

Dismantling the
DOCTRINE *of*
Discovery

STUDY GUIDE

For individuals, small groups and congregations

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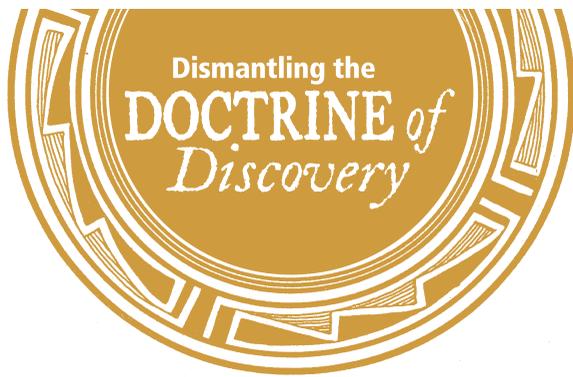
Dismantling the
DOCTRINE of
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The Dismantling the Doctrine of Discovery Study Guide is produced by the Dismantling the Doctrine of Discovery Coalition. Coordinating committee: Sheri Hostetler, Sarah Augustine, Tim Nafziger, Luke Gascho. Managing Editor: Katerina Friesen. Design: Ken Gingerich. Website: www.dofdmennono.org.





The Doctrine of Discovery: In the Name of Christ

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Introduction

In August 2014, a group of Mennonite church and lay leaders formed a coalition with the aim of sharing information, passion and varied resources to dismantle the Doctrine of Discovery. 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 and have systematically denied their human rights. This Doctrine originated with the Christian church in the 15th century and we believe it is now the church's responsibility to undo it in the name of Christ.

Dismantling the Doctrine of Discovery Coalition partners include Mennonite Church USA, Mennonite Central Committee - Central States, Mennonite Creation Care Network, Christian Peacemaker Teams, Bartimaeus Cooperative Ministries, and Suriname Indigenous Health Fund. The Coalition is made up of various committees working at different levels of institutional and grassroots change. Information about the committees and how to get involved can be found on our website at <https://dofdmenno.org/about/>.

This Study Guide originated as a proposal of the Education Committee of the Coalition. It is intended to accompany the documentary film we produced in 2015 in collaboration with Eclectic Reel Grassroots Video Production, "The Doctrine of Discovery, in the Name of Christ."

The Study Guide was coordinated and written by Katerina Friesen, chair of the Education Committee, with direction and input from the following committee members:

- Jennifer Delanty, Moderator of Pacific Northwest Mennonite Conference
- Elaine Enns, Bartimaeus Cooperative Ministries
- Luke Gascho, Mennonite Creation Care Network
- Iris de León-Hartshorn, Director of Transformative Peacemaking, MC USA
- Joanna Shenk, Associate Pastor, First Mennonite Church of San Francisco

Many thanks to these members, to Sheri Hostetler for serving as a reviewer from the Coalition Steering Committee, to Ken Gingerich for contributing his amazing design skills, and to Tim Nafziger for his work making this available on the Coalition website!

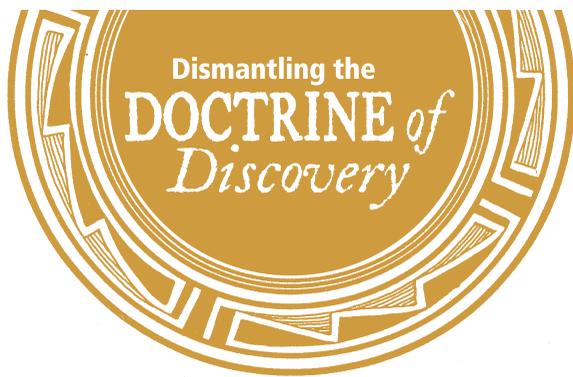
We are also deeply grateful to our ten contributors to the Bible Reflections component of this Study Guide! Contributors and their contributions include:

- Iris de León-Hartshorn: "The Rich Man and Lazarus," Luke 16:19-31
- Randy Woodley: "The Gospel of Vulnerability," Luke 15
- Katerina Friesen: "Trail of Death, Trail of Life," Deuteronomy 30:15-20, Luke 14:25-33
- Safwat Marzouk: "Ancestral Narratives: An Alternative to Conquest," Genesis 26:1-33

- Mziwandile Nkutha: “*Tabula Rasa* and *Terra Nullius*: Biblical Misinterpretations that Justified Colonialism,” Deuteronomy 1:8, 1:25
- Regina Shands Stolfus: “Collateral Damage,” Judges 11
- Sarah Augustine: “I am a Canaanite Woman,” Matthew 15:21-28
- Wati Longchar: “Market Culture and the Image of God,” Genesis 47:13-22
- Elaine Enns and Ched Myers: “Deuteronomy and Solidarity,” Deuteronomy 5:6-7, 5:15, 15:12-15, 16:12-13, 24:18, 22
- Jennifer Henry: “Justice is the Fast that God Requires,” Isaiah 58:1-12

We hope this resource can be a useful tool for congregations as we learn, pray, and work to undo the Doctrine of Discovery!

—Katerina Friesen, on behalf of the Education Committee



The Doctrine of Discovery: In the Name of Christ

STUDY GUIDE

A Note to Facilitators:

This study guide is designed to be flexible and adaptable to the needs of your congregation and context. There are three key elements to this study guide:

1. **Film:** A 43 minute documentary film, *The Doctrine of Discovery: In the Name of Christ*, is available for free online streaming on our website, www.dofdmverno.org. Hard copies of the DVD are also available to order with an optional donation through this contact form: <https://dofdmverno.org/contact/>. The film is structured in three parts: The History of the Doctrine of Discovery and its basis in Christian theology and scripture, Living the Doctrine of Discovery (starting at 20:21), and Undoing the Doctrine of Discovery (starting at 29:50).
2. **Learning Modules:** The Learning Modules follow the basic sections of the film and are divided into the following sessions: (1) Introduction; (2) What is the Doctrine of Discovery?; (3) In the Name of Christ; (4) Living the Doctrine of Discovery; and (5) Undoing the Doctrine of Discovery. Adult Ed or Sunday School classes may choose to watch the entire film together or separately before starting these modules, or may watch each section (app. 5-15 min. each) during each gathering.
3. **Bible Reflections:** Ten settler and Indigenous authors, including Bible scholars, theologians, and activists, have contributed Bible reflections. These reflections are based on Biblical texts that have undergirded theologies that support the Doctrine of Discovery, or texts that offer resistance to it. Bible reflection options for each week are listed at the end of each Learning Module. You may choose to send participants home with Bible reflections to read ahead of time individually, or may extend the series and incorporate the reflections into the group time each week. Below are two options for ways classes and groups can use this guide:

Option A: 5 week series (or 6 weeks with additional reflection time)

- Week 1 - Module 1: Introduction and film showing
- Week 2 - Module 2: What is the Doctrine of Discovery?
- Week 3 - Module 3: In the Name of Christ
- Week 4 - Module 4: Living the Doctrine of Discovery
- Week 5 - Module 5: Undoing the Doctrine of Discovery
- *Optional: Continue series with remaining Bible study reflections, or discernment about how your congregation may join efforts to undo the Doctrine of Discovery*

Option B: 9 week series (or 10 weeks with additional reflection time)

- Week 1 - Module 1: Introduction and film showing
- Week 2 - Bible reflection selected from options in Module 2
- Week 3 - Module 2: What is the Doctrine of Discovery?
- Week 4 - Bible reflection selected from options in Module 3

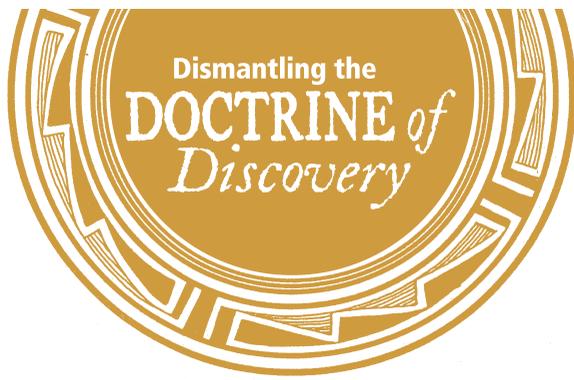
- Week 5 - Module 3: In the Name of Christ
- Week 6 - Bible reflection selected from options in Module 4
- Week 7 - Module 4: Living the Doctrine of Discovery
- Week 8 - Bible reflection selected from options in Module 5
- Week 9 - Module 5: Undoing the Doctrine of Discovery
- *Optional: Continue series with remaining Bible study reflections, or discernment about how your congregation may join efforts to undo the Doctrine of Discovery*

Facilitating the Learning Modules:

Each session begins with a time for an opening prayer or song, followed by a group activity designed to foster group participation and common ownership of learning. Discussion questions provide an opportunity for participants to reflect on themes from the film and can be modified by facilitators as needed. A section with resources for further learning provides links, books, videos and more information for those looking to dive in deeper. Several handouts for participants also accompany the Learning Modules. A case study page at the end of each module offers hopeful stories of people who are seeking to show contrition and/or work for reparative justice. Case studies are intended to foster imagination and creativity within congregations seeking justice in their own particular contexts in relationship with Indigenous communities. Finally, a glossary offers definitions of key terms that may be unfamiliar to participants. For an at-a-glance overview of the entire Study Guide, including learning goals for each session, see the Study Guide Outline at the end of the printed version.

A note on how we have conversations...

Many of us have found that using circle process, a tool long used by Indigenous Peoples and adapted by restorative justice practitioners, can help create a space for deep listening, honoring of all voices, and more intentional conversation, especially about difficult subjects. The Introduction includes an activity that uses circle process and a handout that briefly describes how to use it. We invite you to continue to use circle process for group discussions if and when it seems helpful for your group throughout this series.



STUDY GUIDE 1

Module 1 **Introduction**

Opening prayer or song

Key Terms: Settler, Turtle Island, Doctrine of Discovery

For definitions of these terms and concepts, see the glossary at the end of this Study Guide.

Introduction to Circle Process - see HANDOUT 1

Discussion questions for Circle Process:

1. What brings you to this group? What are your hopes for this space and for discussion?
2. Why do you think it is important that your congregation learns about the Doctrine of Discovery?

Activity: Dedicating our learning and work to our ancestors

Materials needed: World map (you may choose to print the map on page 9), writing utensils, talking piece for circle process

Pick a genealogical strand (or two) from your family that you will focus on for the following activity. Taking turns, draw a line on the world map that connects the country or countries from where your family originated from to the place where they first settled in Turtle Island, or, if your family is native to Turtle Island, what region they inhabit(ed).

Discuss the following questions:

- If your family migrated, what were the circumstances in the countries of origin that contributed to your family's emigration?
- Who inhabited the land(s) that your family settled before your family arrived?
- How did your family experience discrimination, homelessness, and/or marginalization in the new setting or as a result of colonization?
- Do you know if your family contributed to the displacement of other peoples where they settled? If so, how?

Many settler Anabaptists know their family history well and can trace their genealogies back to Europe, where their ancestors experienced persecution and oppression at the hands of religious and governmental authorities. Yet their family trees also include those who migrated and were often used as a tool of different governments to settle on Indigenous lands considered "empty" under the Christian Doctrine of Discovery. People once oppressed under religious and governmental powers were later blind to the ways in which they dispossessed Indigenous peoples of their lands under religious and governmental powers.

Other Anabaptists are descended from migrants and refugees from countries outside of Europe; others' ancestors may have been forced to migrate under conditions of enslavement; others may be native to Turtle Island; others may trace their family origins to Europe, though their lineage is not Anabaptist, and still others may not know their family history at all.

We want to remember our family and our ancestors, their stories and their witness as well as their blind spots and failures, even as we may one day be remembered.

Using circle process, you are invited to name one or two ancestors to whom you wish to dedicate this time of learning and work around the Doctrine of Discovery, and to share a few words about their story.

Film showing (Optional): *The Doctrine of Discovery: In the Name of Christ*

Using circle process, reflect afterward on your initial emotional responses to the film. What are you feeling after watching it? If time allows, share any thoughts that arise.

Resources for further learning:

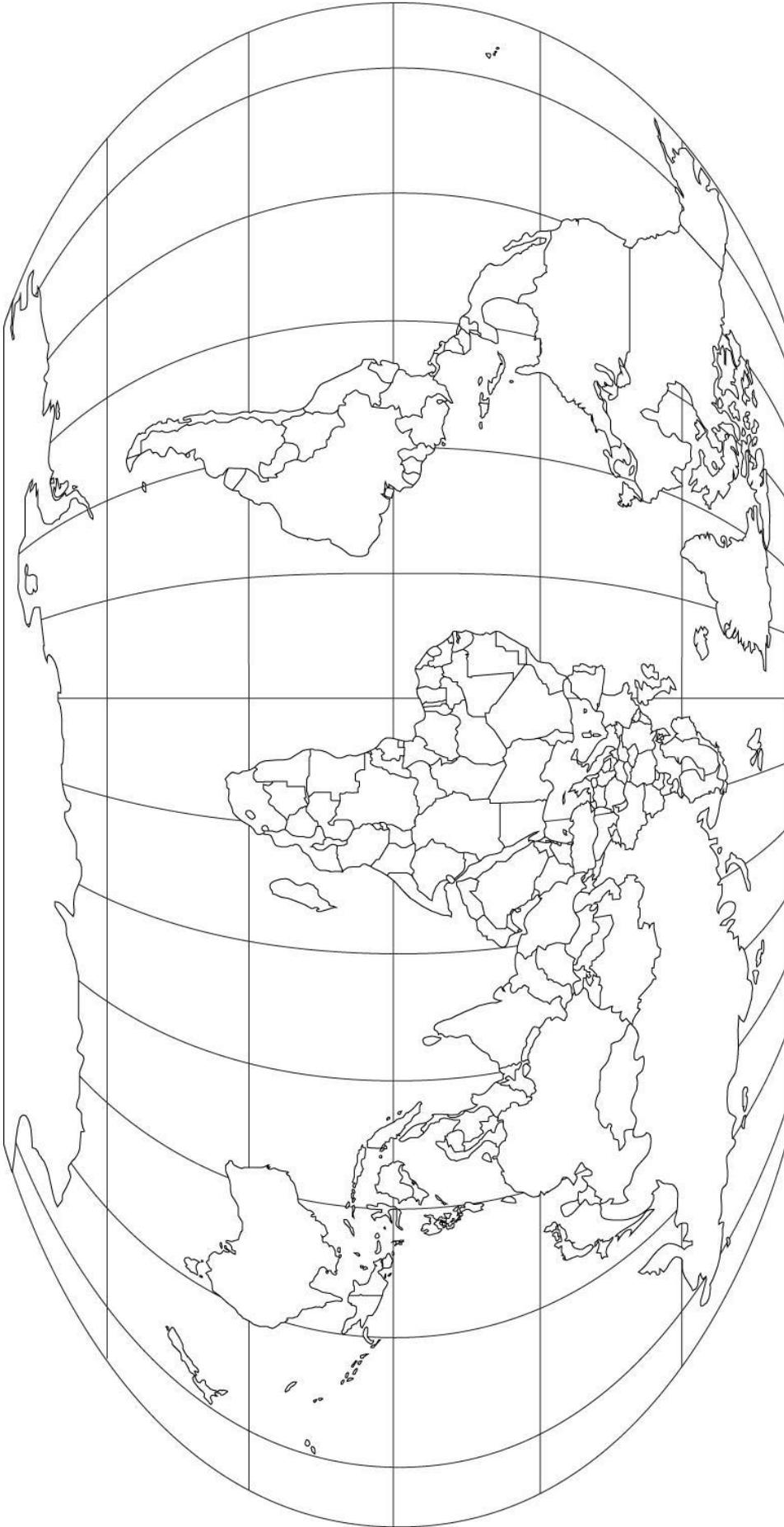
- “Yours, Mine, Ours: Unravelling the Doctrine of Discovery,” ed. Cheryl Woelk; Steve Heinrichs. Common Word, 2016. 40 authors from diverse backgrounds — Indigenous and Settler, Christian and Traditional — wrestle with Canada’s Truth and Reconciliation Commission’s call to repudiation, what it might mean to Christians across North America, and what it entails for relationships with host peoples and host lands. A great companion to this study guide, or a next step for congregations wanting to go deeper in study. (Available for order online at: <http://www.commonword.ca>).
- The Loss of Turtle Island: The Loss of Turtle Island is a participatory learning experience that depicts the historic relationship between European settlers — including Mennonites — and the Indigenous nations, the original inhabitants of the land we now call the United States of America. Blankets represent the land, and participants represent distinct Indigenous nations who experience colonization, genocide, broken treaties, forced removal, assimilation and termination — all in the spirit of the Doctrine of Discovery. Contact MCC Central States Indigenous Visioning Circle to invite a facilitator to your church or group: centralstates@mcc.org; 316-283-2720.
- Dunbar-Ortiz, Roxanne. *An Indigenous Peoples’ History of the United States*. Boston: Beacon Press, 2015.
- Heinrichs, Steve, ed. *Buffalo Shout, Salmon Cry: Conversations On Creation, Land Justice, and Life Together*. Waterloo: Herald Press, 2013.
- Robertson, Lindsay G. *Conquest by Law: How the Discovery of America Dispossessed Indigenous Peoples of Their Lands*. New York: Oxford University Press, 2005.

NOTES FOR FACILITATORS:

- Pass out Circle Process Handout and Common Circle Guidelines (HANDOUTS 1 and 2). Spend some time before starting the Circle Process to look over these handouts and affirm and/or discuss your commitments to one another in the Circle.

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Module 1



World Robinson Projection Map with Country Outlines

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MCC image from: <https://mcc.org/get-involved/events/celebrate-faithful-work-lawrence-betty-hart>

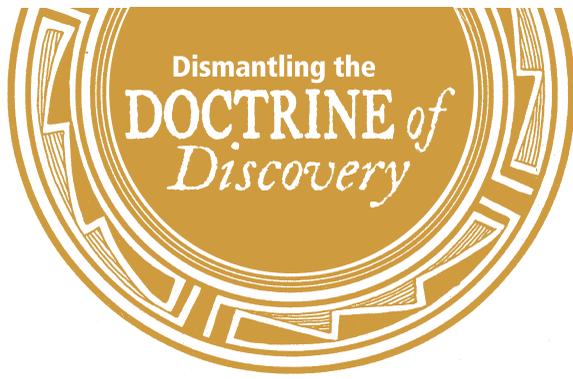
Acts of Contrition and Reparative Justice Case Study: *Return to the Earth*

Lawrence Hart, Cheyenne Peace Chief and Mennonite pastor, approached Mennonite Central Committee (MCC) with the opportunity to engage in the repatriation of the unidentifiable ancestral remains of Indigenous Americans.* These skulls and other remains were originally collected by the U.S. government for display at museums or for scientific research during colonization, and many still exist in museums to this day.

Lawrence Hart's idea became The Return to the Earth project, which MCC sees as a reconciliation project and a way of making reparations for the displacement of Native Americans by European Mennonite settlement. Congregations that engage in the program help to provide burial boxes and cloths as a way to show respect for the dead. It is also a way for non-Indigenous people to offer an apology for a history of silence and even collusion in historical wrongs done to Indigenous Americans. The program includes a study guide for groups who want to learn more about the history of colonization and their part in it. One of the requirements of the study guide is that participants do research to find out which tribes claimed or claim the homelands where the church building is located. "Southern Hills Mennonite Church in Topeka, KS, is one of the churches that participated in the Return to the Earth project, and is featured in this short MCC video: [Youtube video](#)

-MCC Central States, Indigenous Visioning Circle
<http://mcc.org/learn/what/categories/indigenous-work>

*To read more about Lawrence Hart, check out the book by Raylene Hinz-Penner, *Searching for Sacred Ground: The Journey of Chief Lawrence Hart, Mennonite* (Scottsdale, PA: Cascadia Publishing House/ Herald Press: 2007).



STUDY GUIDE 2

Module 2 **What is the Doctrine of Discovery?**

To accompany film from 0:00 to 14:28

Opening prayer or song

Key Terms: Settler colonialism, Papal Bull, Manifest Destiny, Indian residential schools, Terra Nullius, Treaty, Reservation, Sacred sites, Fee Simple Title, Indian Removal Act

Activity: Timelines of Indigenous and Settler Histories

Materials needed: Paper (8.5 x 11" or larger) for each person, writing utensils

Pass out paper to each person in the group. Invite participants to draw two parallel timelines on their pieces of paper. Then, write events and approximate dates based on what they know of their own family and communal history on one timeline. On the other timeline, write what they know of Indigenous Peoples' history in their local geographic area or wherever their family migrated or settled. If any participants are Indigenous, they can focus on the Indigenous history timeline.

Compare your two timelines and share with one another. What stands out at first glance? What are the stories your family and social group tell about settler or Indigenous history, and what it means to be an American? How does your family talk about first acquiring their land, if they have passed down land? Can you detect any masks or half-truths?

*Adapted with permission from Elaine Enns, Bartimaeus Cooperative Ministries. For more information, see: <http://www.chedmyers.org/articles/social-justice/settler-response-ability>

Discussion questions:

1. In the film, Ted Strong, Chief Judge of the Yakama Nation Tribal Court, said, "The Doctrine of Discovery, as practiced, is evil." What were some of the practices of the Doctrine of Discovery, according to the film or your own knowledge?
2. How are these practices manifested in your local area?* State? Nation? You might consider the treaty history in your area, forced removals, Indian residential schools, missions aimed at Indigenous Peoples, historic or ongoing struggles over water or other natural resources, and reservations either nearby or where people were moved.

**See Note to Facilitators below about how to define local area.*

3. Erica Littlewolf says that in her context, to be a Christian as a Native person means that one has to give up her/his Native identity. Have you seen or heard examples of this approach to Native cul-

- ture being practiced? What do you think is the presumed biblical basis for this practice? How do you view the intersection of faith and culture—and the resulting influence on cultural practices?
4. How are Indigenous Peoples in your area continuing or recovering traditional practices, languages, ceremonies, and/or other forms of culture? You might try searching online for Pow Wows in your area to visit and respectfully see firsthand.
 5. In the film, Dan Peplow shares a story of an encounter with an Indigenous person who observed, “Your people killed my people.” Imagine someone said those words to you. How would you respond?

Suggested Bible Reflections:

“The Rich Man and Lazarus,” Iris de León-Hartshorn

“The Gospel of Vulnerability,” Randy Woodley

Resources

- Interactive Map: “The Invasion of America: How the United States Took over an Eighth of the World,” <http://invasionofamerica.ehistory.org>
- [PDF Booklet of Doctrine of Discovery Timeline](#) (prepared by Sheri Hostetler and Ken Gingrich)
- [Conference Room Paper on the Doctrine of Discovery](#), 11th Session of the UN Permanent Forum on Indigenous Issues, Presented by the Haudenosaunee, the American Indian Law Alliance and the Indigenous Law Institute (2012)
- [The Doctrine of Discovery: The International Law of Colonialism](#), Conference Room Paper, 11th Session of the U.N. Permanent Forum on Indigenous Issues, Presented by Robert Miller (2012)
- “Addressing the colonial legacy of the Doctrine of Discovery” by Harley Eagle. Published in *Intersections: MCC theory & practice quarterly*, Winter 2014: Legacies of Colonialism. Available online at: <https://mcc.org/media/resources/738>.

NOTES FOR FACILITATORS:

- Pass out Doctrine of Discovery fact sheet (HANDOUT 3) and Ten Elements of the Doctrine of Discovery by Robert Miller (HANDOUT 4)
- Defining a “local area” for your congregation can be difficult. One way to do this is to draw a circle on a map with your church building at the center that encompasses where everyone from your congregation lives. The distance of miles from the church center to the outline of the circle can be the general radius for your local area. A more bioregional approach to defining your area would be to identify the watershed in which you live, since all life depends on water, and water defines geography. You can find your watershed on the map on the Environmental Protection Agency’s website: <https://cfpub.epa.gov/surf/locate/index.cfm>
- Depending on your region, settler participants may not know if Native Americans live in their area. One basic way of finding out would be to look at the most recent census of your area to see what percentage of people identified as Native American: <https://www.census.gov>



Photo from <http://www.canadianmennonite.org/treaty-6-anniversary>

Acts of Contrition and Reparative Justice Case Study: *Stoney Knoll Gathering*

In May of 1897, land (Reserve #107) was taken from the Young Chippewyan Band in Saskatchewan, Canada, by the Federal Government to make it available for white settlement. The Young Chippewyan people were never contacted and were not aware that their land had been relinquished, for it was done without their surrender or consent. In 1895, the Hague-Osler Mennonite Reserve was created when the Federal Government offered them a large tract of land north of Saskatoon up to Rosthern, a town about 67 km north of Saskatoon. This Mennonite Reserve, as it was known, was soon filled up, so that in October 1898, land near the town of Laird was added to it. The former Young Chippewyan Indian Reserve had now become a Reserve for Mennonite farmers. Mennonites became beneficiaries of this land transaction but were unaware of the history of the Young Chippewyan people and their loss. At the turn of the century, they were joined by German Lutheran settlers who moved into this community; their descendants are still there today.

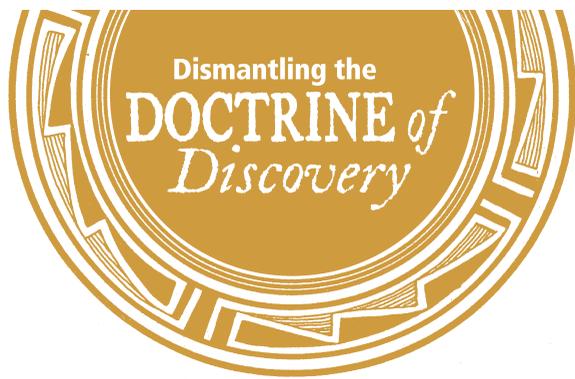
The Young Chippewyan band has never been compensated for the land taken from them. Most of the descendants of this band reside in the North Battleford area, while others are near Prince Albert. They are considered to be squatters in the communities in which they reside. Their claim has been rejected by the Indian Claims Commission, which argues that they have a legitimate claim but that they still need to do genealogical work to determine their band membership.

Stoney Knoll Gathering 2006

On August 22, 2006, approximately 130 people (Young Chippewyans, Mennonites and Lutherans) gathered at Stoney Knoll to Commemorate the 130th Anniversary of the signing of Treaty Six and to continue the journey of building friendship and understanding. The group decided to meet at Stoney Knoll (*Pwashemow Chakatnow*), the highest place on the Reserve, which is considered a sacred place by the Young Chippewyan people. In 1910, the Lutherans built a church and cemetery on this site. The church was moved into Laird in the 1950s, so they, too, have a strong spiritual connection to this land.

The day began with a pipe ceremony and opening prayers from all communities. Each told stories of their connection to this land. The program also included dancing, singing, eating, greetings from dignitaries and exchange of gifts. There was time to visit, relax, mix, get to know one another better and enjoy each other's humor. A highlight was the signing of the Memorandum of Understanding by all three groups: giving thanks to the Creator, indicating respect for Covenants, including Treaties, and calling for a commitment to peace, justice and sufficiency for all communities. Participants agreed they did not want to fight amongst each other but to hold the Federal Government responsible for the injustice it created. Chief Weenie emphasized that this was not a time of confrontation but a time of healing between the peoples. He said perhaps these groups could set an example to the rest of the country of how all peoples could live in peace and harmony with each other. Chief Weenie made it clear that the Young Chippewyan respected the current ownership of the land by the settlers, and, in turn, Mennonite and Lutheran communities pledged prayer, moral and financial support for the Young Chippewyan band's ongoing struggle to obtain compensation for the land owed to them under Treaty Six after all these years. The gathering brought renewed hope to all those that were gathered there.

-Adapted with permission from Leonard Doell, originally for MC Canada Indigenous Justice webpage, 2011. See *Reserve 107: Reconciliation on the Prairies*, <http://www.reserve107thefilm.com/>, for a new short film about this history.



STUDY GUIDE 3

Module 3 **In the Name of Christ**

To accompany film from 14:28 – 20:21

Opening prayer or song

Key Terms: Genocide, Exodus/conquest narrative, Manifest Destiny

Activity: The Cross of Conquest

Materials: Paper, whiteboard/ chalkboard, image of Columbus landing (example provided), writing utensils

The early explorers and conquistadors planted crosses in “discovered” lands to claim Indigenous territories for European powers. See HANDOUT 5 for an example image of Columbus landing in the “New World.” These cross plantings were only the beginning of the ways Indigenous peoples would be subjected to the crosses of conquest, through genocide, forced removals, forced conversions to Christianity and other forms of violence. Under the Doctrine of Discovery, the cross of the non-violent Christ we proclaim as Anabaptists was severely distorted by the cross of conquest.

For this activity, draw a large outline of a cross on a big piece of paper or on the whiteboard/ chalkboard. Write “the Doctrine of Discovery” at the base of the cross. Ask participants to write words or phrases within the cross outline, representing the impacts of the Doctrine of Discovery on Indigenous peoples. You may choose to use the Oppression Tree (see HANDOUT 6) for ideas. This image was created by Indigenous activists in Canada to show the roots of ongoing suffering and oppression in First Nations communities. Note that we do not have the Indian Act in the U.S., but a series of acts. Leave time at the end for people to share what emotions or thoughts arise through this exercise.

Note: Save this cross drawing — we will be returning to it during the activity in Module 4.

Discussion Questions:

1. Talk about the ways in which the Bible and Christianity have been misused and distorted under the Doctrine of Discovery. How do these distortions continue in the name of Christ?
2. How have the distortions of the cross impacted you and your faith?
3. In the film, Anabaptist Mennonite Biblical Seminary Bible Professor Safwat Marzouk talks about the problem of those who are powerful abusing the texts of the powerless. Under the Doctrine of Discovery, powerful European Christian rulers justified their claim to Indigenous lands using Biblical narratives like the conquest of Canaan, stories written by a relatively powerless people in Babylonian exile. How have U.S. citizens benefited from the abuse of the texts of the powerless? Reflect on why it

is important to recognize the historical context of texts like the conquest of the Promised Land, and the power differences then and now when we read these texts in our own contexts today.

4. Wes Howard-Brook, Seattle University Instructor, articulates the differences between what he calls the Religion of Empire and the Religion of Creation. What are some ways we might disentangle our faith from the Religion of Empire in order to follow Jesus under the Religion of Creation, in which people experience God in connection with the earth and not Empire?

Suggested Bible Reflections:

“Trail of Death, Trail of Life” Katerina Friesen

“Ancestral Narratives: An Alternative to Conquest,” Safwat Marzouk

Resources:

- Dube, Musa W. *Postcolonial Feminist Interpretation of the Bible*. St. Louis: Chalice, 2000.
- Howard-Brook, Wes. “Come Out, My People!”: *God’s Call Out of Empire in the Bible and Beyond*. Maryknoll: Orbis, 2010.
- Newcomb, Steven T. *Pagans in the Promised Land: Decoding the Christian Doctrine of Discovery*. Golden, CO: Fulcrum, 2008.
- Warrior, Robert. “A Native American Perspective: Canaanites, Cowboys and Indians,” from *Voices from the Margin: Interpreting the Bible in the Third World*. Sugirtharajah, ed. Maryknoll: Orbis, 2006.

NOTES FOR FACILITATORS:

- Show image of Columbus landing (HANDOUT 5): The Disembarkation of Christopher Columbus on the Island of Guanahani in 1492 by Jose Garnelo y Alda, 1890. Source: AFP/Getty Images
- Pass out [Oppression Tree](#) (HANDOUT 6), used with permission from Indigenous Peoples Solidarity Movement Ottawa (<https://ipsmo.wordpress.com/>).



Photo credit: MCC/Silas Crews

Acts of Contrition and Reparative Justice Case Study: *Triking for Dakota Land Return*

Just 12 years after the U.S.-Dakota war of 1862, John Stoesz's great-grandfather, a Mennonite immigrant farmer from the Ukraine, received land through the railroad like many other immigrants at that time. Stoesz's grandfather later owned 320 acres, also former Dakota land, near his father.

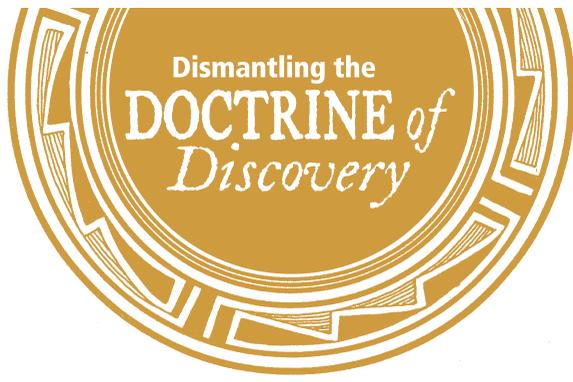
In 2012, John Stoesz's family decided to sell their grandfather's farm, forcing him to decide what to do with profit of land taken from the Dakota. Stoesz, former MCC Central States Executive Director, knew about the injustices through his work with MCC Central States' Indigenous Vision Center, which aims to address systemic injustices by building relationships between Indigenous people and others, and among Indigenous people.

As Stoesz considered what to do with his inheritance, he was drawn to the Biblical example of Zacchaeus, who gave half his money to the poor. "I think Zacchaeus recognized that he benefitted from an oppressive system, the tax collection system. He realized that to join the Jesus movement and to become part of the community modeling the kingdom of God, he needed to make a change," Stoesz said.

Through the counsel of the Indigenous Vision Center, Stoesz connected with Oyate Nipi Kte (The People Shall Live), a Minnesota-based organization focusing its work on the recovery of Dakota traditional knowledge and culture. Stoesz decided to give half of his profit for Indigenous land justice, including a contribution toward the purchase of land for Oyate Nipi Kte. Oyate Nipi Kte founder Waziyatawin said, "It has been extraordinarily important for me to see a beneficiary of Dakota land loss take this step because it helps restore my sense of hope in the possibility of justice for our people. He has modeled a way to help make amends because he has focused on the issue of land recovery. We hope that others will be inspired to contribute to reparative justice projects."

In 2013, Stoesz embarked on a 2,000 mile bicycle tour on his recumbent trike through former Dakota land. His tour called attention to the injustices perpetrated on the Dakota people and the subsequent advantages to white settlers and their descendants. Stoesz talked with newspapers and citizens of 40 counties along the way, calling others to reparative justice. He continues to do speaking and education for churches on the topic.

—Adapted from MCC article at <http://mcc.org/stories/triking-dakota-land-justice>, by Tina Schrag and Linda Espenshade



STUDY GUIDE 4

Module 4 **Living the Doctrine of Discovery**

To accompany film from 20:21 – 29:49

Opening Prayer or Song

Key Terms: Ancestral Domain/Lands, Land Rights

Activity: Revealing Relationships of Extraction

Materials: Smartphone, chalkboard/ whiteboard, drawing utensils, sticky notes, world map, pins and string (optional)

A common refrain for many settlers in the U.S. is that they are not connected to Indigenous communities. In the U.S., the reservation system and long history of forced removals have created a sense of separation and a belief that the days of settler-Indigenous relations remain in the past. Furthermore, Indigenous Peoples and their concerns in the rest of the world often feel distant and disconnected from the daily lives of settlers in the U.S. Yet a major theme in the documentary film is that colonialism continues in neocolonial forms through resource extraction on Indigenous lands.

It can be helpful to reveal the often unseen connections to Indigenous peoples around the world through tracing the resources that power, feed, clothe, and support our daily lives. In this activity, invite participants to engage in the following exercise:

1. Find three common items in the room where you are gathered that are made up of extracted resources (cell phones or other electronics, gold rings or jewelry, coffee, bottled water, or representative items like car keys for oil or a heating unit for coal).
2. Select 1-2 people in the group to use their smartphones to look up where these resources are extracted or produced. It may be necessary to look up the minerals and metals used in the production of electronic technologies (eg. coltan). Write the name of the extracted resource on a sticky note.
3. On the world map, place the sticky note on the nation of origin (Indigenous or otherwise) for the resource. Draw lines (or use pins and string) to connect the source nations for these resources with the location of your congregation.
4. Reflect on these connections. Which of these sources were previously colonized and by what countries? Do you know about land or resource struggles happening there right now? Was this exercise easy or difficult? If difficult, why?
5. *Optional follow-up activity:* Write other ways your congregation is connected to these nations, either through missions, fair trade, Mennonite Central Committee partnerships, friendships, student exchanges or other relationships. Discuss other ways that you could connect with people in these nations apart from relationships of extraction.

Discussion Questions:

1. Pya Macliing Malayao connects the colonial Spanish Crown's ownership of the Philippines to the contemporary situation under the Mining Act of 1995, which allows 100% foreign ownership of mining projects and control over the Philippines' mineral resources. What kinds of impacts do you imagine this has on communities? What difference does land title make for Indigenous Peoples, such as the Kalanguya-Ikalahan Ancestral Domain that Katerina Friesen shares about in the film?
2. Reflect on what the Bible has to say about the ownership of resources and property. How is Christian European sovereignty over and possession of land and resources under the Doctrine of Discovery contrary to certain Biblical understandings of land and resources? For examples, see texts in "Facilitator's Notes" section below.
3. Dan Peplow says, "As a scientist, if I talk about values, my work is diminished... everybody is paralyzed and incapable of engaging in topics of morality, of right and wrong. The *only* community of people on earth that can deal with structural issues that are global in scale is the ecumenical community. And my question is, where are they?" What blocks or inhibits people of faith from addressing structural injustices? What are some ways of overcoming these obstacles? Reflect on Biblical texts, spiritual or worship practices, and/or faith traditions that empower you to address structural injustices.

Suggested Bible Reflections:

- "Tabula Rasa and Terra Nullius," Mzi Nkutha
"Collateral Damage," Regina Shands Stolfus
"I am a Canaanite Woman," Sarah Augustine

Resources:

- Moe-Lobeda, Cynthia D. *Resisting Structural Evil: Love as Ecological-Economic Vocation*. Minneapolis, MN: Fortress Press, 2013.
- Smith, Andrea. *Conquest: Sexual Violence and American Indian Genocide*. Cambridge, MA: South End Press, 2005.
- The Iconocast, Interview with Waziyatawin, April 2010
(<http://theiconocast.libsyn.com/s1e3-iconocast-mp3>)
- [The UN Declaration on the Rights of Indigenous Peoples](#) (2007)

FACILITATOR'S NOTES:

- Your group may want to explore the following Biblical texts for question 2: Genesis 14:19 (God is called the Possessor of Heaven and Earth); Leviticus 25, especially vv. 23-28 (describes the Jubilee year and return of the land to those who lost their inheritance); Psalm 24:1 (asserts God's ownership and sovereignty over the Earth); Jesus' teachings from the Sermon on the Mount on wealth (such as Matthew 6:19-24); Matthew 21:19-22 (Jesus' response to the Rich Young Ruler); Mark 6:7-13 (Jesus sends out the 12 on mission without possessions); Luke 9:58 (Jesus has nowhere to lay his head); Luke 18:8-9 (Zacchaeus promises to give half his possessions to the poor, Jesus affirms him as saved) Acts 22:44-45 (describes redistributive economics practiced by the early church).



Photo at left: CPTer Peter Haresnape with Elder Chickadee Richard on the Anishinaabe Water Walk to pray and protect the waters from Energy East pipeline in Treaty 3 (August 2015)

Acts of Contrition and Reparative Justice Case Study: *Christian Peacemaker Teams*

Indigenous Peoples Solidarity is a project of Christian Peacemaker Teams. Formerly the Aboriginal Justice Team, this full-time project was formally established in 2008 following several accompaniments in Canada, including the partnership with Grassy Narrows First Nation that began in 2002. The team is “mandated with undoing colonialism and supporting Indigenous communities seeking justice and defending their lands against corporate and government exploitation without community consent.” We are now primarily based in Treaty 1/Winnipeg, MB.

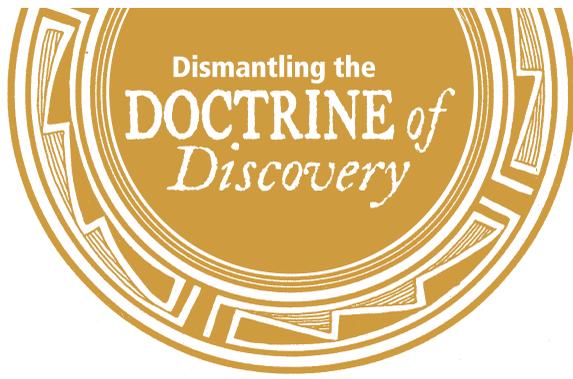
Through ongoing presence in Treaty 3, we’ve heard much about the issues affecting Indigenous peoples in the area. In the past century, the people of Asubpeeschoseewagong Netum Anishinabek, Treaty 3 territory (Grassy Narrows in Northwestern Ontario), have suffered from the genocidal effects of colonization through the residential school system, flooding and displacement by Ontario Hydro dams, forced relocation, mercury poisoning from an up-river pulp and paper mill, and the loss of animal habitat, berries and medicines from clear-cut logging. We see these issues less as Indigenous problems than an outcome of settler colonialism.

Our partners in Grassy Narrows First Nation have been struggling for land justice regarding logging and mercury poisoning for decades now, which are the result of outside businesses poisoning the waters and, with the cooperation of settler institutions, taking what they want from the land. This system has little consideration for the original inhabitants of this land and frankly, sees them as impediments to economic development. Additionally, our friends in Grassy Narrows First Nation and Shoal Lake 40 First Nation live under drinking- and boil-water advisories. The advisories at Shoal Lake 40 First Nation have been the longest standing in Canada: 19 years! We also encounter the legacies of residential schools, experiences of everyday racism, and the disproportionate level of poverty experienced by Indigenous peoples in this territory, which needs to be understood through the lens of colonization.

We strive to be in solidarity by advocating for and supporting our partners’ struggles. This often involves standing alongside them when facing potential settler/state violence to observe, support, and hopefully be a violence-reducing presence, such as during the height of the logging blockade in Grassy Narrows First Nation. We also strive to amplify the voices of our partners through speaking engagements, educational workshops, public witness, and sharing about these struggles through media and our networks. Additionally, we feel we have an important role in helping settlers, particularly churches, understand our colonial history as it relates to current experience and inviting people into the hard work of reconciliation. Our ten-day delegations to Treaty 3, for example, are an important exercise in drawing people into the work of solidarity with Indigenous peoples and hopefully creating more advocates for Indigenous rights.

We're learning to be in a respectful relationship that avoids recreating colonial relations. Of course, we make mistakes, but our work involves a lot of listening, a willingness to learn, receptiveness, and taking direction from our partners. Through these relationships, we're also learning new ways of relating to the land and to each other.

—Chuck Wright, full-time member of [CPT-Indigenous Peoples Solidarity](#)



STUDY GUIDE 5

Module 5 **Undoing the Doctrine of Discovery**

To accompany film from 29:49 - End

Opening Prayer and Song

Key Terms: Structural injustice, Free Prior and Informed Consent

Activity: Transforming the Cross

Materials: Paper, whiteboard/ chalkboard, writing utensils, tape. Optional: paper cut-outs of leaves and flowers with space to write on them

During the activity in Module 2, we named the impacts of the cross of conquest and its foundation in the Doctrine of Discovery. In this exercise, we look for signs of hope and resurrection. Jesus rose to life and conquered the cross as the firstborn of the new creation, and so our Christian hope compels us to proclaim that the cross is not the end of the story! Invite participants to decorate the cross with leaves and flowers symbolizing the hope for resurrection that we see:

1. Write words or phrases on the leaves and flowers, representing the ways in which people have resisted or are currently resisting the Doctrine of Discovery and are living into resurrection. Include Indigenous groups as well as settler communities.
2. Ask each participant to share what they've written on their leaf or flower, and place it on the cross. The leaves and flowers on the tree may be sparse: a sign of our need to seek hope and enact it all the more!
3. As a final step with your group, write one or more commitments that your congregation or a small group representing your community would like to pursue in the work of undoing the Doctrine of Discovery and add this to the cross as a leaf.

You may also wish to invite individuals to share one way they commit to resisting the Doctrine of Discovery in solidarity with Indigenous peoples. We invite you to share images of these transformed crosses and/or your study group on our [Facebook](https://www.facebook.com/dismantleddiscovery) page (www.facebook.com/dismantleddiscovery).

Discussion questions:

1. Rich Meyer offers a list of questions that every white settler ought to know about the land where they reside. If you are a settler, can you answer these questions? If they are difficult to answer, what are some steps you might take to learn the answers? (See HANDOUT 7 for Rich Meyer's Resource Guide).

STUDY GUIDE

Module 5

- Whose land was it before settlement?
 - By what mechanism did the people lose it?
 - Where are their descendants today?
2. How can we as part of the global church support the struggles and respond to the requests of Indigenous peoples like Pya Macliing Malayao, Joan Van der Bosch and Erica Littlewolf? How do we see these struggles as interconnected with others we face on planet Earth today?
 3. Pya defines the flourishing of love as part of the search for social justice, recognition of Indigenous peoples' collective rights to ancestral lands, and self-determination. How does her definition connect to our Biblical understanding of the mandate to love our neighbor as ourselves?
 4. Erica Littlewolf says, "I have a lot of hope in Mennonites... because they seem to love the land as well." How does your love for the land compel you to work for reparative justice? How might you nurture your love for the land in your current context?

Suggested Bible Reflections:

"Market Culture and the Image of God," Wati Longchar

"Lessons from Deuteronomy in Communal Justice and Solidarity," Elaine Enns and Ched Myers

"Justice is the Fast that God Requires," Jennifer Henry

Resources:

- [Paths for Peacemaking with Host Peoples](#), by Steve Heinrichs. Practical tips and suggestions for those looking for ways to nurture better relationships with host peoples. Intended for Canadian audience, but applies to U.S. as well. (Available through CommonWord Bookstore and Resource Center for free download: <http://www.commonword.ca>).

- Examples of Indigenous organizations working for justice:

[Idle No More](#)

Idle No More is one of the largest Indigenous mass movements in Canadian history – sparking hundreds of teach-ins, rallies, and protests across Turtle Island and beyond. It was started by Indigenous women and is focused on Indigenous sovereignty and the protection of land and water.

[Indigenous Environmental Network](#)

IEN is an alliance of Indigenous People whose mission is to protect the sacredness of Earth Mother from contamination and exploitation, maintaining and teaching Indigenous Teachings and Natural Laws.

[KAMP: Alliance of Indigenous Peoples of the Philippines](#)

KAMP strives to work for the attainment of genuine ancestral land rights and self-determination for the indigenous peoples of the Philippines.

[La Red Mexicana de Afectados por la Minería](#)

The Mexican Network of People Affected by Mining is a network of communities, movements, organizations, networks and individuals affected and concerned by the socio-environmental and bio-cultural impacts of mining in Mexico.

[Standing Rock](#)

In 2016, the Standing Rock Sioux tribe began encampments near the Missouri River to protect sacred lands and waters from the threat of the Dakota Access Pipeline. Thousands of allies from around the world joined these water protectors in prayer and resistance.

[Via Campesina](#)

La Via Campesina is an international movement which brings together millions of peasants, small and medium-size farmers, landless people, women farmers, indigenous people, migrants and agricultural

workers from around the world. It defends small-scale sustainable agriculture as a way to promote social justice and dignity. It strongly opposes corporate driven agriculture and transnational companies that are destroying people and nature.

[Wireless Hogan](#)

Mark Charles, the son of an American woman of Dutch heritage and a Navajo man, is a writer and speaker who is working toward a Truth and Conciliation Commission on the Doctrine of Discovery.

NOTES FOR FACILITATORS:

- Pass out Rich Meyer's page of resources available that are useful in research on land titles, treaties, and the peoples who lived where you live (HANDOUT 7)
- For congregations seeking culturally appropriate and humble ways of engaging Indigenous Peoples, we recommend the resource listed above, "[Paths for Peacemaking with Host Peoples](#)," by Steve Heinrichs. Mennonite Church USA also offers resources in undoing racism, such as the Intercultural Development Inventory, a tool that can help groups interested in growing toward greater intercultural competence as they seek relationships across cultural differences. See: <http://mennoniteusa.org/what-we-do/undoing-racism/intercultural-development-inventory/>



Miners adding mercury to sluice box to amalgamate gold. Image from www.sihfund.org.

Acts of Contrition and Reparative Justice Case Study: *Suriname Indigenous Health Fund*

My name is Sarah Augustine. My husband, Dan Peplow, and I co-direct Suriname Indigenous Health Fund (SIHF). SIHF endeavors to develop global health practices that address the root causes of conflict among the Indigenous Peoples who are our partners. We use technology to document human rights abuses and to get the world's attention. Whether using state-of-the-art scientific, health or video technology, putting these tools in the hands of communities who are the victims of human rights abuses redefines how affected communities can advocate for change. We call on an international network of human rights defenders from all walks of life to deploy technologies that protect civilians at risk.

In Suriname, SIHF has collected peer-reviewed scientific and video evidence of atrocities that are unacceptable and unnecessary. What has emerged is a horrifying situation in which infants are exposed to toxic levels of mercury beginning in-utero and extending throughout their adult lives. This leaves them neurologically impaired and causes unacceptable numbers of deaths and disabilities. The causes of this situation are traced to social, political and economic policies related to resource extraction, infrastructure development, and structural adjustment projects funded by multilateral development banks like the Inter-American Development Bank, the World Bank and others.

In French Guyana, SIHF continues to work with the Organization of Guyana Aboriginal Nations (ONAG) to document ongoing human rights abuses resulting from displacement, removal, disappropriation and resource extraction. We support community partners as they define self-determination by providing education and basic access to health for their people while seeking legal redress from France and international governance structures.

Among Miskitu communities in the trans-border region of Nicaragua and Honduras, we support a network of traditional and community leaders seeking relief from ongoing land-grabbing of their homelands by the Nicaraguan government. Each day children, families and entire communities lose their homes by forced removal. With their partnership and on their behalf, we advocate for a peaceful resolution to this mounting conflict with national and international actors.

Please partner with us. Are you willing to talk with a Senator or representative in your state in defense of Indigenous Peoples? If so, we will coach you through each step and connect you with our national network of Mennonites who are willing to do the same. Are you willing to invite us to speak with your congregation? If so, perhaps your peace and social concerns committee might be willing to start a support group. www.sihfund.org / sihfund@sihfund.org

—Sarah Augustine, Co-director, SIHF

Study Guide Outline

Learning Module ~ Theme and Learning Goals

Reflection Options

Acts of Contrition and Reparative Justice Case Studies

Handouts

Module 1:

Introduction

1. Participants will get to know one another through circle process of introductions to their reasons for being present.
2. Through a mapping activity, participants will connect to the stories of how they came to the land where they now live, and will dedicate their learning to an ancestor.
3. Participants will watch the 43 min. documentary film and share initial responses. Alternate approach: watch the film separately, or in short segments before each learning module.

Watch film together (optional): *The Doctrine of Discovery: In the Name of Christ*

Return to the Earth

Lawrence Hart initiated the Return to the Earth project with MCC. Through this project of reconciliation and reparation, congregations provide burial boxes and cloths for the repatriation of ancestral remains of Indigenous Americans.

1) Circle Process Handout

(2) Common Circle Guidelines

Module 2:

What is the Doctrine of Discovery?

1. Participants will look at how the Doctrine of Discovery shaped their family stories through a timeline activity comparing Indigenous and settler histories.
2. Participants will discuss the practices of the Doctrine of Discovery as described in the film.
3. Resources and handouts will provide further information to answer the question, "what is the Doctrine of Discovery?"

Bible Reflection 1: "The Rich Man and Lazarus."

Text: Luke 16:19-31

Iris de León-Hartshorn looks at the parable of the Rich Man and Lazarus as a story about wealth gained through exploitation, drawing parallels to the foundations of unjustly gained wealth in the U.S. under the Doctrine of Discovery. She invites us to acknowledge this truth and embrace God's kingdom that turns our world upside-down.

Stoney Knoll Gathering
Leonard Doell describes a pivotal healing gathering in 2006 at Stoney Knoll, Saskatchewan. The gathering brought together Mennonites, Lutherans, and Young Chippewayans whose land had been stolen by the Canadian government in the 1890s and given to Mennonite and German Lutheran settlers.

(3) Doctrine of Discovery fact sheet

(4) Ten Elements of the Doctrine of Discovery
(5) Image of Columbus landing

Bible Reflection 2: "The Gospel of Vulnerability."

Text: Luke 15

Randy Woodley reads Luke 15 as three connected stories about the stranger, widow and orphan: the most vulnerable members of society in Jesus' day. He compares the Pharisees with the white, European Christian explorers and rulers convinced of their religious superiority, and calls beneficiaries of their atrocities to "radical humility and vulnerability through repentance."

Module 3:

In the Name of Christ

1. Participants will reflect on ways the cross was distorted by conquest through a learning activity that shows the impacts of the Doctrine of Discovery on Indigenous Peoples.
2. Participants will discuss how Christianity and the Bible have been misused by the powerful, and how that has impacted their faith. They will imagine ways of disentangling their faith from the Religion of Empire.

Bible Reflection 3: "Trail of Death, Trail of Life"

Text: Deuteronomy 30:15-20; Luke 14:25-33

Katerina Friesen describes how the Promised Land narrative, which drew from Biblical stories such as those in Deuteronomy, defines the identity of the U.S. and those who benefited from the conquest of Indigenous peoples and lands. She then shares about the Trail of Death pilgrimage that traced the forced removal of the Potawatomi from northern Indiana. She calls readers to costly discipleship in the way of Jesus, who walked the Trail of Death to make a way for the Trail of Life.

Triking for Dakota Land Return

John Stoesz received inheritance money from his family's farm, which was on land taken from the Dakota. Listening to the counsel of Indigenous Peoples, he decided to give half toward Indigenous land justice. He then took a bike tour through former Dakota territory to call others to reparative justice.

(6) "Oppression Tree," from Indigenous Peoples Solidarity Movement Ottawa

Bible Reflection 4: "Ancestral Narratives: An Alternative to Conquest"

Text: Genesis 26:1-33

Safwat Marzouk looks at an ancestral story about the relationship between Isaac and the Philistines as an alternative to the Exodus-Conquest narratives. Isaac's identity as a sojourner and migrant puts him and his family in the hands of the Philistines to show hospitality or hostility. Initial peaceful relations are broken by fear and mistrust, but the groups overcome conflict to share resources and create a covenant together.

Study Guide Outline *Continued*

Learning Module ~ Theme and Learning Goals

Reflection Options

Acts of Contrition and Reparative Justice Case Studies

Handouts

Module 4:

Living the Doctrine of Discovery

1. Participants will reveal their relationships with Indigenous peoples around the world through a mapping activity aimed to show how neocolonial resource extraction connects them.
2. Participants will reflect on the difference land title has for Indigenous communities, what the Bible has to say about ownership of land and resources, and how to address systemic injustices.

Bible Reflection 5: “*Tabula rasa* and *terra nullius*: Biblical Misinterpretations that Justified Colonization.”

Text: Deuteronomy 1:8; 1:25

Mziwandile Nkutha examines how these texts and others have been reenacted to justify colonization, civilization and Christianization in Africa. The colonial understandings of Africans and Africa in terms of tabula rasa (empty slate of the mind) and terra nullius (empty space) came out of a fragmented reading of the Bible and its Jewish roots. This has resulted in Western Christianity being associated strongly with colonialism in Africa.

Bible Reflection 6: “Collateral Damage.”

Text: Judges 11

Regina Shands Stolfus looks at the story of Jephthah’s daughter, who becomes “collateral damage” in the midst of war and crisis for the tribal confederation of Israel. She reads this account to say that nothing good can come from warfare; it disproportionately impacts the most vulnerable. Reading these texts, we can name and lament the layers of violence against Native women and other women of color.

Bible Reflection 7: “I am a Canaanite Woman”

Text: Matthew 15:21-28

Sarah Augustine identifies with the Canaanite woman in the text, who, like Indigenous peoples around the world, has been cast as an outsider from the “chosen people.” She shows how the woman persists in finding healing for her daughter despite Jesus’ resistance.

Christian Peacemaker Team Solidarity at Grassy Narrows
CPT’s Indigenous Peoples Solidarity Project accompanies the people of Grassy Narrows in Northwestern Ontario in their struggle against ongoing colonization in the form of extractive industry.

(7) Rich Meyer’s Resources: useful for research on land titles, treaties, and the peoples who lived where you now live before settlement

Module 5:

Undoing the Doctrine of Discovery

1. Participants will seek hope through an activity that transforms the cross of conquest by naming how they see resurrection and resistance to the Doctrine of Discovery happening today.
2. Participants will imagine and commit to ways they can be part of the movement to undo the Doctrine of Discovery as individuals, congregations, and the broader Church.

Bible Reflection 8: “Market Culture and the Image of God.”

Text: Genesis 47:13-22

Wati Longchar offers a subversive reading of the Joseph story to show how Joseph contributed to Pharaoh’s unjust economic system. This enslaving economy, which continues under global capitalism, degrades the image of God in Indigenous Peoples and is opposed to the values of the Kingdom of God.

Bible Reflection 9: “Lessons from Deuteronomy in Communal Justice and Solidarity.”

Text: Various texts from Deuteronomy

Elaine Enns and Ched Myers look to Deuteronomy to uncover an ethos of compassion and justice rooted in God’s liberation of Israel after the people’s experience of injustice as slaves in Egypt. Enns and Myers explore the consequences of intergenerational trauma for Russian Mennonites who settled in Canada, and the silences in their stories when it comes to Indigenous Peoples. They entreat settler Mennonites to remember the lessons of Deuteronomy, so that communal memory of oppression animates compassionate solidarity with Indigenous Peoples.

Bible Reflection 10: “Justice is the Fast that God Requires”

Text: Isaiah 58:1-12

Jennifer Henry shares from the journey of truth-telling and reconciliation with the land and original peoples in the Canadian context. She draws on the prophetic words of Isaiah to challenge settlers to turn from false religion toward justice, which is the precursor to the hope-filled promises of restoration in Isaiah 58.

Suriname Indigenous Health Fund
SIHF works with Indigenous communities around the world to document human rights abuses and address the structures that cause displacement, resource extraction, and grave health challenges for Indigenous Peoples.

Glossary of Key Terms

Ancestral Domain/Lands: Ancestral lands, which are part of ancestral domains, are defined as lands “occupied, possessed and utilized by individuals, families and clans who are members of Indigenous Peoples since time immemorial.” Ancestral domain/lands is a term used mostly in Southeast Asia, and is recognized under law in The Philippines.

From “The (Filipino) Indigenous Peoples’ Rights Act of 1997,” “The Republic Act No. 8371.” (n.d.) *Official Gazette*. <<http://www.gov.ph/1997/10/29/republic-act-no-8371/>>.

Doctrine of Discovery: The majority of the non-European world was colonized under an international law that is known as the Doctrine of Discovery. Under this legal principle, European countries claimed superior rights over Indigenous nations. When European explorers planted flags and religious symbols in the lands of native peoples, they were making legal claims of ownership and domination over the lands, assets, and peoples they had “discovered.” These claims were justified by racial, ethnocentric, and religious ideas of the alleged superiority of European Christians.

From Robert Miller, “The International Law of Colonialism: A Comparative Analysis,” *Lewis & Clark Law Review*, Vol. 15:4 (2012), 847. <<https://law.lclark.edu/live/files/10652-lcb154art1millerpdf>>.

Ethnocide: The deliberate and systematic destruction of the culture of an ethnic group.

From the *Oxford Dictionary* (Oxford University Press, 2016).

Exodus/conquest narrative: The exodus/conquest narratives from the Biblical books of Deuteronomy, Joshua, and Judges describe how the Israelites were delivered by YHWH from slavery in Egypt and led to conquer and take possession of the land of Canaan, the Promised Land. Palestinian and Native American readers alike have found these to be narratives of terror, since many identify with the Canaanites in the text. The exodus from slavery for some peoples means conquest for others, rather than liberation.

See, for example: Naim S. Ateek, “A Palestinian Perspective: Biblical Perspectives on the Land,” in *Voices From the Margin: Interpreting the Bible in the Third World*, ed. R.S. Sugirtharajah (Maryknoll: Orbis Books, 2006), 227-234; Robert Allen Warrior, “Canaanites, Cowboys, and Indians: Deliverance, Conquest, and Liberation Theology Today,” in *Native and Christian: Indigenous Voices on Religious Identity*

in *The United States and Canada*, ed. James Treat (New York: Routledge, 1996), 93-104.

Fee Simple Title: Land ownership status in which the owner holds title to and control of the property. The owner may make decisions about land use or sell the land without government oversight.

From Indian Land Tenure Foundation. Glossary online: <<https://www.iltf.org/glossary>>.

Free Prior and Informed Consent: The UN Declaration on the Rights of Indigenous Peoples recognizes Free Prior and Informed Consent (FPIC) as Indigenous Peoples’ right to determine and develop priorities and strategies, or to give or withhold consent, for the development or use of their lands, territories and other resources. This right is often violated when Indigenous Peoples are often left out of the planning and decision-making process on large-scale development projects, like a mine, dam, highway, plantation or logging project.

From *The UN Declaration on the Rights of Indigenous Peoples* (2007)

Genocide: Any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such: killing members of the group; causing serious bodily or mental harm to members of the group; deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; imposing measures intended to prevent births within the group; [and] forcibly transferring children of the group to another group.

From Article 2 of the UN Convention on the Prevention and Punishment of the Crime of Genocide, 1948.

Indian Removal Act: The Indian Removal Act was signed into law by President Andrew Jackson on May 28, 1830, authorizing the president to grant unsettled lands west of the Mississippi in exchange for Indian lands within existing state borders. Approximately 60,000 Native Americans were forced west from their homelands by the U.S. Government on a series of removals between 1830 and 1840. The most well known removal was the Trail of Tears in 1838 and 1839, when approximately 4,000 Cherokees died.

From Library of Congress website, <<https://www.loc.gov/rr/program/bib/ourdocs/Indian.html>>.

Indian Residential Schools (or Indian Boarding Schools): In the U.S., Indian Residential Schools were used as a tool of assimilation from the 1880s through the 1920s. Federal Indian policy called for the removal of children from their families and in many cases enrollment in a government run boarding school. In this way, the policy makers believed, young people would be immersed in the values and practical knowledge of the dominant American society while also being kept away from any influences imparted by their traditionally-minded relatives. Many church denominations, including Mennonites, were involved in running these residential schools. All told, more than 100,000 Native Americans were forced by the U.S. government to attend Christian schools where tribal languages and cultures were replaced by English and Christianity, and where they often experienced abuse and ill treatment.

From “Indian Boarding Schools,” *Indian Country Diaries*, PBS website, September 2006. <<http://www.pbs.org/indiancountry/history/boarding.html>>.

Indigenous Peoples: Non-European populations who resided in lands colonized by Europeans before the colonists arrived. There are some Indigenous Peoples who were never colonized, some who were colonized under non-European powers, and some European Indigenous Peoples (eg. the Sami).

From John H. Moore, ed., *Encyclopedia of Race and Racism*, Vol. 2 (Detroit, MI: Macmillan Reference USA/Thomson Gale 2008).

Indigenous/Aboriginal Title: Indigenous, or Aboriginal, title is a common law doctrine that the land rights of Indigenous Peoples to customary tenure persist after the assumption of sovereignty under settler colonialism.

From “Aboriginal title,” *Wikipedia, The Free Encyclopedia*, <https://en.wikipedia.org/w/index.php?title=Aboriginal_title&oldid=751761850> (updated November 27, 2016).

Land Rights: Refers to the rights of people to land, either individually or collectively. These rights include the rights of access, withdrawal, management, exclusion, alienation, and others. They can also include the rights to various natural resources on and below the surface of the land. Land rights, particularly in the context of agrarian countries, are inextricably linked

with the right to food and a host of other human rights. In many instances, the right to land is bound up with a community’s identity, culture, religion and spirituality, its livelihood and thus its very survival. Analysis shows that despite a history of customary use and ownership of over 50 percent of the world’s land area, the world’s Indigenous Peoples and local communities – up to 2.5 billion women and men – possess ownership rights to just one-fifth of the land that is rightfully theirs. This gap is the cause of much of the disenfranchisement, poverty, human rights violations and conflict found across the world.

From “Common Ground: Securing Land Rights and Safeguarding the Earth,” (Oxfam International, International Land Coalition and Rights and Resources Initiative 2016), <https://landrightsnow.contentfiles.net/media/assets/file/GCA_REPORT_EN_FINAL.pdf>.

Manifest Destiny: The term “Manifest Destiny,” originally used by journalist John O’Sullivan in 1845, refers to the idea that (settler) U.S. Americans had the providential right to expand and govern the North American continent south of Canada. “Manifest Destiny” was also clearly a racial doctrine of white supremacy that granted no Native American or nonwhite claims to any permanent possession of the lands on the North American continent, and justified white American expropriation of Indian lands. “Manifest Destiny” was also a key slogan deployed in the United States’ imperial ventures in the 1890s and early years of the twentieth century that led to U.S. possession or control of Hawaii and the Philippine Islands. The concept is still central to much U.S. foreign policy and contemporary political debate.

From Donald M. Scott, “The Religious Origins of Manifest Destiny,” *Divining America*, TeacherServe®. National Humanities Center. <<http://nationalhumanitiescenter.org/tserve/nineteen/nkeyinfo/mandestiny.htm>>.

Native Americans: Members of the American Indian tribes, nations, and groups who inhabited North America before Europeans arrived. Many prefer to self-identify as “Indigenous Peoples,” “American Indians,” “Indians,” or by the name of their tribe.

From John H. Moore, ed., *Encyclopedia of Race and Racism*, Vol. 2 (Detroit, MI: Macmillan Reference USA/Thomson Gale 2008).

Glossary *Continued*

Papal Bull: In Roman Catholicism, an official papal letter or document. The name is derived from the lead seal (bullae) traditionally affixed to such documents. Since the 12th century it has designated a letter from the pope carrying a bulla that shows the heads of the apostles Peter and Paul on one side and the pope's signature on the other. By the 13th century the term papal bull referred to only the most important documents issued by the pope.

From *The Encyclopedia Britannica Online*, <<https://www.britannica.com/topic/bull-papal>>.

Reservation: In the U.S., a reservation is an area of land managed by a Native American tribe under the U.S. Bureau of Indian Affairs. Because of past land allotments (for example, under the Dawes Act of 1887) some reservations are fragmented, with pieces of tribal, individual, and privately held land, some of it owned by non-Indians. The collective geographical area of all reservations is 55.7 million acres, or about 2.3% of the area of the United States. For a detailed map of reservations, http://howlingwolf.free.fr/Indian_Reservations/today.html.

From "What is a Reservation?" The U.S.-Dakota War of 1862, Minnesota Historical Society, <<http://usdakotawar.org/history/newcomers-us-government-military-federal-acts-assimilation-policies/what-reservation>>.

Sacred Sites: Sacred sites are places integral to the practice of Indian spiritual and religious traditions, the well-being of tribal cultures, and the health of the earth. Examples include sacred mountains, rivers, springs, rocks, petroglyphs, pictographs, burial sites, and ceremonial sites. Since the arrival of Europeans to what is now the United States, these sites have been subject to destruction, intrusion and vandalism by non-Indians and by extractive industry.

Adapted from "An Introduction to Indian Nations in the United States," National Congress of American Indians, <http://www.ncai.org/about-tribes/indians_101.pdf>, 8.

Settler(s): Person or people who move to a new place that is already occupied by other people.

Settler Colonialism: A process in which settlers come to Indigenous lands with purposes of occupying territory and forming a new community there. Removal, genocide, and/or assimilation of Indige-

nous Peoples is part of the process of settler colonialism. The primary motivations of settler colonialism are land acquisition and wealth accumulation, with the extraction of labor or resources as secondary objectives.

See: Lynette Russell, ed., *Colonial Frontiers: Indigenous-European Encounters in Settler Societies*, *Studies in Imperialism* (Manchester, New York: Manchester University Press, 2001), 2. Also, Patrick Wolfe, "Settler Colonialism and the Elimination of the Native," *Journal of Genocide Research* 8, no. 4 (December 2006), 388.

Sovereignty: Sovereignty refers to the fact that each Indigenous tribe has the inherent right to govern itself. Tribal sovereignty in colonized nations was violated with the arrival of various European powers that claimed dominion over the lands that they "discovered," yet exists in a limited way in the U.S. and other European-colonized nations today.

From "Tribal sovereignty," *West's Encyclopedia of American Law*, edition 2. (2008). <<http://legal-dictionary.thefreedictionary.com/Tribal+sovereignty>>.

Structural injustice: The violence and harm that result from the political, economic, cultural, military, and other structures of society that have developed historically and are arranged in ways that enable some people to have vastly more access than others to resources, tools for acquiring resources, and the power to determine the terms of common life. These structures include institutional arrangements, economic theories, international financial institutions and their rules and practices, tax laws, international trade agreements, and international and domestic law.

From Cynthia D. Moe-Lobeda, *Resisting Structural Evil: Love as Ecological-Economic Vocation* (Minneapolis: Fortress Press, 2013), 12.

Terra Nullius: This Latin phrase literally means a land that is void or empty. If lands were not possessed or occupied by any person, and even if they were occupied but were not being used in a fashion European legal systems recognized or approved [such as agriculture], then the lands were "empty" and available for Discovery claims.

From Robert Miller, "The International Law of Colonialism: A Comparative Analysis," *Lewis & Clark Law Review*, Vol. 15:4 (2012), 853-854. Available online: <<https://law.lclark.edu/live/files/10652-lcb154art1millerpdf>>.

Glossary *Continued*

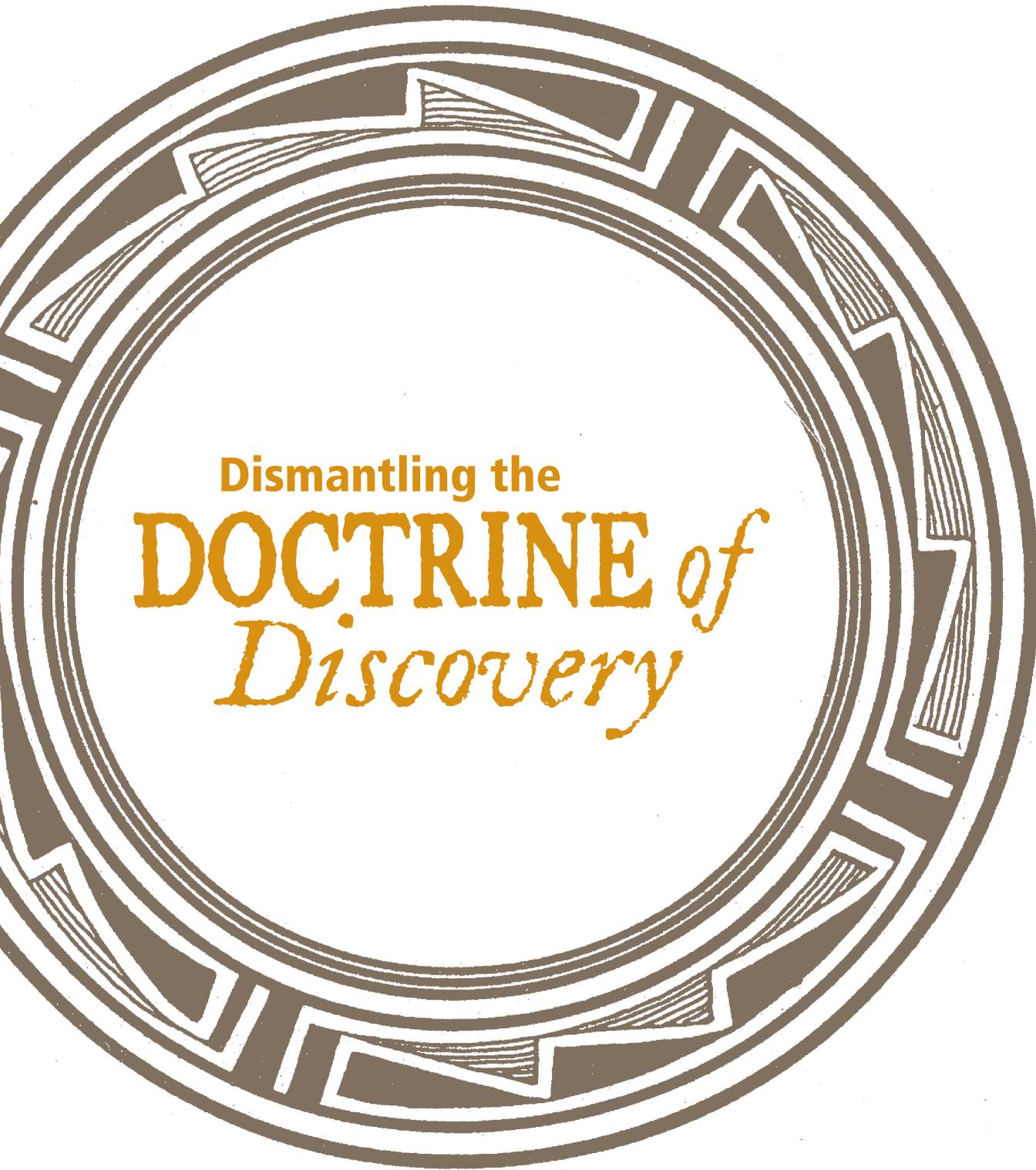
Treaties: Treaties are contracts between sovereign nations. After the American Revolution, the federal government used treaties as its principal method for acquiring land from the Indians. From the first treaty with the Delawares in 1787 to the end of treaty making in 1871, the federal government signed more than 650 treaties with various Native American tribes. Over the course of those years, treaty making increasingly became a form of “conquest by law,” a destructive means of taking land and resources from Native Americans.

From “Treaty Rights.” *West’s Encyclopedia of American Law*, edition 2. (2008). <<http://legal-dictionary.thefreedictionary.com/Tribal+sovereignty>>. Also see Lindsay G. Robertson, *Conquest by Law: How the Discovery of America Dispossessed Indigenous Peoples of Their Lands* (New York: Oxford University Press, 2005).

Turtle Island: The original term for North America according to some Indigenous groups, such as the Lenape, Iroquois, and Anishinaabe peoples.

White Supremacy: White Supremacy is an historically based, institutionally perpetuated system of exploitation and oppression of continents, nations, and peoples of color by white peoples and nations of the European continent, for the purpose of maintaining and defending a system of wealth, power, and privilege.

From Elizabeth Martínez, “What is White Supremacy,” SOA Watch workshop, available online: <http://soaw.org/index.php?option=com_content&view=article&id=482>.



Dismantling the
DOCTRINE of
Discovery

STUDY GUIDE HANDOUTS

Using Circle Process

These are the agreements that help us to develop the habits that can sustain our shared work:

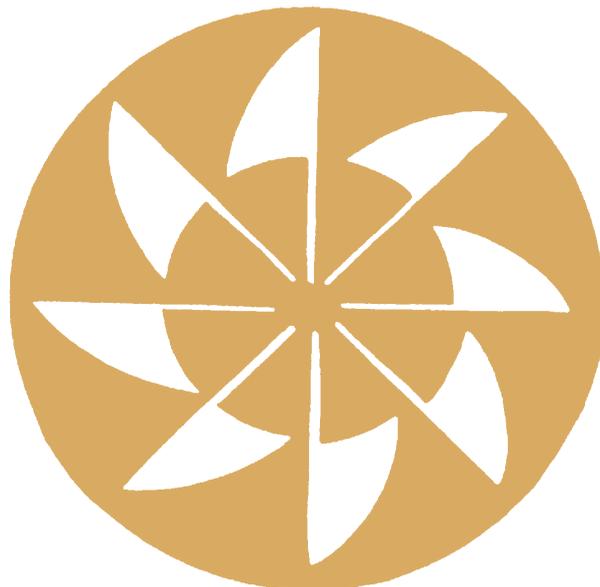
1. We honor the trust we place in each other when we share our stories;
2. We listen with *compassion* and *curiosity*, and *suspend judgment*;
3. We speak with *intention*, focusing on our shared work
4. We ask for what we need and offer what we can
5. From time to time, we take a pause to re-gather our thoughts or to honor a moment of vulnerability or emotion

One tool and one role for circle process:

1. *Talking piece*: The beautiful gift of the talking piece is that it clarifies and reminds us who is the speaker and who are the listeners. The talking piece can be a timer, so it can remind the speaker how much time he or she has to speak. This allows us to fully use our allotted slot and honors the reality that there are others in the circle we also want to hear.
2. *Guardian*: One circle member at a time volunteers to watch and safeguard group energy and process. The guardian rings the singing bowl to signal the group to stop, take a breath and rest in silence for a moment. After ringing the bell a second time, the guardian speaks the reason for taking the pause. While the guardian is the bell-ringer, any member may call for a pause.

For more information on circle process, see

<http://www.peerspirit.com/gifts/PeerSpirit-Circle-Guidelines2010.pdf>



MIMBRES

Common Circle Guidelines

1

Respect the Talking Piece.

7

Honor confidentiality.

Speak from your heart.

2

Members of each Circle agree on the guidelines they want in addition to #1, which is the basis of Circle. Numbers 2–7 are some examples.

6

Remain in the Circle.

Listen with your heart.

3

5

Listen with respect.

4

Speak with respect.

Restorative practices, including Circles, are derived from and build on Indigenous teachings and other wisdom traditions. Excerpted from *Peacemaking Circles: From Conflict to Community*, by Kay Pranis, Barry Stuart, and Mark Wedge. © Living Justice Press. Permissions: ljpress@aol.com Photo by Rod Waddington: Entebbe, Uganda; Share-Alike Lic. For educational and training purposes only.

Dismantling the DOCTRINE of Discovery

Q: 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 undergird the Doctrine of Discovery: 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, 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, and the narrative of a covenantal people justified in taking possession of land as described in the Exodus story. Manifest Destiny in the U.S. grew out of the latter.

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

(empty land) Terra Nullius is the theological and legal doctrine 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.

Q: What have been the results of the Doctrine of Discovery?

These three “E’s” summarize the destructive results of the Doctrine of Discovery

ENSLAVEMENT

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 of their possessions and property.”

EXTRACTION

In many places around the world, the Doctrine of Discovery has legitimated mining, fracking, logging, water theft, plantation agriculture, and other extractive industries that take resources from Indigenous communities to benefit the wealth of those descended from Europeans and colonial or post-colonial nations.

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.

Q: 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, Christian, 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 watersheds 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:

1. Do you know how the land where you live was originally acquired?
2. Can you trace the gems or precious metal in the jewelry you wear?
3. Do you know where the rare metals used to produce your smart phone, iPad, or laptop come from?
4. Where does the water bottled in the drinks you buy come from?
5. Do you eat foods or use products made with palm oil?
6. 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.

Bibliography and suggested resources:

Websites:

- Interview with Sarah Augustine, from Seattle Mennonite Church: http://www.breathingforgiveness.net/2023/03/anti-slavery-campaign-interview:series_28.html
- "Five Hundred Years of Injustice: The Legacy of Fifteenth Century Religious Prejudice." by Steve Newcomb, Indigenous Law Institute: http://ili.nativeweb.org/sdrm_art.html
- UN Preliminary Study on the Doctrin of Discovery: <http://www.un.org/esa/socdev/unpfii/documents/E.C.19.2010.13%20EN.pdf>

Video clips

- Chief Oren Lyons (15 min.): <https://www.youtube.com/watch?v=yVZDbqh7WgM>
- Steve Newcomb at Parliament of the World's Religions '09 conference on the Christian Doctrine of Discovery Panel (7 min.) <https://www.youtube.com/watch?v=9bl9NAAIfock>

Books

- Vine Deloria, Jr. "Conquest Masquerading as Law," in *Unlearning the Language of Conquest*, (Texas University Press, 2006)
- Robert J. Miller, Esq., *Native America, Discovered and Conquered, Thomas Jefferson, Lewis and Clark and Manifest Destiny* (Bison Books, 2008)
- Steven T. Newcomb; *Pagans in the Promised Land: Decoding the Doctrine of Christian Discovery* (Fulcrum, 2008)
- Blake Watson, *Buying America from the Indians: Johnson v. McIntosh and the History of Native Land Rights* (University of Oklahoma Press, 2012)



www.dofdmennon.org
[www.Facebook.dofdmennon.org](https://www.facebook.com/dofdmennon.org)

Written by Sarah Augustine and Katerina Friesen. Produced by the Dismantling the Doctrine of Discovery Coalition.

HANDOUT 4:

Ten Elements of the Doctrine of Discovery

according to law professor Robert J. Miller:

- 1. First discovery:** The first European country to discover lands unknown to other Europeans claimed property and sovereign rights over the lands and native peoples. Created only an incomplete title.
- 2. Actual occupancy and current possession:** To turn first discovery into recognized title, a European country had to actually occupy and possess newly found lands.
- 3. Preemption/European title:** Discovering European countries also claimed the sole right to buy the land from Indigenous peoples. The United States still claims this power over Indian lands today. 25 U.S.C. section 177 (2006).
- 4. Indian or Native title:** After first discovery, Euro-American legal systems claimed that Indigenous peoples and nations had lost their full property rights and full ownership of their lands (“fee simple title”). Europeans claimed that Indigenous nations only had the rights to occupy and use their lands.
- 5. Tribal limited sovereign and commercial rights:** After first discovery, Europeans considered that Indigenous nations and peoples had lost some aspects of their inherent sovereign powers and their rights to international free trade and diplomatic relations. Thereafter, they were only supposed to deal with the European government that had first discovered them.
- 6. Contiguity:** Under Discovery, Europeans claimed a significant amount of land contiguous to and surrounding their actual discoveries and settlements in the New World. Moreover, contiguity held that the discovery of the mouth of a river gave the discovering country a claim over all the lands drained by that river, even if that was thousands of miles of territory. For example, refer to the boundaries of the Louisiana Territory and Oregon country as defined by the United States.
- 7. Terra nullius:** This phrase literally means a land or earth that is null or void or empty. This element stated that if lands were not possessed or occupied by any person or nation, or even if they were occupied but were not being used in a fashion that European legal and property systems approved, then the lands were considered to be “empty” and available for Discovery claims.
- 8. Christianity:** Religion was a significant aspect of the Doctrine of Discovery. Under Discovery, non-Christian peoples were not deemed to have the same rights to land, sovereignty and self-determination as Christians.
- 9. Civilization:** The European ideals of civilization were important parts of Discovery and of ideas of superiority. Europeans thought that God had directed them to bring civilized ways, education and religion to Indigenous peoples and to exercise paternalism and guardianship powers over them.
- 10. Conquest:** This element claimed that Europeans could acquire Indian title by military victories in “just” and “necessary” wars. In addition, conquest was also used as a term of art to describe the property rights Europeans claimed to have gained automatically over Indigenous nations just by showing up and making a “first discovery.”

Adapted from: Robert J. Miller, *Native America, Discovered and Conquered: Thomas Jefferson, Lewis & Clark, and Manifest Destiny*, (Praeger Publishers, 2006; paperback edition University of Nebraska Press, 2008), 3-5.



HANDOUT 6



Created by the Indigenous Peoples Solidarity Movement of Ottawa:

HANDOUT 7

Resources useful in research on land titles, treaties, and the peoples who lived where you now live before settlement:

- 1. Any local title deed abstract** will give you some important dates. Here is the first item on the abstract for the farm where I live: “United States of America, to Seymour Moses... By Certificate of Entry, May 21, 1833, No. 2101.” The second item continues, “In consideration of full payment under Certificate No. 2101, Give and Grant the Northeast Quarter... of lands subject to sale at Fort Wayne, Indiana.”
- 2. Your county historical society** may have most of the information you need. The Elkhart County Historical Society has a significant collection, maps, and a five-page paper on *Native American Culture in Elkhart County, Indiana*. Knowledgeable museum staffs are available to guide groups to local Indian sites. At the very least, you should be able to ascertain the names of the tribes that lived in your area.
- 3. Your local library** may have reference books, books in circulation, or specific collections relevant to Indian inhabitants of your area. The Goshen Public Library provided useful materials in all of these categories. From the reference shelves, I was shown a *Handbook of American Indians* that listed 37 treaties with the Potawatomi land cessions by date and location, and in the “Indiana” room I found the *Journal of an Emigrating Part of Pottawattomie Indians, 1838*.
- 4. Kappler’s *Indian Treaties***¹ contains the full text of every United States Indian treaty. Every treaty of cession includes a description of the land being ceded. From these descriptions I am able to locate all of Goshen, Indiana, (and my home) in the land ceded by the Treaty of Carey Mission, September 20, 1828.
- 5.** If you are unable to locate Kappler’s *Indian Treaties* but you know what treaty you want, the **Avalon Project of Yale University** will put the text of any treaty on their website. Go to <http://avalon.law.yale.edu/default.asp>. From the home page of the Avalon Project, there is a link to “Major Collections” and then in an alphabetical listing to [“Treaties Between the United States and Native Americans.”](#) The treaties on-line are listed by date.
- 6. The Bureau of Indian Affairs** (<http://www.bia.gov/>) maintains 12 area offices. Contact the area office for your region, or search their website for contact information for tribal leaders. Here I found addresses and phone numbers for leaders of the Pokagon Band of Potawatomi (Dowagiac, Mich.) and of the Sac and Fox Tribe of the Mississippi in Iowa. To do this, you will need to know the official name of a tribe; with 567 federally-recognized tribes, this is not simple.
- 7. Internet search engines** are a powerful tool. Searching with a keyword ‘Potawatomi’ led me to websites for the Citizens Band and Prairie Band (descendants of the Trail of Death) and links led to the ‘Potawatomi Web’ (<http://www.kansasheritage.org/PBP/talk/home.html>), a rich site with history, language, culture, and contact information for eight related bands and first nations in the U.S. and Canada.

—Adapted with permission from Rich Meyer, “Why Don’t We Tell the Beginning of the Story?: Native Americans Were Here First.” *Mennonite Historical Bulletin*, Vol. LX, No. 3. July 1999, pp. 6-7.

¹Kappler, Charles J., LL.M., ed. *Indian Affairs: Laws and Treaties*, Vol. II (Treaties), Government Printing Office, Washington, D.C., 1904.

NOTES

NOTES

A new documentary about the

The Doctrine of Discovery *in the name of Christ*

What
does it mean to be
a peacemaker today
in a world
where the present
is defined by the
violence of the past?



Watch the movie at dofdmverno.org. "Like" **Dismantling the Doctrine of Discovery** on Facebook

Watch the documentary online at www.dofdmverno.org

