

Resources for the *Minute of Support of Indigenous People*

Definitions

Merriam-Webster defines “**autonomy**” as the quality or state of being self-governing, especially the right of self-government; self-directing freedom and especially moral independence.

The phrase “**collective lamentation**” indicates a creative opportunity with participation by all. It could be a space in a meetinghouse (a wall or a notebook) to place or post personal stories, feelings, artwork. It could be a ceremonial event in which Friends speak their hearts about this shared history. It could include what each of us learn about our individual family participation in or experiences of colonization. It is a time and/or space to acknowledge, grieve, and integrate these truths, with the guidance of Spirit.

Background on the Doctrine(s) of Discovery

What are they?

The Doctrines of Discovery are a collection of 15th to 20th century religious and governmental policies sanctioning the European conquest, theft, and exploitation of Native people and their land. In the United States, the 1452 papal bull is incorporated into federal law. This is still being used to oppress Native people; for example, in 2005 the Supreme Court quoted the original Doctrine of Discovery from 1452 while ruling against the Oneida Nation of New York in a dispute over taxation of ancestral lands. Indigenous groups have been asking for religious and governmental institutions to repudiate the Doctrine of Discovery.

<https://www.nyym.org/content/doctrine-of-discovery-factsheet>

See also “Doctrines of Discovery”, Douglas Lind, *Jurisprudence Review* 13:1 / 2020

https://openscholarship.wustl.edu/law_jurisprudence/vol13/iss1/5/

What have other Friends said about them?

American Friends Service Committee: The Legacy of the Doctrine of Discovery

<https://www.afsc.org/resource/legacy-doctrine-discovery>

Baltimore Yearly Meeting: Background Materials for Minute to Repudiate Doctrine of Discovery

https://www.bym-rsf.org/what_we_do/committees/indian/discovery.html

Boulder Friends Meeting: A Minute to Repudiate the Doctrine of Discovery and to Reaffirm the U.N. Declaration on the Rights of Indigenous Peoples

<https://www.boulderfriendsmeeting.org/wp-content/friends9x4Q/2014/09/IPC-Minute-March-10-2013.pdf>

Friends General Conference: Dismantle the Doctrine of Discovery in Your Meeting

<https://www.fgcquaker.org/resources/doctrine-discovery>

Canadian Yearly Meeting: Statement on the Doctrine of Discovery

<https://www.oikoumene.org/sites/default/files/Document/Doctrine-of-Discovery-minute-and-background-August-2013.pdf>

New York Yearly Meeting: Minute on the Doctrine of Discovery

https://www.nyym.org/sites/default/files/Minute_Doctrine_of_Discovery.pdf

Northern Yearly Meeting: Doctrine of Discovery Resources

<https://www.fgcquaker.org/cloud/northern-yearly-meeting/resources/doctrine-discovery-resources>

Decolonizing Quakers: Roots of Domination

<https://www.decolonizingquakers.org/looking-deeper/>

What have other religious groups said about them?

Repudiations by multiple faith communities: <https://doctrineofdiscovery.org/faith-communities/>

Background on land theft

Toward Right Relationship With Native Peoples is an interactive program that fosters both empathetic experience and historical understanding of the actions that, piece by piece, removed land from Indigenous control to settler ownership. It has been adapted for online experience, and this Friends Peace Teams website offers opportunities. <https://friendspeaceteams.org/trr/>

Two examples: many Quakers moved to Turtle Island after English King Charles II paid his debt to William Penn with the colony of Pennsylvania – land that belonged to the Lenni Lenape people, not the English crown, except for the claims of the Doctrines of Discovery. William Penn's sons then stole more land from the Lenni Lenape by cheating on the Walking Purchase: <https://paconservationheritage.org/stories/the-walking-purchase/>

Paula Palmer's 2021 keynote speech to Lake Erie Yearly Meeting covers both the original Quaker land theft, and Quaker involvement in boarding schools.

<https://westernfriend.org/media/healing-native-peoples-thru-truth>

Friend Helena Cobban has a recent series of blog posts that delve into this history in detail:

<https://medium.com/project-500-years/my-january-syndrome-strikes-again-4c1e5b1a24ce>

<https://medium.com/project-500-years/baltimore-quakers-westward-expansion-in-the-early-united-states-95760b2cfd9c>

<https://medium.com/project-500-years/white-settlers-with-good-intentions-48867582426d>

<https://medium.com/project-500-years/quakers-and-settler-colonialism-before-william-penn-dc23ceb18177>

“Decolonization is not a metaphor,” Tuck & Yang Decolonization (journal) 1:1 2012

<https://jps.library.utoronto.ca/index.php/des/article/view/18630>

Background on genocide in schools

The explicit goal of the compulsory schools for Native children, including those run by Friends, was to strip Native children of their culture. The children were forcibly removed from their families around age 5 and tortured for speaking their language. There was widespread physical, psychological, spiritual, and sexual abuse at these schools, and many children – sometimes more than half of those enrolled – did not survive.

General resources on the schools

The stories of survivors and witnesses are most thoroughly collected in the 2001 report by the Truth Commission on Genocide in Canada (https://www.barondeschauer.com/uploads/8/4/7/5/84752080/genocide_report_2001.pdf), and in the 2015 report by the Truth and Reconciliation Commission of Canada (<https://web.archive.org/web/20200505161532/http://trc.ca/about-us/trc-findings.html>, <https://nctr.ca/records/reports/>), which compiled 6,000 people's testimonies and some of the historical documentation verifying their accounts. The US government has not done any comparable large-scale research.

“How the US stole thousands of Native American children” (13 minutes)

<https://www.youtube.com/watch?v=UGqWRyBCHhw>:

<https://www.theatlantic.com/education/archive/2019/03/traumatic-legacy-indian-boarding-schools/584293/>

<https://www.mprnews.org/story/2019/10/03/stories-of-life-in-indian-boarding-schools>

A statement from the Interfaith Network for Indigenous Communities, September 2021:

<https://fanwa.org/wp-content/uploads/2021/10/INIC-Statement-on-Boarding-Schools-with-signer-s-10-20-21.pdf>. (INIC is based in Washington State. <https://fanwa.org/our-network/inic/>)

Resources on Quaker involvement with the schools & healing

Video on Quaker Indian Boarding Schools, Facing our History and Ourselves by Paula Palmer with Jerilyn DeCoteau and Jane Westberg: <https://vimeo.com/192219802/376f2f1ddb>

<https://journeyofhealing.net/indian-boarding-schools/>

This website is part of a ministry originating within New England Yearly Meeting. It's a resource for learning about Friends' involvement with boarding schools, our genocidal history more generally, and all sorts of inspiring present-day possibilities.

<https://www.friendsjournal.org/quaker-indian-boarding-schools/>

Friends Journal article consolidates information gathered by Paula Palmer on Quaker involvement in boarding schools.

<https://boardingschoolhealing.org/healing/for-churches/>

The National Native American Boarding School Healing Coalition summarizes the role of religion in harm and healing in the context of boarding schools.

<https://www.decolonizingquakers.org/quakers-and-boarding-schools/>

Information about Quakers and Indigenous boarding schools, including links to further reading.

<https://web.archive.org/web/20151025184346/http://digital.library.okstate.edu/Chronicles/v033/v033p169.pdf>

This article on the missions of the Society of Friends among the Indian tribes of the Sac and Fox Agency offers a history of Quaker boarding schools in Oklahoma.

<https://www.fcni.org/updates/2021-10/quakers-grapple-legacy-indian-boarding-schools>

Brief update of current Quaker efforts to address the legacy of boarding schools.

Background on the UN Declaration on the Rights of Indigenous Peoples

Read the full declaration:

<https://www.un.org/development/desa/indigenouspeoples/declaration-on-the-rights-of-indigenous-peoples.html>

The United Nations Declaration on the Rights of Indigenous Peoples was adopted by the UN General Assembly on Thursday, 13 September 2007, by a majority of 144 states in favor, 4 votes against, and 11 abstentions. The countries who did not ratify it were Australia, Canada, New Zealand and the United States. In 2009 Australia changed its position, followed by New Zealand in April 2010, Canada in November 2010, and the United States in January 2011 (<https://2009-2017.state.gov/s/srgia/154553.htm>).

Further resources related to action items

Examples of anti-Indigenous behavior and language include racist idioms, touching people's jewelry, and cultural appropriation such as disrespectful sports mascots and treating cultural symbols as a party costume.

Real Rent Duwamish is an example of a reparations project: <https://www.realrentduwamish.org/>

NDN Collective (<https://ndncollective.org/>) is an Indigenous-led organization dedicated to building Indigenous power, and it is one hub of the #LandBack movement (<https://landback.org/>). Through organizing, activism, philanthropy, grantmaking, capacity-building and narrative change, they create sustainable solutions on Indigenous terms.

Options for Transferring Land, compiled by the Sustainable Economies Law Center:

https://d3n8a8pro7vhmx.cloudfront.net/theselec/pages/608/attachments/original/1536713916/20180911_-_Brief_Guide_to_Transferring_Land.pdf?1536713916

25 examples of #LandBack: <https://nativesoilnerd.com/running-with-purpose>

The movement to protect, find, and demand accountability for the missing and murdered Indigenous relatives is decentralized, and goes by many names. Some primarily focus on women and girls (MMIW, MMIWG), others include Two Spirit people (MMIWG2S) as well as men (MMIP, MMIR, MMI*). This article by the Coalition to stop violence against Native women offers an introduction: <https://www.csvanw.org/mmiw>. The Lakota People's Law project developed a MMIW Resource Guide:

<https://lakotalaw.org/news/2020-05-01/mmiw-resource-guide>, and the Texas Christian University's women and gender studies department also has a thorough resource page: <https://sis.tcu.edu/wgst/initiatives/mmiw/> (scroll down). Beware that some advocates uphold an anti-sex work stance in their engagement with this issue, which endangers both sex workers and trafficking victims alike. Amnesty International's Q&A on the topic of decriminalizing sex work: <https://www.amnesty.org/en/qa-policy-to-protect-the-human-rights-of-sex-workers/>, and the Sex Workers Outreach Project briefly explains how to fight trafficking by decriminalizing sex work: <https://sacramentoswop.org/2016/10/07/to-fight-sex-trafficking-decriminalize-sex-work/>.

Affiliated Tribes of the Northwest Indians (ATNI): <https://atntribes.org/>

The Governor's Office of Indian Affairs (www.goia.wa.gov) in Washington, the Oregon Office of Tribal Affairs (<https://www.oregon.gov/DHS/ABOUTDHS/TRIBES/pages/index.aspx>), and the Montana Office of Indian Affairs (<https://tribalnations.mt.gov/>) work on programming, services, and policies for tribal communities in each state.

Eloheh Indigenous Center for Earth Justice: <https://www.eloheh.org/the-center-for-earth-justice> and Great Spirit Methodist Church in Portland <https://greatspiritpdx.com/> are further Oregon resources. One of the hosts of Eloheh, Randy Woodley, recently wrote the book *Becoming Rooted: One Hundred Days of Reconnecting With Sacred Earth*, which a Friend recommended.

Paula Palmer recommends *The People Are Dancing Again*, a book commissioned by the Siletz tribe; *Healing Haunted Histories: A settler discipleship of decolonization*, by Elaine Enns and Ched Myers; and *Stringing Rosaries: The History, the Unforgivable, and the Healing of Northern Plains American Indian Boarding School Survivors* by Denise Lajimodiere.

Braiding Sweetgrass, by Robin Wall Kimmerer, is a book by a Potawatomi author that has moved many Friends deeply.

The documentary film *Dawnland* is about the only truth and reconciliation process in the USA.

Several Friends in different cities and states note that their local university is a hub of Indigenous-led organizing, and could be a resource for their Meeting.

Sierra-Cascades Yearly Meeting's collection of resources for seasoning a similar minute: https://docs.google.com/document/d/1X7xcpw42QrMRW5RqXg7SqM7-OpjivZNiTbZl__ctUe8/edit