concerned.

Article 13

1. Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons.

2. States shall take effective measures to ensure that this right is protected and also to ensure that indigenous peoples can understand and be understood in political, legal and administrative proceedings, where necessary through the provision of interpretation or by other appropriate means.

Article 14

1. Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning.

2. Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination.

3. States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language.

Article 15

1. Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information.

2. States shall take effective measures, in consultation and cooperation with the indigenous peoples concerned, to combat prejudice and eliminate discrimination and to promote tolerance, understanding and good relations among indigenous peoples and all other segments of society.

Article 16

1. Indigenous peoples have the right to establish their own media in their own languages and to have access to all forms of non-indigenous media without discrimination.

2. States shall take effective measures to ensure that State-owned media duly reflect indigenous cultural diversity. States, without prejudice to ensuring full freedom of expression, should encourage privately owned media to adequately reflect indigenous cultural diversity.

Article 17

1. Indigenous individuals and peoples have the right to enjoy fully all rights established under applicable international and domestic labour law.

2. States shall in consultation and cooperation with indigenous peoples take specific measures to protect indigenous children from economic exploitation and from performing any work that is likely to be hazardous or to interfere with the child's education, or to be harmful to the child's health or physical, mental, spiritual, moral or social development, taking into account their special vulnerability and the importance of education for their empowerment.

3. Indigenous individuals have the right not to be subjected to any discriminatory conditions of labour and, inter alia, employment or salary.

Article 18

Indigenous peoples have the right to participate in decision-making in matters which would affect their rights, through representatives chosen by themselves in accordance with their own procedures, as well as to maintain and develop their own indigenous decisionmaking institutions.

Article 19

States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free, prior and informed consent before adopting and implementing legislative or administrative measures that may affect them.

Article 20

1. Indigenous peoples have the right to maintain and develop their political, economic and social systems or institutions, to be secure in the enjoyment of their own means of subsistence and development, and to engage freely in all their traditional and other economic activities.

2. Indigenous peoples deprived of their means of subsistence and development are entitled to just and fair redress.

Article 21
1. Indigenous peoples have the right, without discrimination, to the improvement of their economic and social conditions, including, inter alia, in the areas of education, employment, vocational training and retraining, housing, sanitation, health and social security.

2. States shall take effective measures and, where appropriate, special measures to ensure continuing improvement of their economic and social conditions. Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth, children and persons with disabilities.

Article 22
1. Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth, children and persons with disabilities in the implementation of this Declaration.

2. States shall take measures, in conjunction with indigenous peoples, to ensure that indigenous women and children enjoy the full protection and guarantees against all forms of violence and discrimination.

Article 23
Indigenous peoples have the right to determine and develop priorities and strategies for exercising their right to development. In particular, indigenous peoples have the right to be actively involved in developing and determining health, housing and other economic and social programmes affecting them and, as far as possible, to administer such programmes through their own institutions.

Article 24
1. Indigenous peoples have the right to their traditional medicines and to maintain their health practices, including the conservation of their vital medicinal plants, animals and minerals. Indigenous individuals also have the right to access, without any discrimination, to all social and health services.

2. Indigenous individuals have an equal right to the enjoyment of the highest attainable standard of physical and mental health. States shall take the necessary steps with a view to achieving progressively the full realization of this right.

Article 25
Indigenous peoples have the right to maintain and strengthen their distinctive spiritual relationship with their traditionally owned or otherwise occupied and used lands, territories, waters and coastal seas and other resources and to uphold their responsibilities to future generations in this regard.

Article 26
1. Indigenous peoples have the right to the lands, territories and resources which they have traditionally owned, occupied or otherwise used or acquired.

2. Indigenous peoples have the right to own, use, develop and control the lands, territories and resources that they possess by reason of traditional ownership or other traditional occupation or use, as well as those which they have otherwise acquired.

3. States shall give legal recognition and protection to these lands, territories and resources. Such recognition shall be conducted with due respect to the customs, traditions and land tenure systems of the indigenous peoples concerned.

Article 27
States shall establish and implement, in conjunction with indigenous peoples concerned, a fair, independent, impartial, open and transparent process, giving due recognition to indigenous peoples' laws, traditions, customs and land tenure systems, to recognize and adjudicate the rights of indigenous peoples pertaining to their lands, territories and resources, including those which were traditionally owned or otherwise occupied or used. Indigenous peoples shall have the right to participate in this process.

Article 28
1. Indigenous peoples have the right to redress, by means that can include restitution or, when this is not possible, just, fair and equitable compensation, for the lands, territories and resources which they have traditionally owned or otherwise occupied or used, and which have been confiscated, taken, occupied, used or damaged without their free, prior and informed consent.

2. Unless otherwise freely agreed upon by the peoples concerned, compensation shall take the form of lands, territories and resources

equal in quality, size and legal status or of monetary compensation or other appropriate redress.

Article 29

1. Indigenous peoples have the right to the conservation and protection of the environment and the productive capacity of their lands or territories and resources. States shall establish and implement assistance programmes for indigenous peoples for such conservation and protection, without discrimination.

2. States shall take effective measures to ensure that no storage or disposal of hazardous materials shall take place in the lands or territories of indigenous peoples without their free, prior and informed consent.

3. States shall also take effective measures to ensure, as needed, that programmes for monitoring, maintaining and restoring the health of indigenous peoples, as developed and implemented by the peoples affected by such materials, are duly implemented.

Article 30

1. Military activities shall not take place in the lands or territories of indigenous peoples, unless justified by a relevant public interest or otherwise freely agreed with or requested by the indigenous peoples concerned.

2. States shall undertake effective consultations with the indigenous peoples concerned, through appropriate procedures and in particular through their representative institutions, prior to using their lands or territories for military activities.

Article 31

1. Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions.

2. In conjunction with indigenous peoples, States shall take effective measures to recognize and protect the exercise of these rights.

Article 32

1. Indigenous peoples have the right to determine and develop priorities and strategies for the development or use of their lands or territories and other resources.

2. States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free and informed consent prior to the approval of any project affecting their lands or territories and other resources, particularly in connection with the development, utilization or exploitation of mineral, water or other resources.

3. States shall provide effective mechanisms for just and fair redress for any such activities, and appropriate measures shall be taken to mitigate adverse environmental, economic, social, cultural or spiritual impact.

Article 33

1. Indigenous peoples have the right to determine their own identity or membership in accordance with their customs and traditions. This does not impair the right of indigenous individuals to obtain citizenship of the States in which they live.

2. Indigenous peoples have the right to determine the structures and to select the membership of their institutions in accordance with their own procedures.

Article 34

Indigenous peoples have the right to promote, develop and maintain their institutional structures and their distinctive customs, spirituality, traditions, procedures, practices and, in the cases where they exist, juridical systems or customs, in accordance with international human rights standards.

Article 35

Indigenous peoples have the right to determine the responsibilities of individuals to their communities.

Article 36
1. Indigenous peoples, in particular those divided by international borders, have the right to maintain and develop contacts, relations and cooperation, including activities for spiritual, cultural, political, economic and social purposes, with their own members as well as other peoples across borders.

2. States, in consultation and cooperation with indigenous peoples, shall take effective measures to facilitate the exercise and ensure the implementation of this right.

Article 37
1. Indigenous peoples have the right to the recognition, observance and enforcement of treaties, agreements and other constructive arrangements concluded with States or their successors and to have States honour and respect such treaties, agreements and other constructive arrangements.

2. Nothing in this Declaration may be interpreted as diminishing or eliminating the rights of indigenous peoples contained in treaties, agreements and other constructive arrangements.

Article 38
States, in consultation and cooperation with indigenous peoples, shall take the appropriate measures, including legislative measures, to achieve the ends of this Declaration.

Article 39
Indigenous peoples have the right to have access to financial and technical assistance from States and through international cooperation, for the enjoyment of the rights contained in this Declaration.

Article 40
Indigenous peoples have the right to access to and prompt decision through just and fair procedures for the resolution of conflicts and disputes with States or other parties, as well as to effective remedies for all infringements of their individual and collective rights. Such a decision shall give due consideration to the customs, traditions, rules and legal systems of the indigenous peoples concerned and international human rights.

Article 41
The organs and specialized agencies of the United Nations system and other intergovernmental organizations shall contribute to the full realization of the provisions of this Declaration through the mobilization, inter alia, of financial cooperation and technical assistance. Ways and means of ensuring participation of indigenous peoples on issues affecting them shall be established.

Article 42
The United Nations, its bodies, including the Permanent Forum on Indigenous Issues, and specialized agencies, including at the country level, and States shall promote respect for and full application of the provisions of this Declaration and follow up the effectiveness of this Declaration.

Article 43
The rights recognized herein constitute the minimum standards for the survival, dignity and well-being of the indigenous peoples of the world.

Article 44
All the rights and freedoms recognized herein are equally guaranteed to male and female indigenous individuals.

Article 45
Nothing in this Declaration may be construed as diminishing or extinguishing the rights indigenous peoples have now or may acquire in the future.

Article 46
1. Nothing in this Declaration may be interpreted as implying for any State, people, group or person any right to engage in any activity or to perform any act contrary to the Charter of the United Nations or construed as authorizing or encouraging any action which would dismember or impair, totally or in part, the territorial integrity or political unity of sovereign and independent States.

2. In the exercise of the rights enunciated in the present Declaration, human rights and fundamental freedoms of all shall be respected. The exercise of the rights set forth in this Declaration shall be subject only to such limitations as are determined by law

and in accordance with international human rights obligations. Any such limitations shall be non-discriminatory and strictly necessary solely for the purpose of securing due recognition and respect for the rights and freedoms of others and for meeting the just and most compelling requirements of a democratic society.

3. The provisions set forth in this Declaration shall be interpreted in accordance with the principles of justice, democracy, respect for human rights, equality, non-discrimination, good governance and good faith.

GUIDING INQUIRIES FOR ENTERING INTO INDIGENOUS SPACES

Below are some beginning questions to help those of us from dominant society prepare for and engage in reflective practice before/after entering into Indigenous-led spaces. Showing up with respect, curiosity, humility, and a posture of listening and engaging in appropriate ways are all ongoing practices for outsiders. Rather than give prescriptive "rules," we mostly offer guiding questions for consideration, since Indigenous communities around the world are very diverse in terms of culture, norms and practices.

1. What motivates you to engage with an Indigenous community? Consider the needs, curiosities, desires, or ways you wish to be perceived by others that may be compelling you to engage, and become aware of these motivations.
2. What gift(s) might you bring from home before you arrive as a sign of respect, gratitude and honor for Indigenous leaders or hosts? Is there something homemade, local to your region, or meaningful that you can offer that comes from your heart?
3. Consider how you arrive or leave a common space. How do other Indigenous community members greet one another or say goodbye in this space? Do they shake hands with everyone around the circle, including children? Do they nod and make eye contact or avoid eye contact? Seek to imitate what they do.
4. Observe who the group organizer(s) might be. Who can you ask about how you or your group can be of most support?
5. Be careful in bringing a camera to gatherings or using your phone for photos; assume photos are not welcome unless invited by Indigenous community members to take photos.
6. What are the food norms in this community? Is everyone sharing a common meal? Consider if it would be rude to eat your own meal in front of others when the group is sharing a common meal.
7. How can you show respect to elders? Consider who goes first in line. Elders are often invited to eat first, or people might bring plates of food to the elders.
8. How do people interact with children in the space? Notice your own reactions to children running, playing, or making noise.

9. What are the norms around animals or pets? Where are animals or pets allowed?
10. Consider your orientation to private property. For example, if you make a sign at a gathering for an event or protest, consider whether it is "yours" or if the people want to keep it in common. If you bring something, be prepared to share.
11. What are your expectations in relation to time? How can you adjust your time orientation to match the time orientation of the group?
12. Is it appropriate to arrive late or to leave early from the space or gathering?
13. Bring awareness to your body posture and practice spatial awareness. How much physical distance do people give one another in conversations? Is your body communicating being closed off or open to others? Are you only spending time in conversations with those in your group?
14. How much time are you spending talking? Are you talking more than others? Are you comfortable/uncomfortable with silence?
15. Is it typical in this space for men to approach women for conversation, or viceversa?
16. What are people's practices during prayer or ceremony that you are invited to practice? Do they take off their hats? Lift their hands up? Lay down an offering? Turn in a circle for a smudge with sage?
17. If you are invited into an Indigenous ceremony, what do you need to know or believe before participating? Is this something you are prepared to fully engage from your faith/spiritual tradition? Are there any protocol or requirements you should know before saying yes or no? Consider not participating if you cannot fully engage authentically from your faith/spiritual tradition/scientific skepticism. It is important to take seriously what is being practiced.

Adverse Childhood Experience (ACE) Questionnaire

Name: _____ Date: _____

This Questionnaire will be asking you some questions about events that happened during your childhood; specifically the first 18 years of your life. The information you provide by answering these questions will allow us to better understand problems that may have occurred early in your life and allow us to explore how those problems may be impacting the challenges you are experiencing today. This can be very helpful in the success of your treatment.

While you were growing up, during your first 18 years of life:

1. Did a parent or other adult in the household <u>often</u>:

   Swear at you, insult you, put you down, or humiliate you?

   Or

   Act in a way that made you afraid that you might be physically hurt?

   ☐ Yes ☐ No If Yes, enter 1 _____

2. Did a parent or other adult in the household <u>often</u>:

   Push, grab, slap, or throw something at you?

   Or

   Ever hit you so hard that you had marks or were injured?

   ☐ Yes ☐ No If Yes, enter 1 _____

3. Did an adult or person at least 5 years older than you <u>ever</u>:

   Touch or fondle you or have you touch their body in a sexual way?

   Or

   Attempt or actually have oral, anal, or vaginal intercourse with you?

   ☐ Yes ☐ No If Yes, enter 1 _____

4. Did you <u>often</u> feel that:

   No one in your family loved you or thought you were important or special?

   Or|

Adverse Childhood Experience (ACE) Questionnaire

Your family didn't look out for each other, feel close to each other, or support each other?

☐ Yes ☐ No If Yes, enter 1 _____

5. Did you often feel that:

   You didn't have enough to eat, had to wear dirty clothes, and had no one to protect you?

   Or

   Your parents were too drunk or high to take care of you or take you to the doctor if you needed it?

   ☐ Yes ☐ No If Yes, enter 1 _____

6. Were your parents ever separated or divorced?

   ☐ Yes ☐ No If Yes, enter 1 _____

7. Were any of your parents or other adult caregivers:

   Often pushed, grabbed, slapped, or had something thrown at them?

   Or

   Sometimes or often kicked, bitten, hit with a fist, or hit with something hard?

   Or

   Ever repeatedly hit over at least a few minutes or threatened with a gun or knife?

   ☐ Yes ☐ No If Yes, enter 1 _____

8. Did you live with anyone who was a problem drinker or alcoholic, or who used street drugs?

   ☐ Yes ☐ No If Yes, enter 1 _____

9. Was a household member depressed or mentally ill, or did a household member attempt suicide?

   ☐ Yes ☐ No If Yes, enter 1 _____

10. Did a household member go to prison?

    ☐ Yes ☐ No If Yes, enter 1 _____

ACE SCORE (Total "Yes" Answers): _____

Adverse Childhood Experience (ACE) Questionnaire

PROVIDER INSTRUCTIONS *(Revised April 11, 2019)*

Beginning June 1, 2019, the ACE Questionnaire shall be given to all adults ages 18 and older* who are seeking behavioral health services from the ODMHSAS and the OHCA (SoonerCare/Medicaid); with minimal exception**. The ACE score shall be reported on all CDC/PA 23 (admissions) and CDC/PA 42 (6-month updates/extensions). The questionnaire only has to be given once per person, per provider- but the score must be reported/carried forward on all subsequent CDCs like some of the other CDC responses (ex: gender and race are typically reported/carried forward on each CDC and rarely change). Valid ACE Scores should be entered on the CDC in one of the following formats: 00 to 10 or 0 to 10 (00 to 10, double digits, is preferred). For currently admitted/open adult clients, the ACE Questionnaire shall be given at the next 6-month treatment update and reported on the CDC/PA 42 (6-month update/extension).

*Note: This questionnaire should only be given to adults ages 18 and older; it should not be given to children or youth under the age of 18.

**Exceptions: Due to the nature of some levels of care and program types, there are circumstances in which the ACE Questionnaire shall not be required. They are as follows:

- *Community Living (CL) Level of Care* (ex: Homeless, Housing, Residential Care)
- *Service Focus*- 11 (Homeless, Housing, Residential Care); 23 (Day School); 24 Medication Clinic Only; and 26 Mobile Crisis.

GIVING THE ACE QUESTIONNAIRE

The ACE Questionnaire is to be given at the time of clinical assessment (at initial clinical assessment for new clients, and for currently admitted/open clients- at clinical assessment update completed as a part of the service plan update process at 6-month treatment update). This is to ensure ready access to a therapist should one be needed to address any issue that might arise from revisiting childhood trauma.

It is a self-administered instrument and shall be completed by the individual seeking services without intervention from staff (ex: staff may not reframe the question or give explanation regarding the intent of the question). The only assistance that staff may provide is with regard to literacy or vision challenges, and in that instance the introduction statement and questions must be read aloud to the individual exactly as written on the questionnaire. To ensure a trauma informed process, it is important that the introduction statement on the questionnaire is either read by the client or read to the client.

Due to the sensitive nature of the questions, the individual completing the ACE Questionnaire should be given a confidential space in which to complete it. They may choose to have someone with them in the room for support (ex: Peer Support Specialist, family, friend).

Scoring

For each of the ten (10) questions on the questionnaire, the individual will give a Yes or No answer. When scoring, each "Yes" answer will be given one (1) point. These points will be tallied to determine the individuals ACE Score.

FAQS: DOCTRINE OF DISCOVERY

What is the Doctrine of Discovery?

The Doctrine of Discovery is a philosophical and legal framework dating to the 15th century that gave Christian governments moral and legal rights to invade and seize Indigenous lands and dominate Indigenous Peoples. The patterns of oppression that continue to dispossess Indigenous Peoples of their lands today are found in numerous historical documents such as Papal Bulls, Royal Charters and U.S. Supreme Court rulings as recent as 2005. Collectively, these and other concepts form a paradigm of domination that legitimates extractive industries that displace and destroy many Indigenous Peoples and other vulnerable communities, as well as harm the earth.

The Doctrine of Discovery can be seen as a "power and principality" based on the following ideas that grew out of Christendom.

Theologies of Entitlement – Three main scriptural texts under grid the Doctrine of Discovery:

1. The Great Commission "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit and teaching them to obey everything that I have commanded you." – Matthew 28:19-20
2. The divine mandate to submit to government rule "Let every person be subject to the governing authorities: for there is no authority except from God, and those authorities that exist have been instituted by God. " – Romans 13:1.
3. The narrative of a conventional people justified in taking possessions of land as described in the Exodus story, out of which Manifest Destiny in the U.S. grew.

Justification of Violence – Christendom empowered European governments to use coercion and violence, including genocide and enslavement. The theologies of entitlement legitimized their conquest of both people and land.

Terra Nullius or Empty Land – Terra Nullius is the theological and legal doctrine claiming that "discovered" lands were devoid of humans if the original people who lived there, defined as "heathens, pagans, and infidels," were not ruled by a Christian prince.

What have been the results of the Doctrine of Discovery?

The Three "E's" provide a helpful way to summarize the destructive results of the Doctrine of Discovery.

1. Enslavement/Exploitation – Because the Doctrine did not consider Indigenous Peoples to be human if they weren't Christian, conquering nations were allowed to make slaves of the people they encountered. For example, the 1452 Papal Bull *Dum Diversas* says that Christian sovereigns are empowered by the Church to "invade, capture vanquish and subdue... all Saracens (Muslims) and Pagans and all enemies of Christ... to reduce their persons to perpetual slavery... and to take away all their possessions and property."
2. Extraction – In many places around the world, the Doctrine of Discovery has legitimated mining, fracking, logging, water theft, plantation agriculture, and other extraction industries that take resources from Indigenous communities to benefit the wealth of those descended from Europeans and colonial or post-colonial nations.
3. Extermination/Extinction – Before Europeans came to North America, there were as many as 18 million Indigenous Peoples living on the continent. By the end of the 19th century, they numbered fewer than 250,000. Millions of people died because they did not have natural immunity to European diseases, nor could they resist the technologies of war the Europeans used to overpower and decimate Native populations. So when European settlers arrived on the scene, the country often appeared to be nearly empty or devoid of significant human activity.

What does the Doctrine of Discovery have to do with us today?

The painful truth is that 500+ years of international policies that unfairly took advantage of Indigenous Peoples continue to give advantage to us (North Americans, Christians and/or those of European descent). This situation extends to other continents as well.

In the country of Suriname (South America), gold mining companies given access to indigenous land have poisoned the water sheds with mercury, threatening the lives of all beings dependent on water for survival – from fish to human communities.

Currently, the U.S. Senate is considering a land swap in Arizona that trades reservation land sacred to the Apache Indians for copper mining interests owned by an Australian company.

Fracking for oil and natural gas and the threat of tar sands oil pipelines on or near Native land holdings threaten groundwater in North Dakota.

The list is long and continues to grow.

Here are some questions to explore how our lives today may be connected to the legacies of the Doctrine of Discovery: enslavement, extraction and extinction

- Do you know how the land where you live was originally acquired?
- Can you trace the gems or precious metal in the jewelry you wear?
- Do you know where the rare metals used to produce your smart phone, iPad, or laptop come from?
- Where does the water bottled in the drinks you buy come from?
- Do you eat foods or use products made with palm oil?
- Do you think about using alternatives to driving or consider using mass transit if it's available? Petroleum extraction continues to displace Indigenous Peoples in many parts of the world.

COALITION RESOURCES

Books:

- *The Land is Not Empty* by Sarah Augustine
- *So We and Our Children May Live: Following Jesus in Confronting the Climate Crisis* by Sarah Augustine and Sheri Hostetler

Play: "We Own This Now" at Ted & Company Theatreworks

On our website:

- Video—*Doctrine of Discovery In the Name of Christ*, w/ Study Guide and Bible Reflections
- "Stories of Repair," Reparative Justice Resource
- Special Speakers (speakers bureau)
- Land Acknowledgement Guide

Special Speakers (speakers bureau on our website)

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