
Restoring Relationships with Historically Disadvantaged People

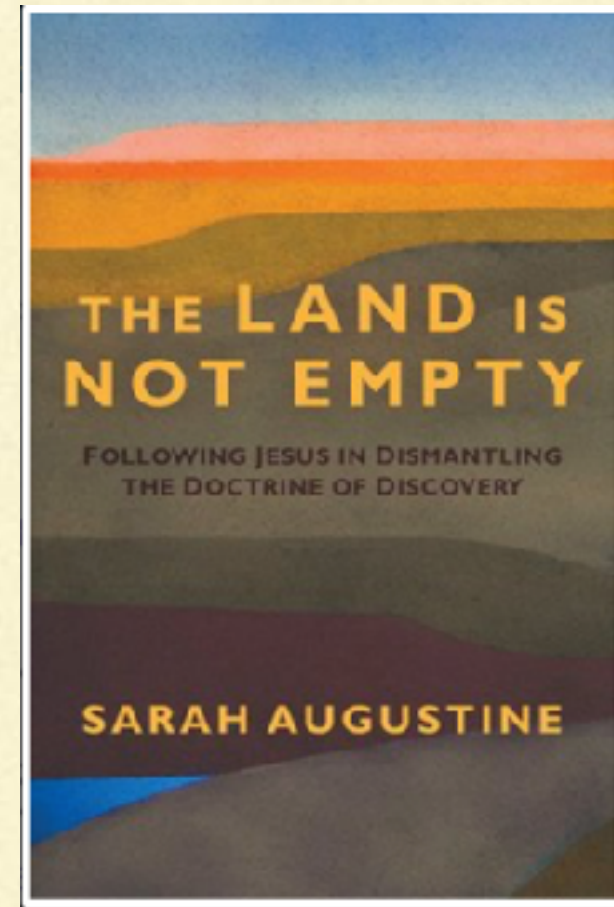
A Way Forward

WHERE WE BEGIN

- Opening Prayer - Yom Kippur
 - Where are relationships with historically disadvantaged people broken in our communities?
 - Briefly share your conversations
 - Invitation - To look at some basic historical challenges we face as we attempt to restore relationships with historically disadvantaged people.
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ESTABLISHING A SOLID HISTORICAL FOUNDATION

- Fallacy of “Empty Land”
- Doctrine of Discovery
- Manifest Destiny
- String of Broken Treaties
- Governmentally Directed/Sanctioned Actions Directed toward Native Americans



INVITATION

To look at some basic historical challenges we face
as we attempt to restore relationships with
historically disadvantaged people.

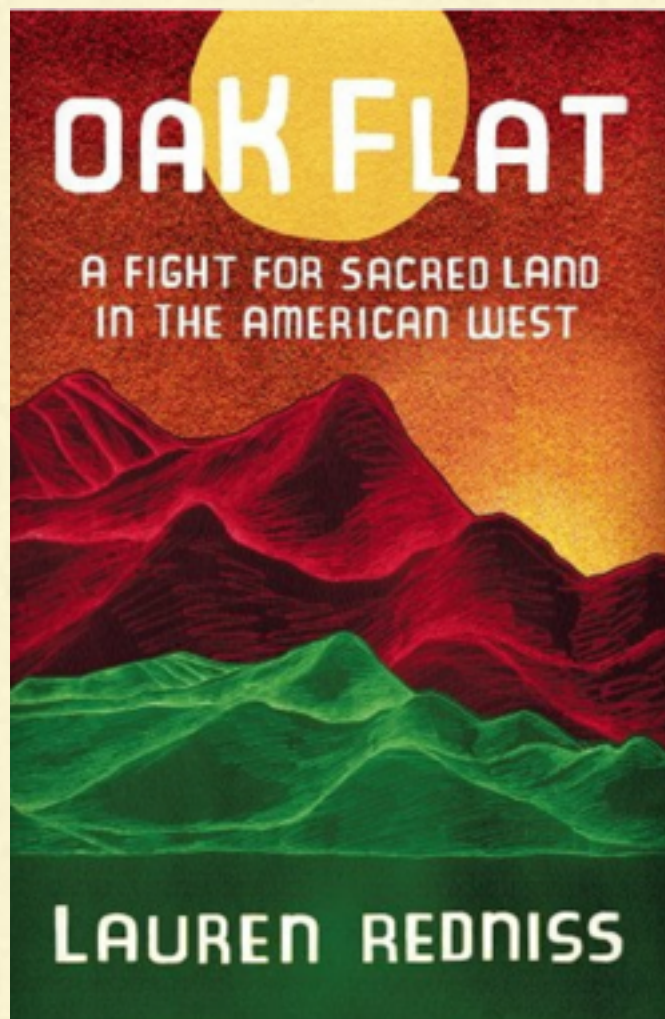
A FEW SPECIFICS

- 368 Treaties between 1777 and 1868
- Indian Civilization Act Fund of March 1819
- The Indian Removal Act of 1830
- Peace Policy of 1868
- General Allotment Act of 1887
- Termination Act of 1953.

People of the Sacred Land
Truth, Restoration and
Education Reports

WHY DOES THIS MATTER?

There is significant, ongoing impact to historically disadvantaged people and individuals, such as:



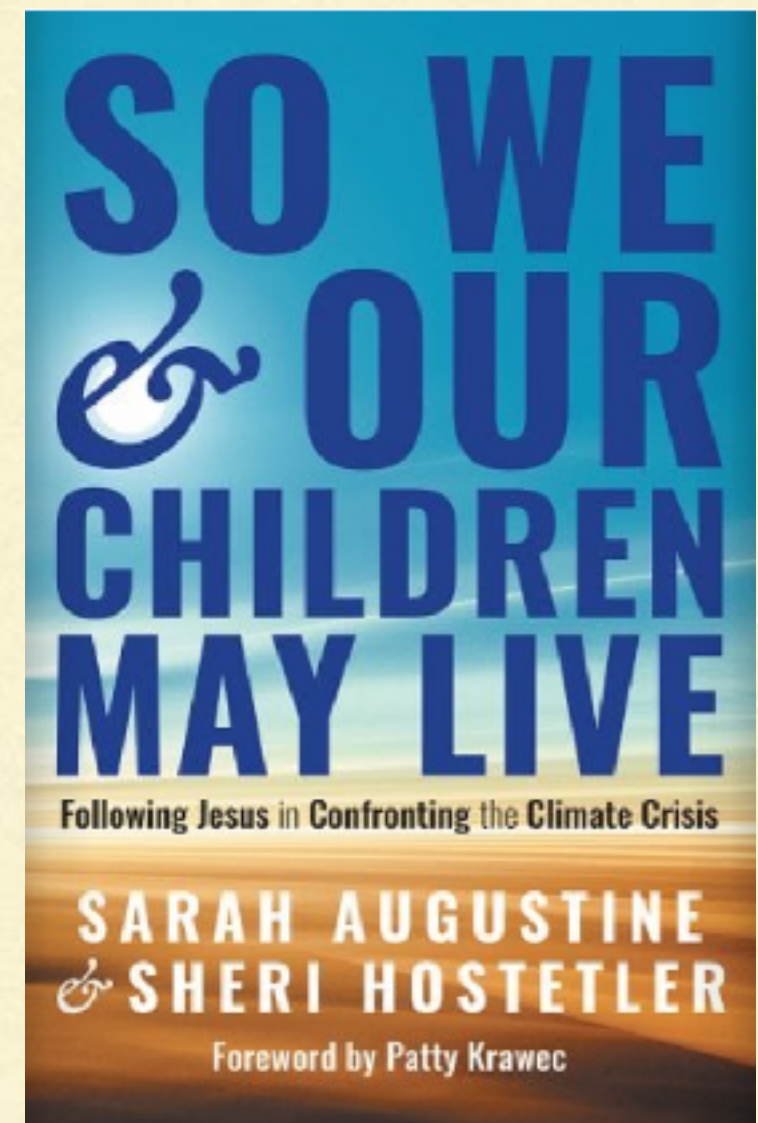
- Loss of language and cultural identity
 - Ongoing destruction of remaining tribal lands
 - Intergenerational trauma and disrupted family lives
 - Fewer economic and educational opportunities
 - Diminished health and life expectancy
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WHERE DO WE GO FROM HERE?

- What surprised you about this information?
 - How have we, as descendants from European immigrants, benefited from the policies of our government?
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STEPS TOWARD HEALING

- Recognizing our own complicity and advantages
- Reckoning with harms and seriously thinking through what our responsibilities are to those who we—or our ancestors—have harmed
- Take restorative action

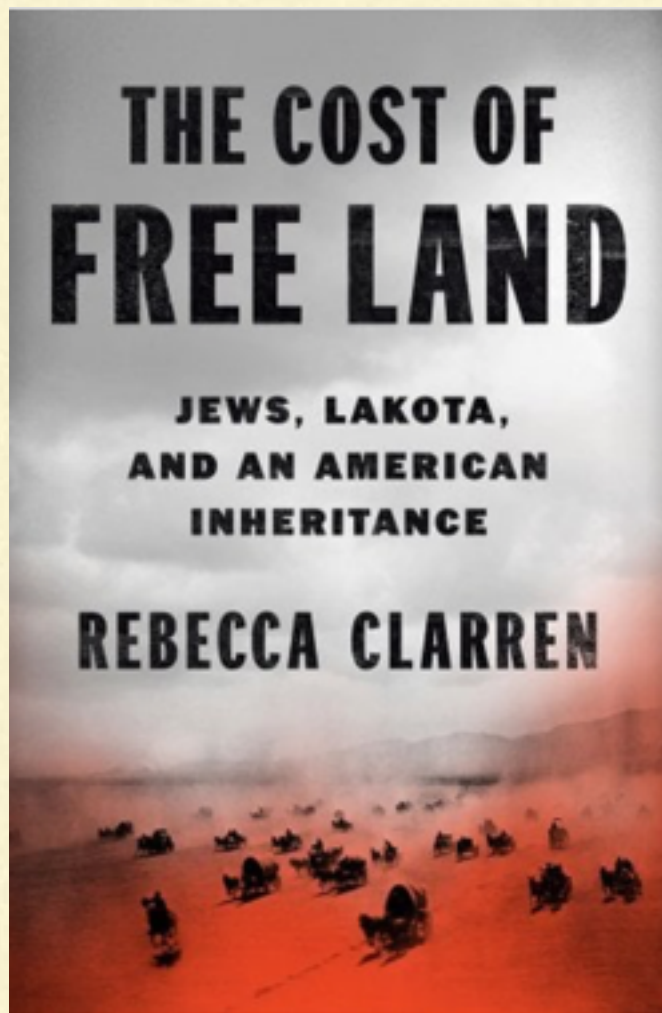


MAIMONIDE'S LAWS OF REPENTANCE (JEWISH TRADITION)

A moral obligation to pursue justice,
to repair the world, to take responsibility for our part.

Six steps:

1. Stop doing the harm.
2. Confess as specifically as possible what harm you have caused and, ideally, say this truth out loud in public.
3. Begin the work of transforming yourself from a person capable of causing such harm to one who isn't.
4. Make financial restitution that reflects the size of the harm.
5. Apologize in a way that doesn't necessarily anticipate being forgiven but that makes clear to the victim that you have heard them, and that you understand how you have caused the pain.
6. When you face the opportunity to cause the same sort of harm, make different choices.



FROM ANOTHER ANGLE

Randy Woodley distinguishes between being Indigenous (with a capital I) and learning to see and think indigenously (small i). To heal our relationships with Creator God, the land around us, and the people who live here, he invites us to become indigenous (small i) to the place where we live by:

- Treating all our neighbors—plants and animals, soil and air and water—as relatives, deserving of our respect and consideration,
 - Offering hospitality and practice tolerance,
 - Listening more than we speak and be willing to learn from one another.
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WHAT'S BEING DONE

- High Plains Environmental Center
 - Denver Parks and Recreation
 - People of the Sacred Land - TREC Reports
 - Native American Rights Fund
 - Coalition to Dismantle the Doctrine of Discovery
 - The National Native American Boarding School Healing Coalition
 - Indigenous Ministries Boarding School Attendees Talking Circle
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