



2019-2020 UUA COMMON READ

An Indigenous Peoples' History of the United States

by Roxanne Dunbar-Ortiz

An Indigenous Peoples' History of the United States for Young People

adapted by Jean Mendoza and Debbie Reese

Discussion Guide by Gail Forsyth-Vail for use with both books

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Introduction

In 2015, Beacon Press published *An Indigenous Peoples' History of the United States*, an extraordinary book by Indigenous scholar and activist Roxanne Dunbar-Ortiz that challenged readers to learn US history through a narrative that centers the story, experiences, and perspectives of Indigenous peoples. In 2019, Beacon Press published an adaptation for young people by Jean Mendoza and Debbie Reese. Upending myths and misinformation that have been promulgated by leaders and media, both books ask readers to reconsider the origin story of the United States taught to every US school child. The UUA Common Read Selection Committee chose the young people's adaptation of the book as the 2019-2020 Common Read, while noting that some may prefer to read the original book.

In 2020, our nation will approach the 400th anniversary of the much-mythologized encounter at Plymouth between colonists and the Wampanoag people native to the land. Providence, RI, the site of the UUA General Assembly 2020, is also in the traditional territory of the Wampanoag people. Unitarian Universalists will mark this anniversary year by learning about both the historical context for this encounter and the contemporary projects and priorities of the Wampanoag people. It is also the case at this time that movements—many involving UUs—in response to global and local environmental emergencies increasingly recognize connections between Indigenous rights and climate justice. This Common Read invites UU congregations, communities, and individuals into the story of trauma and resilience that is the *Indigenous Peoples' History of the United States* as necessary background for conversations at General Assembly and work in environmental justice.

This discussion guide is thematic and will work for readers of either version of the book, including for a group of readers who have read one or the other. If you are not familiar at all with Indigenous history, we suggest that you read the adaptation for young people. Note: The original version is available to [download from Audible](#) as an audiobook.

There are two different plans, one for a single session and one for three sessions. The full three sessions will, of course, give participants opportunities to engage more deeply and broadly. Both plans offer suggestions for follow up action.

Before you facilitate, take the time to reflect personally on the quotes, questions, and activities you will present. Whether or not you are Indigenous, show this guide to those in your congregation who are Indigenous so that they are aware of what participants will be asked to

reflect on and discuss. As you prepare, think carefully about your use of the words “we” and “they” in regard to this history. Be thoughtful about when it is proper, and when it is not, to use a “we” that includes all, Indigenous people and other people of color as well as white people.

It’s not your place to assume or ask whether participants are Indigenous. However, it is important to make space for individuals to let the group know, if they wish, their connection to Indigenous heritage or community. Find guidance in the chalice lighting/covenant activities that follow.

Using This Guide

The discussion guide is flexible. Adapt it to congregational, cluster, or district programming for adults of all ages and life stages; campus groups or young adult groups; youth groups, or cross-generational groups of adults and youth. Two formats are offered:

- A single 90-minute session
- A series of three 90-minute sessions

Any session can be offered in two 45-minute parts to accommodate a Sunday forum format; this may work especially well for groups using the single session. And, any session can be expanded with longer times for conversation, discussion, and sharing or added time for exploration of recommended resources, such as video clips or websites.

The discussion guide asks facilitators to write questions on newsprint. However, if you have access to a computer and projector you may prefer to show questions on slides, instead.

Note: In this guide, the 2015 book is referred to as the “original” book. The adaptation for young people is referred to as the “adaptation.”

Single-Session Version

Goals

- Provide a framework for people to respond to *Indigenous Peoples' History of the United States*
- Invite participants to explore the colonization and settlement of Indigenous lands and the expansion of the United States at the expense of Indigenous people
- Build awareness of Indigenous resistance to colonization and current work to assert sovereignty
- Explore responsive actions our Unitarian Universalist faith requires of us
- Optional: Invite Unitarian Universalists to begin preparations for General Assembly 2020 in Providence, RI

Materials

- Chalice or candle and lighter, or LED battery-operated candle
- Newsprint, markers, and tape
- A copy of the adaptation, *An Indigenous Peoples' History of the United States for Young People*
- Paper for facilitator notes and pen or pencil
- Collection of small rocks, shells, acorns, or other natural objects from your area
- Bowl or other container in which people can place natural objects
- Optional: Computer with Internet access, projector, and screen

Preparation

- Set out the chalice and the empty bowl or container.
- Scatter the natural objects on the table around the chalice
- Write this covenant on newsprint, and set aside:
We each promise to:
 - speak from our own experiences and perspectives
 - listen generously to the experiences and perspectives of others
 - resist making assumptions about one another

- be mindful of “taking space and making space” so that all have opportunities to speak and to listen
- respect the confidentiality of others’ sharing
- expect and accept that questions may linger
- Write on newsprint, and post:
 - What new things did you learn from reading *Indigenous Peoples’ History of the United States*?
- Write on newsprint, and set aside for Discussion: Allotments and the Settlers’ Freedom to Acquire:
 - How did these policies enhance the settlers’ total freedom to acquire land and wealth?
 - How does what the settlers meant by “freedom” differ from “freedom” that means liberation?
 - How much of the kind of freedom referred to in the quote, the freedom to acquire, is still part of the meaning of freedom when it is used in a civic or public context in the United States today?
- Bookmark page 156 of the adaptation or prepare to project the image of the “Indian Land for Sale” poster. [The poster](#) can be found on the website of the California Indian Education Project.
- Write on newsprint, and post:
 - Montana Industrial School for Indians: <http://www.uua.org/racial-justice/dod/acting-locally/bonds-mission-montana>
- Prepare a handout or an email listing the resources suggested in the What’s Next? activity.
- Optional: If using a computer and projector, access the image of the [Montana Industrial School for Indians](#).

Chalice Lighting, Introductions, and Covenant (10 minutes)

Say, “Our chalice lighting words are from *Crazy Brave: A Memoir* by Joy Harjo, a poet, musician, and author who is a member of the Msvkoke Nation (pronounced Muskogee). Harjo was named U.S. Poet Laureate in 2019.” Then read:

A story matrix connects all of us.

There are rules, processes, and circles of responsibility in this world. And the story begins exactly where it is supposed to begin. We cannot skip any part.

Say, "The book we have read, *Indigenous Peoples' History of the United States*, invites all of us to begin the story at the beginning and not to skip the parts that counter any long-held notions we may have about the United States." Light the chalice.

Invite each person to introduce themselves briefly and share what brought them to this discussion. Say that anyone who has personal connection to Indigenous heritage or community is invited to share that connection with the group at this time.

Post the covenant points you have written on newsprint and propose them as guidelines. Ask if any points need to be clarified, added, or amended. Note changes on the newsprint. When the covenant is complete, invite participants to voice or signal agreement.

If the group will break after 45 minutes and reconvene another day, keep this newsprint for next time.

Sharing: What Did You Learn? (15 minutes)

Share this quote, from page 1 of the adaptation:

Under the crust of that part of Earth called the United States of America are buried the bones, villages, fields, and sacred objects of the first people of that land – the people who are often called American Indians or Native Americans. Their descendants, also called Indigenous peoples, carry memories and stories of how the United States came to be the nation we know today.

Offer participants two or three minutes to reflect on the question you have posted, and then ask them to share some of the things they have learned. Explain that this is not a time to agree or disagree with the authors' presentation of facts. It is a time for humility and a chance to name some of what they know, understand, or wonder now that they did not before. Ask participants to share popcorn style. Record their words on newsprint.

Discussion: Terminal Narratives (20 minutes)

Read this quote from page 44 of the adaptation:

Historians have two primary theories to explain what allowed the Europeans to thoroughly colonize the Indigenous lands in North America. One is that Indigenous peoples were overwhelmed by superior military campaigns. Another is that the Indigenous populations were decimated by diseases brought by the Europeans such as smallpox and diphtheria. These theories are sometimes called "terminal narratives." The word terminal suggests that Native nations and the peoples in them were completely wiped out by Europeans. That is not the case. Military campaigns and disease did have a devastating impact on Indigenous peoples, but efforts to exterminate them were not successful.

Emphasize that despite more than four centuries of oppression, Indigenous people and communities still live and thrive in this land. Those who live today are descended from peoples who resisted.

Then, invite participants to take two or three minutes in silence to recall the narratives about and images of Native Americans they have absorbed over a lifetime. Be aware that for those who are Indigenous, memories might be painful, and personal. Those who are non-Indigenous people of color may also find themselves reflecting on their own memories of racial stereotyping and marginalization. Those who are not Indigenous may find themselves recalling moments which are uncomfortable or unsettling in the light of what they now know to be true. After two or three minutes of silence, invite participants to return their attention to the group. Do not ask participants to share their memories out loud. Ask these questions, telling participants that these are questions for reflection, not for answering out loud:

- Do the images, stories, and experiences that came to mind for you imply that Indians were a long-ago people, now gone?
- How did those images, stories, and experiences demonstrate "othering" of Indigenous people?

Allow another minute or two for participants to reflect.

Then say, "Terminal narratives—the related notions that Indigenous people have died off, been replaced by Europeans, and/or been assimilated into US American society—are a part of the common telling of the US American story. Why? What purpose do they serve and for whom?"

Then, invite participants to commit to correcting those narratives whenever they encounter them. Invite each person, as they are moved, to come forward and take a natural object to put into the bowl, naming one thing they will do to push back against terminal narratives about Indigenous

peoples. Examples include sharing books and video of Indigenous resilience with children, objecting out loud when these terminal narratives appear in cultural celebration or entertainment, or creating conversation with loved ones about Indigenous Peoples Day.

Optional Break for 90-minute Session, or Skip to Closing for a 45-Minute Session

If your session is planned for 90 minutes, you may wish to offer a break. Be mindful that any break will extend the session that many minutes.

If this meeting is planned to last 45 minutes only and the group will regather at a later date to complete the discussion, skip to the Closing now. When you regather, repeat the chalice-lighting, repost and reaffirm the group's covenant agreement, and summarize the previous meeting (this one), before you resume the discussion from here. You may use the Closing a second time to conclude the second 45-minute session.

Discussion: Allotments and the Settlers' Freedom to Acquire (15 minutes)

Read this quote, from the adaptation, pages 154-155:

By the late 1800s the US government had forced much of the surviving Indigenous population onto small reservations, some in or near their homelands and others in Indian Territory in what is currently Oklahoma. Many Americans, however, wanted reservations broken up so the land could be available for settlers... Its purpose was to destroy the communal value system of Indigenous nations by turning reservations into 160-acre parcels owned by individual tribal members.

Unallotted lands were declared "surplus: and sold to settlers...

Under the [laws and policies of the US government], Native nations lost three-fourths of the land base that they had held after decades of army attacks and wanton land grabs. These policies had a tremendously destructive social and economic impact on Indigenous communities.

Project the image of the “Indian Land for Sale” poster or invite participants to look at it on page 156 of the adaptation of the book. Lead a discussion with these questions:

- Who is the intended audience for this poster, and for the policy of land allotment?
- Who benefited from the allotment policy? Who continues to benefit to this day?
- What was the message offered about Indigenous people through these posters?

Offer this quote from page 58 of the original book:

The Indigenous peoples’ villages, farmlands, towns, and entire nations formed the only barrier to the settlers’ total freedom to acquire land and wealth.

Then, post the second set of questions and lead a discussion.

Presentation and Discussion: Resistance to Boarding Schools (20 minutes)

Say:

One of the government strategies to assimilate Indians into US society and terminate Indigenous identity and community was the boarding schools, where Indigenous children were forced to abandon their language for English, abandon their religion for Christianity, and adopt white American style of dress. At the schools, they learned skills that would equip them to be laborers in the US American economy.

The American Unitarian Association participated in assimilation efforts with two different nations: The Ute people of Colorado, then Utah, and later with the Crow (Apsaalooke) Nation in Montana.

At the 2009 UUA General Assembly in Salt Lake City, UUA President William Sinkford told the story of Unitarian interference with the Ute Nation, a story researched by a Unitarian Universalist lay leader, Dr. Ted Fetter. On the UUA website you can view video of Sinkford sharing this story, his public apology to the Ute Nation, and responses to the apology from Forrest Cuch, then-Director of Utah’s Office of Indian Affairs, and Clifford Duncan, Spiritual Leader of the Ute Tribe, Roosevelt, UT.

Then, show the image of the Montana Industrial School for Indians. Invite a participant to read the caption aloud. Explain that the Unitarian minister who founded the school saw it as a “mission” to

the Crow people, believing that Crow children would be better off if they learned the English language, embraced Christianity (as understood by Unitarians), adopted white US American-style dress and customs, and learned skills to prepare them for jobs in domestic service, or as farmers or tradespeople. The school offered room and board for children whose families were impoverished due to theft of land and disruption of culture. However, Rev. Bond, the school's founder, still relied on the white government Indian agent to "persuade" families to allow their children to attend by withholding treaty-guaranteed rations and other coercive measures.

Share this reading from page 161 of the adaptation:

Some parents chose to send their children to the schools. The government's violations of treaty agreements brought hardships that made it almost impossible for parents to properly care for their children. In some instances, parents believed their children would, at least, be fed at boarding school. Others hoped that their children would learn English and be able to use the education they received to help fight ongoing treaty violations and exploitation by merchants, settlers, and government agents.

Tell participants that many of the parents who sent their children to the Montana Industrial School for Indians did so for these reasons. Crow parents resisted the plan to separate them from their children, winning the right to see their children once a week during school time.

Share a further reading from the same source, pages 164-165:

Indigenous children at the schools often ran away to escape the physical, emotional, and sexual abuse they endured. In some instances, they died trying to get home.

Indigenous parents and their children found ways to resist the boarding schools' agenda and the harmful practices students encountered there. Running away from school was the most common way Indigenous children resisted. There were also acts of sabotage and refusal to participate. Many children continued to speak their languages and practice their ceremonies in secret. This resistance helps to explain why so many survived. Even so, the damage to so many children, families, and communities was lasting and is hard to fully understand.

Ask participants to consider what is required of non-Indigenous Unitarian Universalists in light of these chapters from our history? Invite responses.

What's Next, and Closing (10 minutes)

Share these opportunities with the group. If you have compiled them as a handout, distribute it now.

- Talk with Indigenous people in your congregation or community, members of your local historical society, the reference librarian at your public library, or other local history experts to investigate the history of Indigenous people in your area.
- Learn about Indigenous people currently living in your area and their projects and priorities. Find out how you and your congregation can be supportive.
- Watch the 7-minute video, [The Utes and the Unitarians](#), on the UUA web page titled “What Can Unitarian Universalists Do?” Find the video in the page’s sidebar and click directly on the video image. Underneath this video, you can watch the apology offered to the Ute people by UUA President William Sinkford at the 2009 General Assembly and, following the apology, the responses of Forrest Cuch, then-Director of Utah’s Office of Indian Affairs, and Clifford Duncan, Spiritual Leader of the Ute Tribe, Roosevelt, UT (segment time, 15 minutes). Find a way to share this story with your congregation.
- Learn more about the Doctrine of Discovery and the UUA repudiation resolution on the UUA website. <http://www.uua.org/racial-justice/dod>
- Learn more about the connection between Indigenous treaty rights and sovereignty and environmental justice:
 - Explore the resources on the website of the Unitarian Universalist Ministry for Earth. <https://www.uumfe.org/>
 - Read *As Long as Grass Grows*, by Dina Gilio-Whitaker (Beacon, 2019). <https://www.uuabookstore.org/As-Long-as-Grass-Grows-P18476.aspx>
 - Deepen understanding of climate and environmental justice issues by exploring last year’s UUA Common Read, [Justice on Earth](#).
- With your family, read chapters of *All the Real Indians Died Off and Twenty Other Myths about Native Americans*, by Roxanne Dunbar-Ortiz and Dina Gilio-Whitaker (Beacon, 2016). <https://www.uuabookstore.org/All-the-Real-Indians-Died-Off-P18055.aspx>
- When the Winter 2019 issue of *UU World* arrives in early December, explore the Families pages, “A Time to Reclaim,” with children.
- Learn about the Wampanoag history exhibit that will be displayed at UUA General Assembly 2020 and about the call for a National Day of Mourning in 2020. <https://www.plymouth400inc.org/our-story-exhibit-wampanoag-history/>

As you share ideas, assess the desire of the group to continue. Collect email addresses. If appropriate, invite individual participants to commit to specific actions and timelines.

As a closing, share these words, drawn from Articles 8 and 9 the United Nations Declaration on the Rights of Indigenous People:

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

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

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

Then, invite participants to share a closing word or phrase about what they are taking away from their reading and discussion.

Extinguish the chalice and thank participants.

Three-Session Version

Goals

- Provide a framework for people to respond to *Indigenous Peoples' History of the United States*
- Invite participants to explore the colonization and settlement of Indigenous lands and expansion of the United States at the expense of Indigenous people
- Build awareness of Indigenous resistance to colonization and current work to assert sovereignty
- Explore responsive actions our Unitarian Universalist faith requires of us
- Optional: Invite Unitarian Universalists to begin preparations for General Assembly 2020 in Providence, RI

Session 1: The Shaping of the Story

Materials

- Chalice or candle and lighter, or LED battery-operated candle
- Newsprint, markers, and tape
- A copy of the adaptation, *An Indigenous Peoples' History of the United States for Young People*
- Paper for facilitator notes and pen or pencil
- Collection of small rocks, shells, acorns, or other natural objects from your area
- Bowl or other container in which people can place natural objects
- Optional (if using slides instead of newsprint): Computer, projector, and screen

Preparation

- Set out the chalice and the empty bowl or container.
- Scatter the natural objects on the table around the chalice
- Write this covenant on newsprint, and set aside:
We each promise to:
 - speak from our own experiences and perspectives
 - listen generously to the experiences and perspectives of others
 - resist making assumptions about one another
 - be mindful of “taking space and making space” so that all have opportunities to speak and to listen
 - respect the confidentiality of others’ sharing
 - expect and accept that questions may linger
- Write on newsprint, and post:
 - What new things did you learn from reading Indigenous Peoples’ History of the United States?
- Write on newsprint, and set aside for Discussion: US American Exceptionalism:
 - Were you taught that the United States is an exceptional country, ordained for some kind of exceptional purpose?
 - Have there been events that convinced you of US American exceptionalism? Have there been events you witnessed or learned about that have convinced you otherwise?

- What has US American exceptionalism meant to Indigenous peoples in this land? What examples can you offer from your reading of the book?
- How is exceptionalist ideology a tool that allows and has allowed European Americans to act in ways that might objectively seem ethically wrong or suspect, while still considering themselves good people?

Chalice Lighting (5 minutes)

Say, “Our chalice lighting words are from *Crazy Brave: A Memoir* by Joy Harjo, a poet, musician and author who is a member of the Muskogee Nation (pronounced Muskogee). Harjo was named U.S. Poet Laureate in 2019.” Then read:

A story matrix connects all of us.

There are rules, processes, and circles of responsibility in this world. And the story begins exactly where it is supposed to begin. We cannot skip any part.

Say, “The book we have read, *Indigenous Peoples’ History of the United States*, invites all of us to begin the story at the beginning and not to skip the parts that counter any long-held notions we may have about our country.”

Light the chalice.

Introductions and Creating a Covenant (10 minutes)

Invite each person to introduce themselves briefly and share what brought them to this discussion. Say that anyone who has personal connection to Indigenous heritage or community is invited to share that connection with the group at this time.

Post the covenant points you have written on newsprint and propose them as guidelines. Ask if any points need to be clarified, added, or amended. Note changes on the newsprint. When the covenant is complete, invite participants to voice or signal agreement.

If this group will meet again, keep this newsprint for next time.

Sharing: What Did You Learn? (15 minutes)

Share this quote from page 1 of the adaptation:

Under the crust of that part of Earth called the United States of America are buried the bones, villages, fields, and sacred objects of the first people of that land – the people who are often called American Indians or Native Americans. Their descendants, also called Indigenous peoples, carry memories and stories of how the United States came to be the nation we know today.

Offer participants two or three minutes to reflect on the question you have posted, and then ask them to share some of the things they have learned. Explain that this is not a time to agree or disagree with the authors' presentation of facts. It is a time for humility, and a chance to name some of what they know or understand now that they did not before. Ask participants to share popcorn style. Record their words on newsprint.

Reflection and Discussion: Covenant (15 minutes)

Share this reading from page 49 of the original book:

...the US origin story goes back to the Mayflower Compact, the first governing document of the Plymouth Colony, named for the ship that carried the hundred or so passengers to what is now Cape Cod, Massachusetts, in November 1620. Forty-one of the "Pilgrims," all men, wrote and signed the compact. Invoking God's name and declaring themselves loyal subjects of the king, the signatories announced that they had journeyed to northern "Virginia," as the Eastern seaboard of North America was called by the English, to "plant the First Colony," and did therefore "Covenant and Combine Ourselves Together in a Civil Body Politic" to be governed by "just and equal Laws" enacted for the general good of the Colony, unto which we promise all due submission and obedience.

It is likely that this event was part of participants' United States history courses. Ask participants to share memories of how they were taught about this event. Acknowledge that while many may have been taught that this was an event to be celebrated, others may have been taught differently, particularly if they are Indigenous. Lead a discussion asking these questions:

- What does it mean to plant the first colony? What is implied in that phrase?
- What harm necessarily comes to those who are being "colonized"?
- Who benefits from laws that are for "the general good of the Colony"?
- What assumptions were being made in 1620 about the value and primacy of the lives of colonists vs. the lives of those colonized?

- Who is meant by “we,” “us”, and “ourselves” in the colonists’ compact? Who is left out of the covenant?
- How can covenant (or compact) be a vehicle for exclusion as well as inclusion? How do we guard against the harm of exclusion when we covenant in our faith communities?

Note that the 2020 UUA General Assembly will be in Providence, RI, not far from Plymouth and in the traditional territory of the Wampanoag people. Ask, “What can Unitarian Universalists—those who belong to Indigenous communities and those who are non-Indigenous—do to prepare for General Assembly in the territory of the Wampanoag on the 400th anniversary of the Mayflower Compact?” Indicate that all UUs can prepare, including those who are going to GA and those who plan to participate in or livestream online. Write participant contributions in your notebook to revisit in Session 3. Say that reading and discussing this book is preparation.

Optional Break

You may wish to offer a break. Be mindful that a break will extend the 90-minute session.

Discussion: US American Exceptionalism (20 minutes)

Invite participants to name some of the common stories and patriotic themes associated with the founding of the United States and its current greatness as a nation. Invite them to think about themes found in patriotic songs, political speeches, and civic events. You can prompt with these:

- We are an exceptional nation, a city on a hill, a shining light and example for the world.
- We are a nation of immigrants.
- We are a multicultural nation. Various groups, including oppressed groups, have made “contributions” to our culture and greatness.
- Our land extends from sea to shining sea.

Record responses on newsprint.

Then say:

United States exceptionalism is a common theme, expressed in any number of metaphors and phrases. The book author and adapters tell us that the story of US exceptionalism is used to justify or render invisible the colonization of the land and the harm done to Indigenous peoples who were here when Europeans arrived.

Share this quote from pages 47 and 50 of the original book:

The United States is not unique among nations in forging an origin myth, but most of its citizens believe it to be exceptional among nation-states, and this exceptionalist ideology has been used to justify appropriation of the continent and the domination of the rest of the world...

Patriotic US politicians and citizens take pride in "exceptionalism." Historians and legal theorists characterize the statecraft and empire as those of a "nation of laws," rather than one dominated by a particular class or group of interests, suggesting a kind of holiness.

Post the set of questions you have written on newsprint. Lead a discussion using the questions.

Discussion: Terminal Narratives (20 minutes)

Read this quote from page 44 of the adaptation:

Historians have two primary theories to explain what allowed the Europeans to thoroughly colonize the Indigenous lands in North America. One is that Indigenous peoples were overwhelmed by superior military campaigns. Another is that the Indigenous populations were decimated by diseases brought by the Europeans such as smallpox and diphtheria. These theories are sometimes called "terminal narratives." The word terminal suggests that Native nations and the peoples in them were completely wiped out by Europeans. That is not the case. Military campaigns and disease did have a devastating impact on Indigenous peoples, but efforts to exterminate them were not successful.

Underscore the point that despite more than four centuries of oppression, Indigenous people and communities still live and thrive in this land. Those who live today are descended from peoples who resisted.

Then, invite participants to take two or three minutes in silence to recall the narratives about and images of Indians they have absorbed over a lifetime. Be aware that for those who are Indigenous, the memories might be painful, and personal. Those who are not Indigenous may find themselves recalling moments which are uncomfortable or unsettling in the light of what they now know to be true. After two or three minutes of silence, invite participants to return their attention to the group. Do not ask participants to share their memories out loud. Ask these questions, telling participants that these are questions for reflection, not for answering out loud:

- Do the images, stories, and experiences that came to mind for you imply that Indians were a long-ago people, now gone?
- How did those images, stories, and experiences demonstrate “othering” of Indigenous people?

Allow another minute or two for participants to reflect.

Then say:

Terminal narratives—the related notions that Indigenous people have died off, been replaced by Europeans, and/or been assimilated into US American society—are part of the common telling of the US American story. Why? What purpose do they serve and for whom?

Invite participants to commit to correcting those narratives whenever they encounter them. Invite each person, as they are moved, to come forward and take a natural object to put into the bowl, naming one thing they will do to push back against terminal narratives about Indigenous peoples. Examples include sharing books and video of Indigenous resilience with children, objecting out loud when these terminal narratives appear in cultural celebration or entertainment, or creating conversation with loved ones about Indigenous Peoples Day.

Closing (5 minutes)

Share these words, from the sermon “The Other Side of the Pond,” by Jan Carlsson-Bull, used with permission.

Once a body of belief begins to crack, once what is held to be historic gospel begins to erode, once any of us becomes privy to another story, another history, another reality, we cling to the familiar only out of a need to be reassured, only out of a penchant to take our cues from loved and respected teachers and preachers and parents and grandparents and touted authorities on this and that because climbing into a boat guaranteed to rock is just way too scary.

But conversations matter. Stories new to us but ancient to others matter. Histories written or recalled across generations from a different lineage matter. A religion that holds faith and doubt in reverent balance matters as we consider in the chalice of religious community what happened and what didn't. A religion that holds faith and doubt in

reverent balance and the search for truth in the highest esteem matters mightily as we ponder the formation of heroes and history.

Remind the group that this is the first of three meetings. Confirm the day, date, time, and place the group will reconvene. Make sure to set aside the covenant that the participants affirmed so you can post and quickly review it at the start of the next meeting.

Extinguish the chalice and thank participants.

Session 2: Land

Materials

- Chalice or candle and lighter, or LED battery-operated candle
- Newsprint, markers, and tape
- A copy of the adaptation, *An Indigenous Peoples' History of the United States for Young People*
- *Singing the Living Tradition*, the Unitarian Universalist hymnbook, enough copies for participants to share
- Covenant from Session 1
- Optional (if using slides instead of newsprint): Computer with Internet access, projector, and screen
- Optional: Piano

Preparation

- Post the covenant from Session 1.
- Set out the chalice.
- Write on newsprint, and post:
 - United Nations Declaration on the Rights of Indigenous People, Article 10
Indigenous peoples shall not be forcibly removed from their lands or territories. No relocation shall take place without the free, prior and informed consent of the indigenous peoples concerned and after agreement on just and fair compensation and, where possible, with the option of return.
- Write on newsprint, and set aside for Reflection and Sharing: Manifest Destiny, Extravagant Violence:
 - What does our Unitarian Universalist faith require of us in the face of the truth that extravagant violence and genocidal warfare are a large part of the story of how the United States came to inhabit the land “from sea to shining sea”?
 - What does your UU faith ask of you, as an individual person, and of your family?
- Write on newsprint, and set aside for Discussion: Allotments and the Settlers' Freedom to Acquire:
 - How did these policies enhance the settlers' total freedom to acquire land and wealth?

- How does what the settlers meant by “freedom” differ from “freedom” that means liberation?
- How much of the kind of freedom referred to in the quote, the freedom to acquire, is still part of the meaning of freedom when it is used in a civic or public context in the United States today?
- Pay special attention to the parts of the book that concern your state or geographic area. You might make some notes to help you briefly summarize how the land was taken from the Indigenous people in your area. What role did settler violence play? What role did government policies play? What other factors played a role?
- Bookmark page 156 of the adaptation or prepare to project the image of the “Indian Land for Sale” poster. [The poster](#) can be found on the website of the California Indian Education Project.
- Optional: Recruit an accompanist or song leader to lead your group in singing “We’ll Build a Land,” Hymn 121 in *Singing the Living Tradition*.

Chalice Lighting (10 minutes)

Share a brief passage from the original book (pages 2-3).

Woody Guthrie’s “This Land is Your Land” celebrates that the land belongs to everyone, reflecting the unconscious manifest destiny we live with. But the extension of the United States from sea to shining sea was the intention and design of the country’s founders. “Free” land was the magnet that attracted European settlers.

Then, explain that the Woody Guthrie song is not the only well known and much-loved song that evokes the manifest destiny narrative. More than one of our Unitarian Universalist hymns do, too. Distribute hymnbooks and call their attention to the third verse of Hymn 69, “Give Thanks,” inviting a participant to read the third verse lyrics aloud. Then, invite participants to join you in singing the first verse of “We’ll Build a Land,” Hymn 121.

Share this report from a cross-cultural conversation about misappropriation that happened after UUA General Assembly 2007:

Rev. Danielle DiBona began the session by describing her initial experience in Seattle. She had attended the Service of the Living Tradition, and the program included the hymn “We’ll Build a Land.” When DiBona, a Wampanoag Indian, saw hundreds of mostly white faces in the hall singing this, she thought about how white European culture indeed had

built—on Native American land. Knowing all this was done at the expense of Native culture caused her great pain.

DiBona shared these feelings with Keith Arnold, who had helped plan the service. Arnold, president of the UU Musicians Network (UUMN) initially replied that he would never sing the song again. But DiBona assured him that he could, now that she had been heard. Arnold told the attendees he will always remember her story when he sings it. This experience has changed how he thinks of this song, he said, using “other ears.”

Then, invite participants to consider US American patriotic songs and name some whose lyrics uphold manifest destiny narrative. They might mention “...from sea to shining sea” in “God Bless America,” “...from the mountains, to the prairies, to the oceans, white with foam,” from “America the Beautiful,” and other lyrics. Invite participants to take a breath and enter this session with a willingness to change how they think about land and its role in United States history. Light the chalice.

Check-In (5 minutes)

Invite participants to re-introduce themselves and, if they wish, briefly share any insights or questions that have arisen for them since the group last met.

Review the covenant from Session 1.

Discussion and Reflection: Pre-Colonial Indigenous Civilizations (15 minutes)

Remind participants of some of the information in the book(s):

- Around 12,000 years ago, human beings began to occupy seven different areas, three of which were in the Americas: The Valley of Mexico and Central America the South Central Andes Mountains in South America, and Eastern North America. If you wish, name the other four areas: the Tigris-Euphrates and Nile River systems, sub-Saharan Africa, the Yellow River of northern China, and the Yangtze River of southern China.
- By the end of the 1500s CE, at about the time Columbus landed in the Caribbean, the total population of what we now call the Western hemisphere was about 100 million

people, with complex civilizations, trading networks, and roadways that enabled travel from place to place on this continent.

Then quote these excerpts from the original book, pages 27 and 28-29:

By the time of the European invasions, Indigenous people had occupied and shaped every part of the Americas, established extensive trade networks and roads, and were sustaining their populations by adapting to specific natural environments, but they also adapted nature to human ends...

Native peoples left an indelible imprint on the land with systems of roads that tied nations and communities together across the entire landmass of the Americas...

Lead a discussion, using these questions:

- Before reading the book, how much did you know about the civilizations and cultures in our hemisphere that preceded the arrival of Europeans? Where did you learn about these civilizations?
- What, if anything, do you know about the story of your area before Europeans arrived?
- What would change if the commonly shared United States American story—and the story of your area—began with thriving civilizations in this hemisphere?
- To what sources might you turn to find out who lived in your area before the arrival of Europeans?

Some participants may reveal that the information about pre-colonial Indigenous civilization is totally new to them. Use this opportunity to note that a lack of knowledge of this history is a sign of how the narrative has been shaped to paint a particular picture of Indigenous people and justify the taking of their land.

Reflection and Discussion: Jefferson and Jackson (20 minutes)

Share these excerpts from the adaptation, pages 109-110:

As the wealthy owner of a plantation worked by enslaved Africans, Jefferson was well positioned to play key roles in the formation of the United States. He became president in 1801 and served two terms. As a political leader, he was determined to achieve status

and expand the United States by taking lands that belonged to Native peoples and encouraging settlement by white Americans...

In 1801... [Andrew Jackson] was appointed colonel in the Tennessee militia. He would spend many years as a commander of both state and federal forces whose main goal was to take over the homelands of Indigenous peoples. He became president in 1829 and served two terms.

Both Jefferson and Jackson owned plantations that would not have succeeded without enslaved laborers, both had served in the state militia, and both were intent on taking land from Indigenous peoples. Jefferson's weapon was political; he crafted policies that gave settlers the clear impression that it was all right to use and take Indigenous lands. Jackson's weapon was more literal. With his militias and the US military he took the lands by force.

Some people think of these two men as heroic. Native peoples think otherwise.

Lead a discussion, using these questions:

- The Jefferson or Jackson legacies both include enslavement of African people and stealing of Indigenous lands. Whether you recently learned this information or have known it for a long time, how has this knowledge changed your view of US history?
- Until recently, many white Unitarian Universalists lifted up Thomas Jefferson as a Unitarian forebear worthy of celebration. What changes when commonly celebrated figures of Unitarian or Universalist history are viewed from an Indigenous perspective and/or from the perspective of people of color?
- Now that you know (if you didn't know before), what response does this information/perspective require from you? If you already knew about the Jefferson and Jackson legacies regarding Indigenous people and people of color, how have you shared that information with others, including children in your life?

Optional Break

You may wish to offer a break. Be mindful that any break will extend the 90-minute session by that many minutes.

Reflection and Sharing: Manifest Destiny, Extravagant Violence (20 minutes)

Share this quote from pages 58-59 of the original. Note that Dunbar-Ortiz was summarizing the work of military historian John Grenier, who investigated the development of “irregular” warfare, in which people who are not bound by military institutions or codes of behavior target civilians, food supplies, and homes:

In the beginning Anglo settlers organized irregular units to brutally attack and destroy unarmed Indigenous women, children, and old people using unlimited violence in unrelenting attacks. During nearly two centuries of British colonization, generations of settlers, mostly farmers, gained experience as “Indian Fighters” outside any organized military institution...[D]uring the eighteenth century.... Anglo settlers in North America waged deadly irregular warfare against the Indigenous communities...

The chief characteristic of irregular warfare is that of extreme violence against civilians, in this case to seek utter annihilation of the Indigenous population. “In cases where a rough balance of power existed,” Grenier observes, “and the Indians appeared dominant—as was the situation in virtually every frontier war until the first decade of the 19th century—settler Americans were quick to turn to extravagant violence.”

... [By the time of Andrew Jackson], the Indigenous peoples’ villages, farmlands, towns, and entire nations formed the only barrier to the settlers’ total freedom to acquire land and wealth. Such fighters are often viewed as courageous heroes, but killing the unarmed women, children, and old people and burning homes and fields required neither courage nor sacrifice.

Repeat the words, “extravagant violence.” Then, invite participants to join you in a time of silence to absorb what is said in the quote. Pause for two full minutes. Then, briefly summarize what you learned from the book about how settler Americans came to live in your area.

Post the questions you have written and lead a discussion. It may take a little time for participants to share their responses. Do not move too quickly to fill the silence. If there are people in your group who are Indigenous, offer them the opportunity to speak, if they wish to do so, about what our faith requires.

Discussion: Allotments and the Settlers' Freedom to Acquire (20 minutes)

Read this quote, from the adaptation, pages 154-155:

By the late 1800s the US government had forced much of the surviving Indigenous population onto small reservations, some in or near their homelands and others in Indian Territory in what is currently Oklahoma. Many Americans, however, wanted reservations broken up so the land could be available for settlers... Its purpose was to destroy the communal value system of Indigenous nations by turning reservations into 160-acre parcels owned by individual tribal members.

Unallotted lands were declared "surplus" and sold to settlers...

Under the [laws and policies of the US government], Native nations lost three-fourths of the land base that they had held after decades of army attacks and wanton land grabs. These policies had a tremendously destructive social and economic impact on Indigenous communities.

Project the image of the "Indian Land for Sale" poster or invite participants to look at it on page 156 of the adaptation of the book. Lead a discussion with these questions:

- Who is the intended audience for this poster, and for the policy of land allotment?
- Who benefited from the allotment policy? Who continues to benefit to this day?
- What was the message offered about Indigenous people through these posters?

Repeat a portion of the earlier quote about extravagant violence: "[The] Indigenous peoples' villages, farmlands, towns, and entire nations formed the only barrier to the settlers' total freedom to acquire land and wealth." Then, post the second set of questions and lead a discussion.

Closing (5 minutes)

Close with Article 10 of the United Nations Declaration on the Rights of Indigenous People, a resolution adopted by the UN General Assembly in 2007 and signed by the US president in 2010:

Indigenous peoples shall not be forcibly removed from their lands or territories. No relocation shall take place without the free, prior and informed consent of the indigenous

peoples concerned and after agreement on just and fair compensation and, where possible, with the option of return.

Remind the group that this has been the second of three meetings. Confirm the day, date, time, and place the group will reconvene for Session 3. Make sure to set aside the covenant that the participants affirmed so you can post and quickly review it at the start of the next meeting.

Thank participants. Extinguish the chalice.

Session 3: Resistance and Reclamation

Materials

- Chalice or candle and lighter, or LED battery-operated candle
- Newsprint, markers, and tape
- A copy of the adaptation, *An Indigenous Peoples' History of the United States for Young People*
- Covenant from Session 1
- Computer with Internet access, projector, and screen
- Optional: Notes you took in Session 1 about suggestions for General Assembly preparation

Preparation

- Post the covenant from Session 1.
- Set out the chalice.
- Write on newsprint, and post:
 - The Utes and the Unitarians: [uua.org/racial-justice/dod/acting-locally](http://www.uua.org/racial-justice/dod/acting-locally)
 - Montana Industrial School for Indians: <http://www.uua.org/racial-justice/dod/acting-locally/bonds-mission-montana>
- Queue the 7-minute video, "[The Utes and The Unitarians](#)," on the UUA web page titled "What Can Unitarian Universalists Do?" Click directly on the video in the sidebar. Once you have selected the video, you can make it display full screen by clicking on the icon with four arrows. (The link below the video leads to a recording of the entire worship service. Clicking on the video itself will lead to the 7-minute excerpt.) You may also watch the apology offered by UUA President William Sinkford at General Assembly 2009 and responses from Forrest Cuch, then-Director of Utah's Office of Indian Affairs, and Clifford Duncan, Spiritual Leader of the Ute Tribe, Roosevelt, UT (segment time, 15 minutes).
- In another window, load the image of the [Montana Industrial School for Indians](#) that has a one-paragraph caption beneath it. <https://www.uua.org/racial-justice/dod/acting-locally/bonds-mission-montana>

- Prepare a handout or an email listing the resources suggested in the What's Next? (Closing) activity.

Chalice Lighting (5 minutes)

Open with these words from the adaptation, page 175:

The Termination and Relocation Acts of the 1950s were part of the centuries-long efforts to dispossess Indigenous peoples. The removals of the 1830s took Native people from their lands, relocating them by force and federal law, to Indian Territory. The boarding schools of the late 1800s removed children from their families and communities. The new termination policies attempted to deprive entire nations of their right to exist, and the Relocation Act was an attempt to entice entire families to abandon their homelands and their communities.

In spite of everything the United States government tried to do, Indigenous peoples refused to stop being Indigenous. Instead, they organized and worked together wherever they were to support each other and their identities.

Tell participants that this session will focus on resistance to colonialism and reclamation of Indigenous culture, community, and sovereignty.

Check-In (5 minutes)

Invite participants to re-introduce themselves and, if they wish, briefly share any insights or questions that have arisen for them since the group last met.

Review the covenant from Session 1.

Presentation and Discussion: Resistance to Boarding Schools (25 minutes)

Say:

One of the government strategies to assimilate Indians into US society and terminate Indigenous identity and community was the boarding schools, where Indigenous children were forced to abandon their language for English, abandon their religion for Christianity,

and adopt white US American style of dress. At the schools, they learned skills that would equip them to be laborers in the US American economy.

The American Unitarian Association participated in assimilation efforts with two different Indigenous nations: The Ute people of Colorado, then Utah, and later with the Crow (Apsaalooke) Nation in Montana.

Before the 2009 UUA General Assembly in Salt Lake City, UUA President William Sinkford told the story of Unitarian interference with the Ute Nation. The story he told was based on extensive research done by Dr. Ted Fetter, a Unitarian Universalist lay leader.

Show the 7-minute video, “The Utes and the Unitarians.” When it concludes, tell participants that Sinkford went on to offer an apology and to describe the work of truth-telling and reconciliation, and that the apology was accepted in responses from Forrest Cuch, a member of the Ute Indian Tribe and, at that time, the Director of the Utah Office of Indian Affairs, and Clifford Duncan, the Spiritual Leader of the Ute Tribe. Invite participants to respond to the story told in the video. Encourage them to watch the apology-and-response video (15 minutes) on their own; it can be accessed on the sidebar of the same page of the UUA website.

Then, show the image of the Montana Industrial School for Indians. Invite a participant to read the caption aloud. Explain that Henry Bond, the Unitarian minister who founded the school, saw the school as a “mission” to Crow children, whom he presumed would be better off if they learned the English language, embraced Christianity (as understood by Unitarians), and learned skills which prepared them for jobs in domestic service or as farmers or tradespeople. Even as the school offered room and board for children whose families were impoverished due to theft of land and disruption of culture, Bond still relied on the white government Indian agent to “persuade” families to allow their children to attend by withholding treaty-guaranteed rations and other coercive measures. Say that Margery Pease, a white woman married to Ben Pease, a member of the Crow Nation, documented much of the history of the school. She and Ben, who is now deceased, are/were longtime members of the Billings, Montana Unitarian Universalist Fellowship.

Share this reading from page 161 of the adaptation:

Some parents chose to send their children to the schools. The government’s violations of treaty agreements brought hardships that made it almost impossible for parents to properly care for their children. In some instances, parents believed their children would, at least, be fed at boarding school. Others hoped that their children would learn English

and be able to use the education they received to help fight ongoing treaty violations and exploitation by merchants, settlers, and government agents.

Tell participants that many of the parents who sent their children to the Montana Industrial School for Indians did so for these reasons. These Crow parents resisted the plan to separate them from their children, winning the right to see their children once a week during school time.

Share a further reading from the same source, pages 164-165:

Indigenous children at the schools often ran away to escape the physical, emotional, and sexual abuse they endured. In some instances, they died trying to get home.

Indigenous parents and their children found ways to resist the boarding schools' agenda and the harmful practices students encountered there. Running away from school was the most common way Indigenous children resisted. There were also acts of sabotage and refusal to participate. Many children continued to speak their languages and practice their ceremonies in secret. This resistance helps to explain why so many survived. Even so, the damage to so many children, families, and communities was lasting and is hard to fully understand.

Say, "The damage from the boarding school era, which included the sexual and physical abuse of adults as well as children, is carried in many Indigenous families today; it is within living memory." Ask participants to consider what is required of non-Indigenous Unitarian Universalists in light of these chapters from history. Invite responses.

Ask: Were Indigenous children from your area sent to residential schools? If the group includes people who have personal or family knowledge about the residential schools, invite them to share it if they wish to do so. If no one in your group has knowledge to answer this question, suggest that a volunteer might begin research at the website of the Smithsonian Institute.

Discussion: Multiculturalism as Assimilation (15 minutes)

Ask participants to hear the next reading while holding in mind the cross-generational trauma caused by forced assimilation through the boarding school. Share these words from the Introduction to the original version:

Multiculturalism became the cutting edge of post-civil-rights-movement US history revisionism...The multicultural approach emphasized the “contributions of individuals from oppressed groups to the country’s assumed greatness. Indigenous people were thus credited with corn, beans, buckskin, log cabins, parkas, maple syrup, canoes, hundreds of place names, Thanksgiving, and even the concepts of democracy and federalism. But this idea of the gift-giving Indian helping to establish and enrich the development of the United States is an insidious smokescreen meant to obscure the fact that the very existence of the country is a result of the looting of an entire continent and its resources.

Lead a discussion, asking,

- What have you learned?
- What are the implications of the idea that multiculturalism is an insidious smoke screen?

Optional Break

You may wish to offer a break. Be mindful that any break will extend the 90-minute session by that many minutes.

Discussion: Indigenous Rights and Climate Justice (15 minutes)

Introduce this section, saying:

The adaptation includes a chapter about Indigenous resistance to the Dakota Access Pipeline, examining the different kinds of resistance Indigenous people brought to bear to protect the water upon which their lives depend.

In addition, many Unitarian Universalists (including those involved with the Unitarian Universalist Ministry for Earth and the Side with Love campaign) are supporters of the Youth Climate Strikes. Among the demands from the coalition of climate activists is “Respect for Indigenous land and sovereignty: Honoring treaties protecting Indigenous land by ending resource extraction in and affecting those areas.”

Ask the group to consider how and why work for Indigenous rights has become connected to and intertwined with environmental justice work. Ask:

- What experiences have you had with climate justice rallies, events, and protests where Indigenous leaders are part of the leadership team?
- How did your congregation respond to the water protectors at Standing Rock? To the recent Youth Climate strikes?
- How does respect for the treaty rights and sovereignty of Indigenous peoples present an alternative to the extractive economy and the damage it does?
- If none yet exists, how might your congregation nurture a relationship or partnership with Indigenous groups in your area? How can the congregation learn what priorities are important to Indigenous people nearby?

Discussion and Sharing: What's Next? (20 minutes)

If appropriate, share the notes you took in Session 1 about how Unitarian Universalists might prepare for the 2020 UUA General Assembly in Providence, in the traditional territory of the Wampanoag people. Invite them to make additional suggestions. Tell them you will forward those suggestions to religiouseducation@uua.org for possible sharing more widely.

Then guide a discussion using these questions:

- How do we grow spiritually through the telling, hearing, or reading of stories that had been previously untold or unexamined?
- What does truth-telling about the Indigenous peoples of the United States feel like to you?
- What sources of hope can you find in the face of a very difficult narrative?
- What might happen if your faith community embraced the challenge of learning the stories of the Indigenous peoples of your area—both past and present?

Guide the group into conversation about actions to take individually or together. Share these opportunities with the group. If you have compiled these as a handout, distribute it now.

- Talk with Indigenous people in your congregation or community, members of your local historical society, the reference librarian at your public library, or other local history experts to find out about the history of Indigenous people in your area. Learn about Indigenous people currently living in your area, and about their projects and priorities. Find out how you and your congregation can be supportive.
- Learn more about the Doctrine of Discovery and the UUA repudiation resolution. Explore the resources at <http://www.uua.org/racial-justice/dod>

- Learn about the Wampanoag history exhibit that will be in the exhibit hall at UUA General Assembly 2020, and about the call for a National Day of Mourning in 2020: <https://www.plymouth400inc.org/our-story-exhibit-wampanoag-history/>
- Learn more about the connection between indigenous treaty rights and sovereignty and environmental justice:
 - Explore the resources on the website of the Unitarian Universalist Ministry for Earth, <https://www.uumfe.org/>
 - Read *As Long as Grass Grows*, by Dina Gilio-Whitaker (Beacon, 2019), <https://www.uuabookstore.org/As-Long-as-Grass-Grows-P18476.aspx>
- With your family, read chapters of *All the Real Indians Died Off and Twenty Other Myths about Native Americans*, by Roxanne Dunbar-Ortiz and Dina Gilio-Whitaker (Beacon, 2016). <https://www.uuabookstore.org/All-the-Real-Indians-Died-Off-P18055.aspx>
- When the early December 2019 issue of *UU World* arrives, explore the Families pages, “A Time to Reclaim,” with children.
- Learn about the Wampanoag history exhibit that will be in the exhibit hall at UUA General Assembly 2020, and about the call for a National Day of Mourning in 2020: <https://www.plymouth400inc.org/our-story-exhibit-wampanoag-history/>

As you share ideas, assess the desire of the group to continue. Collect email addresses. If appropriate, invite individual participants to commit to specific actions and timelines.

Closing (5 minutes)

Share these words, drawn from Articles 7, 8, and 9 the United Nations Declaration on the Rights of Indigenous People:

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

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

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

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

Then, invite participants to share a closing word or phrase about what they are taking away from their reading and discussion.

If your group has identified Indigenous peoples who originally inhabited the land where you are now meeting, offer your appreciation to the people of those specific nations for use of the space.

Extinguish the chalice and thank participants.