



Coalition of Natives and Allies Cultivating Unity to End Racism

www.coalitionofnativesandallies.org

IMPORTANT HISTORIC FACTS –

1452- Pope Nicolas V issues one of many Papal Bulls that are together known as the Doctrine of Christian Discovery. “Capture, vanquish, and subdue the Saracens, pagans, and other enemies of Christ, put them in perpetual slavery, take all their possessions and property” (*Cited in Sherrill vs. The Oneida Nation in 2005*)

1492- Christopher Columbus never reached the mainland, did not discover America and was responsible for the torture, rape and slaughter of the Indigenous peoples of the islands documented in the dairies of Bartolome de Las Casas.

BOUNTIES PLACES ON THE HEADS OF NATIVE AMERICANS ALL OVER THE COUNTRY

1755—Spencer Phips Proclamation, placed a bounty on Penobscot peoples, 50 pounds for a man (a year’s salary for clergy at the time), Female and children under 12, receive 20 pounds.

1763-Act of Maryland General Assembly: 50 pounds for scalp of “hostile Indian” based only on testimony Bloody scalp of Native person is called a REDSKIN.

1880’S – US GOV reimbursed the state of California \$924,259 in scalp bounty fees. CA Native population was reduced by 2/3rds in one decade.

2 Tactics used against Native Americans - Blankets and clothing infused with small pox (*detailed in letter from Lord Amherst*) Alcohol (*Quote from Benjamin Franklin-“If it be the design of Providence to extirpate the savages....rum may be the appointed means”*)

1862 – 38 Dakota men (+ 2 hung the next day) were hanged under the order of President Abraham Lincoln – in Mankato, MN. Many didn’t speak English and didn’t know what the charges were or have any representation. The largest mass execution in US history.

1870-1930 Carlisle Indian Industrial School. Col. Henry Pratt, “Kill the Indian, Save the Man.” Children removed from homes and abused. Residential schools peaked in 1970’s. 100’s of thousands native people attended these schools. As young as 4, many never returned until 18, 19. No parenting; widespread abuse.

1948- Definition by United Nations of crime of 'Genocide'. We must recognize our government has engaged in **all elements** of definition. Maine TRC addresses- Article II, Sec. E *“Forcible transfer of children.....”*

1956- Indian Relocation Act – moved 30,000 Indians into cities with empty promise of jobs, housing and education. Huge rise in poverty and alcoholism rates.

60’s and 70’s - 90,000 more moved into cities.

1978 –The Longest Walk was a protest walk from Alcatraz to DC to draw attention to 11 pieces of anti-native legislation. Resulted in Native American Religious Freedom Act and ICWA- Indian Child Welfare Act. Organized by **AIM** (American Indian Movement)

1958-67 Indian Adoption Project. BIA and Child Welfare League conducted an “experiment” to see if Indian children were better off in white homes. 1950 35% native children being taken nationwide. Between 1941-1978, 68% of Indian children taken for adoption, or foster care in white homes. EXAMPLE of Disproportional REMOVAL : 1984 Maine’s removal rate was 19 times higher than other states. By 1990’s 16% of all Maliseet tribe children out of home placement majority in white homes. In South Dakota, native children are 13.8% of the population, but represent 56.3% of foster children in 2013. 87% placed in White homes. In Canada the

“Sixties Scoop” removed thousands of Indigenous children from their families and adopted them into white families in both Canada and the US.

4 Congressional Acts:

*Civilization Fund Act- provided funding for forced assimilation through boarding schools

*1830 Indian Removal Act -46,000 natives forced westward on foot, 25 million acres taken for white settlement, over half didn't survive the journey to cull numbers a.k.a. **Trail of Tears**

There were multiple Trails of Tears: Cherokee, Choctaw, Chickasaw, Creek, and Seminole Nations

*1887 Dawes Act 93 million acres taken out of native control. *Theodore Roosevelt – “Dawes Act is the mighty pulverizing engine to destroy the tribal mass.”*

*Native Spirituality and Ceremony- Congress outlawed all Native spiritual practices until 1978 “American Indian Religious Freedom Act” was passed. (*our nation founded on religious freedom*)

OUTLAWED NATIVE MASCOTS: Maine, California, Oregon, Wisconsin, Colorado, New Mexico and many others have laws being developed

VOTING RIGHTS- 1870- Black males (*Jim Crow laws-1965 voting rights act*); 1920- White Women; 1954 Native Americans in federal elections. Wabanaki in Maine got the right to vote in state elections in 1967. Yet native people served and died in every military conflict in this country in disproportionate numbers. **Code Talkers** of WWI and WWII helped win those wars.

FOR OVER 200 YEARS- federal gov't policies were based on the assumption that annihilation or assimilation of tribes would be solution to the “Indian Problem.”

What do allies do?

- educate, support and take action under Native leadership
- leverage privilege under Native leadership
- see how we benefit from Native peoples being targeted for destruction
- join movements that are working to tell the truth, move toward justice
- be an upstander and identify opportunities to tell the truth

PITS – Perpetrator Initiated Trauma Syndrome. Both the victim and the perpetrator suffer from triggers; for the one causing trauma, it is also a form of trauma. Our country was built on the annihilation and slavery of people of color. Healing requires we have a common understanding of our shared history.

STERILIZATION- The Family Planning Services and Population Research Act in 1970 enabled the sterilization of over 70,000 Native women. They were coerced, lied to or deceived.

Dr. Rebecca Sockbeson: **“Native communities are the most socio-economically distressed by far.”**

Statistics for native communities are similar to Third World Countries.

Three State Recognized New Jersey Tribes: Nanticoke Lenni-Lenape
Ramapough Lenape Nation
Powhatan Renape Nation

Five Lenape Tribes in Diaspora: Delaware Nation, Anadarko, OK
Delaware Tribe of Indians, Bartlesville, OK
Stockbridge-Munee Community, Bowler, WI
Munsee Delaware Nation, Muncey, Ontario
Moravian of the Thames First Nation, Thamesville, Ontario

For more information on the Maine Wabanaki-State Child Welfare Truth and Reconciliation Commission
www.mainewabanakireach.org

To join the mailing list for the Coalition of Natives and Allies please go to:
www.coalitionofnativesandallies.org

PHILDEPHIA YEARLY MEETING QUAKERS

BUCKS QUARTERLY MEETING - AUGUST 20, 2023

Dear Friends,

In our peace-loving hearts, we Quakers want to make amends with the Native peoples whose lands we occupy. Please understand that there is much more to the issue of recognizing a sovereign tribal government than most good-intentioned allies are aware of.

Quakers in PYM have been approached by a 501c3 made up of some Lenape descendants and their non-Native followers who have signed on to their 'treaty' to push for their state recognition. Yes, Pennsylvania **does not** have any recognized tribal governments because the expulsion, execution and displacement of the Lenape was ferocious in the 1700's; the Paxton Boys, the Conestoga and Gnadenhutten Massacres, etc. The reason Lenape descendants in Pennsylvania have not been recognized as a tribal nation is because they have not been able to establish the proof of a continuous self-governing tribal community since colonial times. These are the requirements set out by well-respected Indigenous organizations to protect Native sovereignty: NCAI (National Congress of American Indians, Est. 1940) and ACET (Alliance of Colonial Era Tribes). In PA there is no state level Native American Commission to act as a gate keeper, to uphold the designated requirements. This is up to Indigenous Tribal governments and organizations to determine.

Arla Patch, Doylestown Friends Meeting

Former Community Engagement Coordinator for the

Maine Wabakani-State Child Welfare Truth and Reconciliation Commission, Wabanaki REACH

Co-founding member of the Coalition of Natives and Allies

I offer this statement on this subject by my friend Paula Palmer:

There are conflicts among many Indigenous peoples over issues of tribal identity and sovereignty. These conflicts stem from inconsistent US government policies over the last 250 years. Such conflicts are very intense among different Lenape/Delaware groups right now. The tribe that has federal recognition does not recognize the sovereignty of the state-recognized tribes because they believe that only the federal government can legally enter into agreements with the tribes. Some Indigenous organizations like the National Congress of American Indians do accept the state-recognized tribes. Neither the federally recognized tribe nor the state recognized tribes recognize the Lenape people in Pennsylvania as a tribe because the Pennsylvania group has not been able to document a continuous governmental structure since colonial times. Individuals in the Pennsylvania Lenape group may have Lenape ancestry. But they have not demonstrated a continuous tribal governance structure.

My personal view is that Friends in Pennsylvania might enjoy forming friendships with Pennsylvania Lenape people and learning their accounts of Lenape history, language, and culture. But it would be wise to steer clear of endorsing their appeal for state recognition, given the opposition of all the federally and state recognized Lenape nations. As Friends, we can listen to the different views of Lenape groups, but we are not the people who need to make these decisions.

Paula Palmer

Boulder Meeting of Friends

Toward Right Relationship with Native Peoples

HOW DO WE ACTUALLY HONOR NATIVE AMERICANS ?

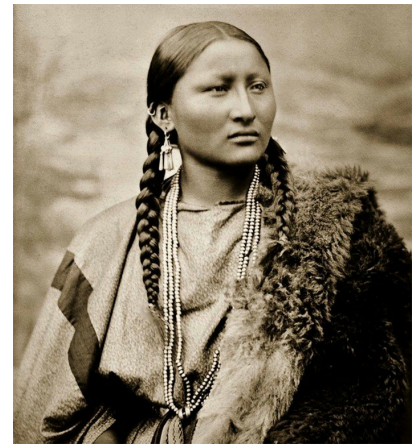
- 1) TO INSPIRE GENUINE RESPECT, EVERY SCHOOL IN THE U.S. SHOULD RESEARCH THE NATIVE PEOPLES WHO LIVED, OR ARE STILL LIVING, THRIVING AND CARING FOR THE LAND THAT THEIR SCHOOL INHABITS BEFORE THE EUROPEAN SETTLERS CAME.
- 2) THROUGH RESEARCH, FIND AN ACCURATE DEPICTION OF ONE OF THE TRIBAL LEADERS, A WELL KNOWN NATIVE PERSON FROM THE AREA OR EVEN AN EARLY PHOTOGRAPH OF A MEMBER OF A LOCAL TRIBE AND DISPLAY PROMINENTLY IN THE SCHOOL LOBBY.



Tishcohan



Sitting Bull



1878 Pretty Nose, Chayenne

- 3) INTEGRATE THE HISTORY OF NOT ONLY THE LOCAL TRIBAL PEOPLES INTO THE CURRICULUM OF THE SCHOOL, BUT ALSO THE OVERALL TRUE HISTORY OF INDIGENOUS PEOPLES OF THIS LAND. END TEACHING THE MYTHS.
- 4) LAND ACKNOWLEDGEMENT: EVERY PUBLIC SCHOOL BUILDING SHOULD CREATE A PROMINENT PLAQUE THAT ACKNOWLEDGES THE TRIBAL TERRITORY THAT THE SCHOOL OCCUPIES WITH A STATEMENT OF HUMBLE GRATITUDE TO THAT TRIBE FOR THEIR PRIOR OR CURRENT STEWARDSHIP OF THE LAND BEFORE IT WAS SETTLED.
- 5) THESE ACTS, AS WELL AS: NOT PRETENDING TO BE NATIVE, NOT TAKING THEIR CULTURE AND NOT MAKING A MOCKERY OF IT FOR A RACIST SPORTS IDENTITY, IS HOW WE HONOR THE ORIGINAL PEOPLES OF THIS LAND.
- 6) RECOGNIZE THAT NATIVE PEOPLES ARE CURRENTLY CONTRIBUTING MEMBERS OF MODERN SOCIETY, NOT JUST HISTORICAL FIGURES. MASCOTS KEEP THEM IN THE PAST.



Suzan Harjo Native Rights Advocate



Spiritual Leader Chief Arvol Looking Horse



US Rep. Debra Haaland



TODAY IT'S NOT OK FOR NON-NATIVES TO PRETEND TO BE INDIAN MASCOTS

Over 150,000 Native children in Canada and hundreds of thousands in the US were taken from their families, by law, as young as age four, to Boarding Schools in the US and to Residential Schools in Canada starting in 1879. The purpose was to "kill the Indian in him." The last of these schools closed in the US in 1970's and last residential school closed in Canada in 1996.

Arriving at these schools they took away their clothing and sacred traditional possessions, they cut off their hair, doused them with DDT powder (a carcinogenic pesticide), and they were forbidden to speak their language or they would have their mouths washed out with lye. They were forbidden to communicate with their siblings. Children were also abused- physically, spiritually, emotionally and sexually. Conditions were so dire they died in very high numbers. We are just finding their unmarked graves. Those who survived returned home at 18 not knowing their language, culture, and having lost connection to their families. They weren't Indian and they weren't white. We took their identities.

Some resources to learn about Indigenous Peoples

Lois Kuter - updated 8/12/2023

Clerk, Quaker Fund for Indigenous Communities - loiskuter@verizon.net / 215 886-6361

This is by no means a complete guide to resources and groups.

FRIENDS WORKING IN SUPPORT OF NATIVE PEOPLES

PYM Quaker Fund for Indigenous Communities - www.pym.org/grants/quaker-fund-for-indigenous-communities

Formerly called the Indian Committee, this is both a granting group and a group ready to share resources and speak out on issues of concern to Indigenous peoples.

PYM First Contact Reconciliation Collaborative - www.pym.org/first-contact-reconciliation-collaborative This collaborative is totally independent of the Quaker Fund for Indigenous Communities. It works closely with the Lenape community in New Jersey. Their website provides a link to *We are Still Here* by Rev. John Norwood, an important introduction to the Nanticoke Lenni Lenape of NJ.

Salem Quarter Indian Affairs Committee - www.salemquarter.net/iac/

Started in 2011 this group has strong contact with the Lenape of NJ. Their website has lots of good information.

The Friends Committee of National Legislation - www.fcnl.org

The FCNL website and newsletters report on the active work of their Native American Advocacy Program.

New York Yearly Meeting and Baltimore Yearly Meeting have Indian Affairs Committees that date back to 1795. They continue to be active in support of Native peoples. Websites: www.bym-rsf.org/what-we-do/committees/Indian (Baltimore) and www.nyym.org/committee/Indian-affairs-committee (New York)

Towards Right Relationship with Native Peoples - www.friendspeaceteams.org/trr

A project spearheaded by Paula Palmer through Friends Peace Teams.

Decolonizing Quakers - www.decolonizingquakers.org

Outgrowth of Pendle Hill's May 2018 conference "Truth and Healing: Quakers Seeking Right Relationship with Indigenous Peoples"

Canadian Friends Service Committee - <https://quakerservice.ca/our-work/truth-and-reconciliation/>

CFSC has had an active engagement with Indigenous communities in Canada for many years.

OTHERS IN SUPPORT / BASIC INFORMATION SOURCES

Coalition of Natives and Allies - www.Coalitionofnativesandallies.org

Work on decolonization and respectful allyship with Indigenous peoples. Working on legislation to end the use of Native people as sports mascots. Great resources section.

National Native American Boarding School Healing Coalition - www.Boardingschoolhealing.org

Hold workshops and provide information on the boarding schools issues. -

Indigenous Values Initiative: www.indigenouslylaues.org

Philadelphia and New York Yearly Meeting Friends have had a long contact with the Haudenosaunee (Iroquois) tribes of New York: Mohawk, Oneida, Cayuga, Onondaga and Seneca. You can learn about them on the website of this non-profit organization

Indian Country Today covers events and news on a national basis. – www.indiancountrytoday.com

Native News Online - <https://nativenewsonline.net/sovereignty/sophie>

From the **University of Pennsylvania Museum** website section called: "Fulfilling a Prophecy":

www.penn.museum/sites/fap/resources

Association on American Indian Affairs: www.indian-affairs.org

Native American Rights Fund: www.narf.org

National Congress of American Indians: www.ncai.org

LEARNING ABOUT THE DELWARE / LENAPE

Federally Recognized Delaware / Lenape Tribes – the “diaspora” of peoples forced to move west

Delaware Tribe of Indians (Bartlesville, Oklahoma) - <http://www.delawaretribe.org/index.htm>

Delaware Nation (Anadarko, Oklahoma) - <http://www.delawarenation.com/>

Stockbridge-Munsee Community (Wisconsin) - <http://www.mohican.com/>

Munsee-Delaware Nation (also called Munsee of the Thames) -

<http://www.aboriginalcanada.gc.ca/acp/community/site.nsf/en/fn168.html>

Munsee Delaware First Nation (Ontario) – same as Munsee-Delaware Nation??

http://www.chiefs-of-ontario.org/profiles/pr_munseedelaware.html

Delaware Nation of Moraviantown (formerly called Moravian of Thames Band) (Ontario)

<http://www.aiai.on.ca/webpage/Delaware.htm>

<https://why.org/articles/we-just-want-to-be-welcomed-back-the-lenape-look-for-a-return-home/>

good review of history of diaspora and presence of Lenape who did not leave this area.

Three tribes are officially recognized by the State of New Jersey:

The Nanticoke Lenape Tribal Nation, New Jersey - <http://www.nanticoke-lenape.org/>

Ramapough Lenape Nation (New York and New Jersey) - <http://www.ramapoughlenapenation.org/index.php>

Powhatan Renape Nation - <http://www.powhatan.org/> (website does not seem operational)

Also in New Jersey (not state recognized):

The Piney-Lenape - <http://www.pineylenapenj.com/index.html> (website does not seem active)

In Delaware (state recognized):

Lenape Tribe of Delaware - www.lenapeindiantribeofdelaware.com

Chief Denis Coker has often been a speaker at Pendle Hill and works closely with the Nanticoke Lenape of NJ

In Pennsylvania (not state recognized):

Lenape Nation of Pennsylvania - <http://www.lenapenation.org>

People of Lenape ancestry and their supporters

If you read just one book, make it this one: **John L. Ruth, This Very Ground, This Crooked Affair – A Mennonite Homestead on Lenape Land**, 2012. Excellent review of arrival of Quakers and Mennonites and removal of Lenape from Pennsylvania.

PHILADELPHIA AREA NETWORKS FOR INDIGENOUS PEOPLES

Indigenous Peoples Day Philly – www.ipdphilly.org

Organizes annual Indigenous Peoples Day festival on Columbus Day in Shackamaxon (Penn Treaty Park). Have Coalition Building Workshops / presentations for schools, libraries and organization as well as resource materials.

Native America House Alliance – www.nativeamericanhousealliance.org

Urban center in development for the general welfare of Native Americans in the Philadelphia area. Provide social services as well as work to protect history and culture.

Native Nations Dance Theater – www.nndt.weebly.com

Dance group which performs and does educational programs

We are the Seeds of Culture Trust – www.wearetheseeds.org

Organized workshops and events to showcase Indigenous artists and performers in the Philadelphia area.

Southeastern Cherokee Council of Pennsylvania – www.secherokee-confederacypa.org

Formerly headed by Chief Buffy Red Feather Brown (deceased 2011). The council is in the process of building a new website.

Red Feather’s Legacy www.facebook.com/redfeatherslegacy

Created in 2022 to “establish a cultural center and hub for Native American/Indigenous people’s engagement, social service, advocacy for policy and dialogue with the City of Philadelphia, and for promotion of their culture.”

Circle Legacy Center, Lancaster – www.circlelegacycenter.com

Non-profit of Native peoples of various Indigenous communities which has been active in preserving the Carlisle School buildings and in care-taking of the children’s cemetery. Also hold a number of public events, including Jim Thorpe Day and a powwow.