



Native American Heritage Month

How did Native American Heritage Month get started?

What started at the turn of the century as an effort to gain a day of recognition for the significant contributions the first Americans made to the establishment and growth of the U.S., has resulted in a whole month being designated for that purpose.

One of the very proponents of an American Indian Day was Dr. Arthur C. Parker, a Seneca Indian, who was the director of the Museum of Arts and Science in Rochester, N.Y. He persuaded the Boy Scouts of America to set aside a day for the "First Americans" and for three years they adopted such a day. In 1915, the annual Congress of the American Indian Association meeting in Lawrence, Kans., formally approved a plan concerning American Indian Day. It directed its president, Rev. Sherman Coolidge, an Arapahoe, to call upon the country to observe such a day. Coolidge issued a proclamation on Sept. 28, 1915, which declared the second Saturday of each May as an American Indian Day and contained the first formal appeal for recognition of Indians as citizens.

The year before this proclamation was issued, Red Fox James, a Blackfoot Indian, rode horseback from state to state seeking approval for a day to honor Indians. On December 14, 1915, he presented the endorsements of 24 state governments at the White House. There is no record, however, of such a national day being proclaimed.

The first American Indian Day in a state was declared on the second Saturday in May 1916 by the governor of New York. Several states celebrate the fourth Friday in September. In Illinois, for example, legislators enacted such a day in 1919. Presently, several states have designated Columbus Day as Native American Day, but it continues to be a day we observe without any recognition as a national legal holiday.

In 1990 President George H. W. Bush approved a joint resolution designating November 1990 "National American Indian Heritage Month." Similar proclamations, under variants on the name (including "Native American Heritage Month" and "National American Indian and Alaska Native Heritage Month") have been issued each year since 1994.

<https://nativeamericanheritagemonth.gov/about/>



ᏊᏍᏗ (Osiyo) Hello!

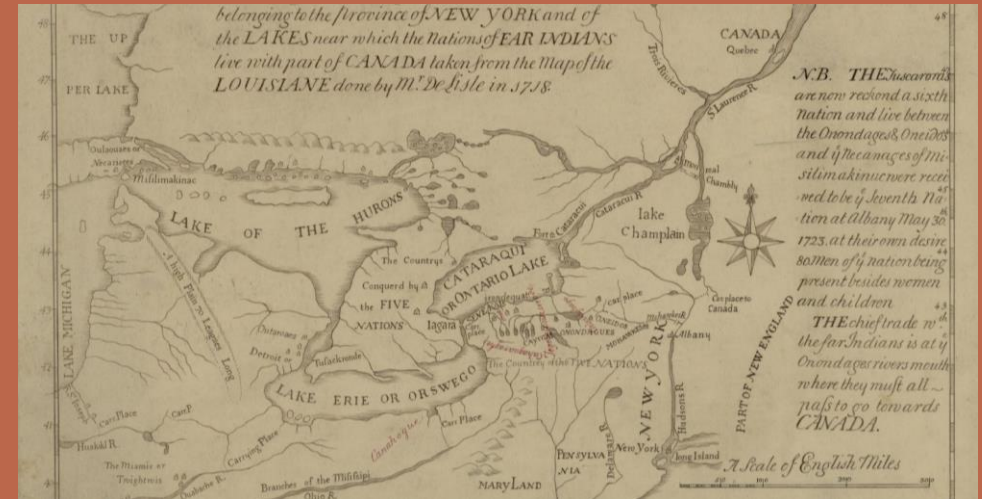
- Citizen of the ᏌᏍᏔᏅᏍᏗᏍᏔᏅ Cherokee Nation, descendant of Muscogee Creek,
- Born on Cherokee reservation, raised on Creek reservation in Tulsa, OK.
- 3rd generation Urban Native
- 30+ year community organizer
- Executive Director of Tahoma Community Land Trust
- Pierce County Planning Commissioner District 5
- Realtor board member for Tacoma Community Redevelopment Authority Board



The Iroquois Confederacy

The Iroquois Confederacy, founded by the Great Peacemaker in 1142, is the oldest living participatory democracy on earth. In 1988, the U.S. Senate paid tribute with a resolution that said, "The confederation of the original 13 colonies into one republic was influenced by the political system developed by the Iroquois Confederacy, as were many of the democratic principles which were incorporated into the constitution itself."

The peoples of the Iroquois Confederacy, also known as the Six Nations, refer to themselves as the Haudenosaunee, (pronounced "hoo-dee-noh-SHAW-nee"). It means "peoples of the longhouse," and refers to their lengthy bark-covered longhouses that housed many families. Theirs was a sophisticated and thriving society of well over 5,000 people when the first European explorers encountered them in the early seventeenth century.



The Seventh Generation Principle

The Seventh Generation Principle is based on an ancient Haudenosaunee (Iroquois) philosophy that the decisions we make today should result in a sustainable world seven generations into the future.



**"IN IROQUOIS SOCIETY,
LEADERS ARE ENCOURAGED TO
REMEMBER SEVEN
GENERATIONS IN THE PAST
AND CONSIDER SEVEN
GENERATIONS IN THE FUTURE
WHEN MAKING DECISIONS
THAT AFFECT THE PEOPLE."
- CHIEF WILMA MANKILLER**

History Through a Native Lens

This timeline of historically traumatic events was authored by Karina L. Walters, Ph.D. (Choctaw Nation of Oklahoma), Indigenous Wellness Research Institute, University of Washington, with assistance from Danica Brown, Ph.D. (Choctaw Nation of Oklahoma). While this is a brief description, the full timeline can be found here <https://nativephilanthropy.candid.org/timeline/>

TRIBAL INDEPENDENCE ERA	EPIDEMICS, SLAVERY, MASSACRES, AND INDIGENOUS RESISTANCE	INVASION FROM ALL DIRECTIONS—STOLEN LANDS, STOLEN PEOPLES	STRATEGIC ALLIANCES AND TRAIL OF BROKEN TREATIES	SOVEREIGN NATION ERA ENDS
PRIOR TO 1491	1492-1599	1600-1699	1700-1799	1800-1827
Tribal societies throughout the Americas and surrounding island nations flourish.	European settlers arrive in North America, bringing with them diseases and violence which kill an estimated 90 percent of the Native populations they encounter.	Spanish, French, Dutch, and English colonists continue invading Native lands. Tribes navigate competing foreign interests while maintaining their sovereignty through treaty negotiations.	Native tribes form strategic alliances amidst international battles on their lands, while facing enslavement and continued land dispossession.	The new United States government continues its expansion, disregarding treaties and launching a "civilization" campaign to eradicate Native identities.



History Through a Native Lens

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INDIAN REMOVAL ERA BEGINS

1828-1849

A new policy forcibly removes Native peoples from their lands, leading to the Trail of Tears and other relocation marches.

RESERVATION ERA BEGINS

1850-1878

With the U.S. now stretching to the West Coast, settlers continue to massacre Natives and force them onto undesirable lands (reservations), with no rights and restricted freedoms.

BOARDING SCHOOL AND LAND ALLOTMENT ERAS

1879-1933

The boarding school policy removes Native children from their communities to assimilate them. The Dawes Act dissolves tribal landholding and allots parcels to Native families, while selling the remainder to non-Indians.

INDIAN NEW DEAL, TRIBAL TERMINATION, AND URBAN RELOCATION

1934-1967

The U.S. government passes a reform bill but subsequently launches another assimilation campaign to end federal recognition of tribes and incentivize Native peoples to relocate to urban areas.

INDIAN SELF- DETERMINATION AND SELF-GOVERNANCE ERA

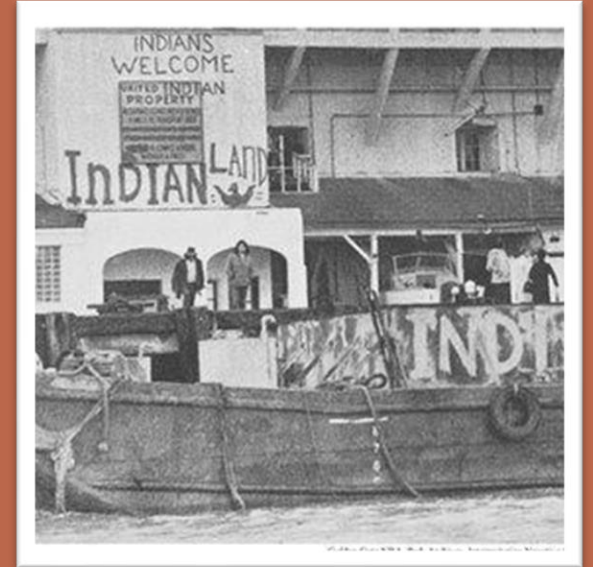
1968-PRESENT

Tribes are granted greater authority to manage local government and communities, and a Native resistance movement continues to fight for rights, lands, and healing.



Chief Wilma Mankiller

- Born on November 18, 1945, in Tahlequah, Oklahoma, the capital of the Cherokee Nation, Wilma was the sixth of eleven children
- When she was 11, the family moved to San Francisco, California as part of a Bureau of Indian Affairs' relocation policy, which aimed to move Indians off federally subsidized lands with the promise of jobs in America's big cities.
- She first developed her own social activism when a dramatic event changed her life. In 1969, a group of American Indians took over the federal penitentiary on Alcatraz Island in San Francisco Bay and laid claim to it by 'right of discovery' to expose the suffering of American Indians. Mankiller recalled, "... When Alcatraz occurred, I became aware of what needed to be done to let the rest of the world know that Indians had rights, too."



SSY “Ga-Du-Gi”

The word **Gadugi** is a term used in the Cherokee language which means "working together" or "cooperative labor" within a community. Originally, the gadugi were a group of people in a Cherokee community who helped others in a time of need. The gadugi planted and harvested crops and cut firewood for their neighbors. During an illness or the death of a loved one, the gadugi comforted people with food and company.



SSY “GaDuGi” was the rallying phrase of Wilma Mankiller. One of the first projects of Wilma Mankiller’s many years of service to the Cherokee Nation focused on bringing water to Cherokee communities. In an era when Cherokee Nation had few resources besides the ingenuity and hard work of our citizens, Wilma taught the citizens how to do everything from digging ditches to getting funding for materials.

She organized the Bell community to install a 16-mile water line, bringing running water to this Cherokee community for the first time. She then coached the Cherokees of the Bell community to teach other Cherokee communities to do the same. The Bell Community Water Project garnered national acclaim for 40 years ago.



Chief Wilma Mankiller

- Mankiller was elected to serve as the Principal Chief of the Cherokee Nation in 1985. She led for 10 years, guiding a sovereign nation whose population more than doubled, from 68,000 to 170,000 during her tenure.
- A consensus builder, working with the federal government to pilot a self-government agreement for the Cherokee Nation and with the Environmental Protection Agency. As the tribe's leader, she was both the principal guardian of centuries of Cherokee tradition and customs, including legal codes, and chief executive of a tribe with a budget that reached \$150 million a year by the end of her tenure.
- President Barack Obama said this about her: "As the Cherokee Nation's first female chief, she transformed the Nation-to-Nation relationship between the Cherokee Nation and the Federal Government and served as an inspiration to women in Indian Country and across America. A recipient of the Presidential Medal of Freedom, she was recognized for her vision and commitment to a brighter future for all Americans. Her legacy will continue to encourage and motivate all who carry on her work."



‘Kill Every Buffalo You Can! Every Buffalo
Dead Is an Indian Gone’





“Cows run away from the storm while the buffalo charges toward it – and gets through it quicker. Whenever I'm confronted with a tough challenge, I do not prolong the torment, I become the buffalo.” – Chief Wilma Mankiller



Frybread as a traditional food and a mentality



The food of our oppression



Work with what you got



Make magic out of nothing

Frybread recipe

INGREDIENTS

- 4 cups flour
- 1 teaspoons salt
- 1 ½ tablespoons baking powder
- 1 ½ or more cups hot water
- 2-3 tablespoons vegetable oil
- 1 quart vegetable oil for frying

INSTRUCTIONS

- In a large mixing bowl, stir together the flour, salt, and baking powder. Gradually add in the water, mixing with a spoon or your hands until combined. It will be sticky.
- Drizzle 2-3 tablespoons of oil over the dough to keep it from drying out. Cover and let rest 2 hours. This is not a risen dough so the dough will not rise, but it does need to rest.
- Pull off golf ball sized pieces of dough and stretch or roll out until very thin, without ripping it. The thinner the better.
- Pour enough vegetable oil into a pot to cover it with 2 inches of oil. Heat to 350 degrees F.
- Working one at a time, fry the dough in the hot oil until golden brown, flipping halfway through. Transfer to a paper towel lined plate to drain.

My story...

Saving Norberg Park

- My neighborhood park was slated to be turned into a retention pond Mingo Creek flood control project by the city and the U.S. Corps of Engineers.
- Rallied Neighbors by going door to door
- Testified at Tulsa City Council Meetings to save Norberg Park
- Final decision: the park was only partially lowered and playground equipment replaced



**That time my mama took me to
hear Chief Wilma Mankiller speak**



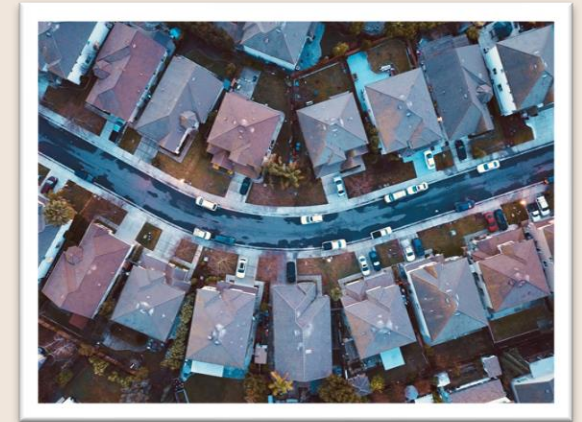
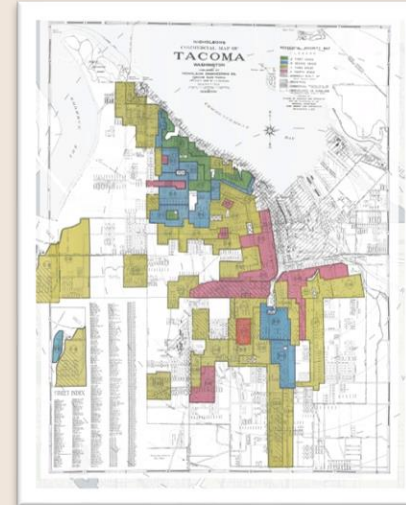
*“You will always do what is needed,
where you are meant to be.”*



Tahoma Community Land Trust

Tahoma CLT's mission is to expand and preserve housing and economic development opportunities serving all levels below the Annual median Income but with a focus on Black, Indigenous, communities of color, those with access needs, and low-income residents across Pierce County.

We acquire housing, land, and other critical community-serving real estate and steward them in trust to ensure that they remain affordable forever. We will create innovative shared-equity ownership structures that balance the needs of individuals and families to build wealth with the long-term goal of permanently preserving affordability. We will foster leadership and build resident power through an engaged Board of Directors, residents, and community members to enact a vision of resident-controlled development on community-owned land.



Find out more here: www.tahomaclt.org

Native Peoples Caucus of Pierce County

We are currently in the process of transition the Native People Caucus of Pierce County to the Native Peoples Center of Pierce County

- 71% of American Indians and Alaska Natives (AI/ANs) live in urban areas.
- While Natives only make up 1% of the population, we make up 25% of the homeless population.
- We are often erased from public conversations on health, housing and many are disconnected from their tribes and communities.
- A gathering place for ALL NATIVES would give our community the access to health, mental health services, connection to our native community and a place to build political power and organize our community.



GV Wado Thank You!

It was an honor to share with you today about Native American Heritage Month, history through the native lens, my heritage, my story and how that impacts the decisions I make and the action I take on behalf of seven generations into the future.

Questions & answers

I welcome any questions – feel free!

