OMNI

INDIGENOUS PEOPLES OF AMERICAS DAY (IPAD) (formerly Columbus Day) NEWSLETTER. Monday, October 12, 2015.

http://jamesrichardbennett.blogspot.com/2015/10/indigenous-people-of-americas-day.html

Compiled by Dick Bennett for a Culture of Peace and Justice.

http://omnicenter.org/donate/

What’s at stake: Replacing Columbus Day with IPAD

Blog: War Department/Peace Department

http://jamesrichardbennett.blogspot.com/

Newsletters:

http://www.omnicenter.org/newsletter-archive/


Index:

http://www.omnicenter.org/omni-newsletter-general-index/

Visit OMNI’s Library.

OMNI’S NATIONAL AND INTERNATIONAL DAYS PROJECT

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Monday, October 12, 2015 Indigenous Peoples of the Americas Day Observation SCHEDULE OF EVENTS

10:00-11:00 a.m. Student/Faculty Readings from Historical & Contemporary Native American Writers ARKU Connections Lounge

11:00-12:00 p.m. Commemorative Walk to Trail of Tears Marker With Special Guest Nobel Peace Prize Laureate Dr. Rigoberta Menchú Leave from ARKU Mall / Walk to Stadium Drive & M.L.K. Blvd Sponsored by: Native American Symposium Committee, Native American Student Association, Latin American and Latino Studies, City of Fayetteville, Center for Multicultural and Diversity Education, and the UofA Chapter of the OMNI Center for Peace, Justice, and
Ecology.
Attachments

Preview attachment IPAD Day of Events 2015 .pdf

IPAD Day of Events 2015

UNIVERSITY OF ARKANSAS, MULLINS LIBRARY HAS AN EXCELLENT COLLECTION OF BOOKS ON NATIVE AMERICAN
some of which were donated by Dick Bennett and the OMNI Center for Peace, Justice, and Ecology
Here’s a small sample.

Bullard, *Confronting Environmental Racism*
Churchill, *Indians Are Us?*
Johnson, *The Occupation of Alcatraz Island*
Skogen, *Indian Depredation Claims*

UofA NEW PROGRAM ON NATIVE AMERICANS

AN INDIGENOUS STUDIES PROGRAM AT THE UNIVERSITY OF ARKANSAS

*Continuity with the Indigenous Ozarks, Connection with the Indigenous World*

Dear Colleagues:

Please find attached a poster to announce the new Indigenous Studies minor. Share it with all students and allies! Thank you for making this happen.

All the Best,

Attachments area

Preview attachment NEW MINOR poster.pdf
Proposed by Sean Teuton, Associate Professor of English

INDIGENOUS STUDIES: Since the 1970s, universities and colleges nationwide have found in Native American Studies a powerful source of campus diversity, student and faculty recruitment, and education and research on Indigenous peoples.

INDIGENOUS STUDIES AT THE UNIVERSITY OF ARKANSAS: Rich in Indigenous history, neighboring today’s Native American communities, and resting at the heart of the continent, the University of Arkansas is poised to lead the region in Native American Studies. With Indigenous Studies the University of Arkansas could draw on these local strengths, shared histories, and tribal resources to recruit Native American students and faculty, build diversity, and enrich curriculum and research.

THE “IS” MINOR: The Indigenous Studies or “IS” minor seeks “continuity and connection” with Indigenous worlds. We promote continuity when we investigate the longstanding presence of Native American communities in the Ozarks; we build connection when we extend this continuity to reach the broader world. “IS” affirms these Indigenous realities. Students would be required to complete (3) courses, one from each of three core groups: Culture, History, and Literature. Students then complete (2) elective courses from any group for a total of (5) courses or (15) credits.

FACULTY: Across the disciplines, seventeen or more distinguished members of the faculty express interest in affiliating with and teaching courses in the IS program, combined numbering over thirty courses. Each faculty member plans to teach a course on a regular basis yet not so frequently as to stress departmental curricular needs.

RESOURCES: Few resources are needed to establish the IS minor, as existing faculty members wish to teach cross-listed courses within the curriculum to support the minor. While the minor will clearly support Native American student recruitment, a centrally-placed IS program space would ensure a sense of belonging at the University of Arkansas. As the university continues to foster relationships with Arkansas Native American communities and key Indian tribes of Oklahoma, external resources are likely to grow. With resources from student scholarships to site grants, the IS Program could expand to become the premiere program in the region.
TIMELINE: Faculty members wishing to teach in the IS minor already have met to form an advisory committee, and key members plan to seek interest and support from their home departments. Members of the advisory committee wish formally to propose the IS minor in spring 2014 with hopes of offering the minor fall 2015.

UN DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLES (UNDRIP)


News and Events - Walter Echo-Hawk: Native American ...

www.walterechohawk.com/?page=events

"Think Globally, Act Tribally" by Walter Echo-Hawk. University of Arizona ... "U.N. investigator visits Tulsa, hears tribal concerns" by Dana Attoochnie. Tulsa World.

Think Globally, Act Tribally - In These Times

inthesetimes.com/article/16573/think_globally_act_tribally

Apr 24, 2014 - Think Globally, Act Tribally. A UN declaration provides the framework for Native self-determination. BY Walter R. Echo-Hawk ...

Walter R. Echo-Hawk - Profile - In These Times

inthesetimes.com/community/profile/322032Walter R. Echo-Hawk is a member of the Pawnee Nation of Oklahoma and works as an attorney, law professor, tribal judge, author ... Think Globally, Act Tribally.

TRANSFORM COLUMBUS DAY 2011

http://www.transformcolumbusday.org/

[The web site may seem out of date with latest reference to 2011, but the group has a full-page ad in the Sept. 2015 number of *Z Magazine*. –Dick]

Thanks to everyone who came out with us and protested the celebration of genocide.
Before Columbus sailed the Atlantic, he was a slave trader for the Portuguese, transporting West African people to Portugal to be sold as slaves. The Columbus legacy is steeped in blood, violence, and death.

Why Transform Columbus Day?
The Transform Columbus Day Alliance actively rejects the celebration of Christopher Columbus and his legacy of domination, oppression, and colonialism. We also reject historical misconceptions regarding Columbus and his "discovery" of the Americas.

By saying NO to Columbus and his day we are saying YES to a new future of mutual respect, collaboration, and equality,

a future that respects

=the rights of indigenous peoples
=the natural environment
=democratic & economic justice
=gender equity over global patriarchy
=free and equal speech over hate speech

Subscribe to tcd-news  http://www.transformcolumbusday.org/
enter email address
Subscribe
Join us as the struggle continues.

COLUMBUS DAY WAS BORN IN COLORADO IN 1907
RESPECT * DECENCY * JUSTICE
TCD 2011    2011 Columbus Day Parade Protest
Saturday October 8th, 2011
Themes
"Transform Columbus Day - Create a Respectful Future"
"No parades for Indian-Killers" "No Celebrations of Genocide"
Transform Columbus Day Alliance Principles  http://www.transformcolumbusday.org/

Transform Columbus Day!

CHALLENGE THE ROOTS OF RACISM IN AMERICA

Columbus is responsible for the murder of millions of indigenous people.

Columbus was a slavetrader in Africa before invading America. He began the slave trade in the Americas. He deserves no holiday, no parades, no statues.

Columbus Day celebrates the doctrine of discovery – the legal process that stole Indian people's territories, and that continues today.

Columbus brought a philosophy of domination to the Americas that persists today – domination of other peoples, domination of the environment, domination of other belief systems, domination of women by men.

Transform Columbus Day Alliance
2011 News and Updates

Thanks to everyone who came out in the rain and snow and protested the celebration of genocide. Check out the Transform Columbus Day Denver Facebook page for photos and updates. More will be posted on this site soon.

Occupy Denver has adopted the Indigenous Platform proposed by Colorado AIM and supported by the TCD Alliance. Read the article on Westword.
http://www.transformcolumbusday.org/

Transform Columbus Day Alliance 2007 Blog

The tcda blog (www.tcda07.blogspot.com ) was created as a place to share experiences and information from the Columbus Day confrontation. You can post your story either as a comment (which can be as lengthy as you like, of course) or by sending it to Carol Berry (chickasaw303@yahoo.com ) who will post the narrative for you.
Articles and Links (will open in a new window)  http://www.transformcolumbusday.org/

Democracy Now: Challenging Columbus Day

Robert Robideau: The Myth Keepers of Columbus (CounterPunch)

Dustin Craun: It's always 1492 until we change things (Colorado Daily)

Art patrons may discover Columbus parade, protest (Rocky Mountain News)

Protesters camp on eve of parade (Rocky Mountain News)

Protest vowed for Columbus Day fete (Denver Post)

Ft. Carson Color Guard leads Columbus Day parade (UCD Advo

AN INDIGENOUS PEOPLES’ HISTORY OF THE UNITED STATES


DescriptionPraise and ReviewsExcerptOn Our BlogMedia CoverageVideoReading
Group GuidesReader Reviews.  Publisher's Description:

The first history of the United States told from the perspective of indigenous peoples

Today in the United States, there are more than five hundred federally recognized Indigenous nations comprising nearly three million people, descendants of the fifteen million Native people who once inhabited this land. The centuries-long genocidal program of the US settler-colonial regimen has largely been omitted from history. Now, for the first time, acclaimed historian and activist Roxanne Dunbar-Ortiz offers a history of the United States told from the perspective of Indigenous peoples and reveals how Native Americans, for centuries, actively resisted expansion of the US empire.

In An Indigenous Peoples’ History of the United States, Dunbar-Ortiz adroitly challenges the founding myth of the United States and shows how policy against the Indigenous peoples was colonialist and designed to seize the territories of the original
inhabitants, displacing or eliminating them. And as Dunbar-Ortiz reveals, this policy was praised in popular culture, through writers like James Fenimore Cooper and Walt Whitman, and in the highest offices of government and the military. Shockingly, as the genocidal policy reached its zenith under President Andrew Jackson, its ruthlessness was best articulated by US Army general Thomas S. Jesup, who, in 1836, wrote of the Seminoles: “The country can be rid of them only by exterminating them.”

Spanning more than four hundred years, this classic bottom-up peoples’ history radically reframes US history and explodes the silences that have haunted our national narrative.

Introduction, Chapters by Dick Bennett

What is this history about?

The book chronicles a classic case of imperialism and “a particular form of colonialism—settler colonialism” and its genocidal consequences. “The history of the United States is a history of settler colonialism—the founding of a state based on the ideology of white supremacy, the widespread practice of African slavery, and a policy of genocide and land theft” (p.2).

What does it seek to counteract?

The indoctrination of generation after generation of the US public to “embrace. . . settler colonialism and genocide.” The “myth persists” because of a general failure “to ask questions that challenge the core of the scripted narrative of the origin story.”

What is the “central question this book pursues”?

“How might acknowledging the reality of US history work to transform society?” Engaged in later chapters.

Related, subordinate questions the book examines? (Probably at least a dozen stated in this short Introduction: here are a few.)
The real, main motive for the colonies pursuing independence? Greed for land and wealth. It was first revealed legally by the 1787 Northwest Ordinance that provided “the blueprint for gobbling up the British-protected Indian Territory” (p. 3).

What myths have become doctrine and dogma and are used to justify motive and Ordinance? Columbus (p. 4) and “Manifest Destiny,” the “Doctrine of Discovery” and the Monroe Doctrine.

Why are many traditional histories of the US flawed? They masked unjust, brutal reality “with justifications and rationalizations—in short, apologies for one-sided robbery and murder” (p. 5). “…the source of the problems has been the refusal or inability of US historians to comprehend the nature of their own history, US history. The fundamental problem is the absence of the colonial framework” (p. 7).

How have some commentators used multiculturalism consciously or unconsciously to reinforce the traditional, non-Native histories? It is “an insidious smoke screen 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.”

How did settler-colonialism/imperialism work? (pp. 6-10)? “The form of colonialism that the indigenous people of North America have experienced was modern from the beginning: the expansion of European corporations, backed by government armies. . .with subsequent expropriation of lands and resources.” “[That] is a genocidal policy” (p. 6). “Settler colonialism…requires violence or the threat of violence to attain its goals. People do not hand over their land, resources, children, and futures without a fight, and that fight is met with violence. . . .Euro-American colonialism, an aspect of the capitalist economic globalization, had from its beginnings a genocidal tendency.” (p. 8).

Why is the N. American settler-colonialism genocidal?
All five acts of genocide as described in the 1948 UN convention on the Prevention and Punishment of the Crime of Genocide were committed (p. 8). “From the colonial period to the founding of the United States and continuing
into the twenty-first century, this has entailed torture, terror, sexual abuse, massacres, systematic military occupations, removals. . . . The absence of even the slightest note of regret or tragedy in the annual celebration of the US independence betrays a deep disconnect in the consciousness of US Americans” (p. 9).

Was genocide a deliberate, documented national policy, comparable to that of the Nazis against the European Jews during WWII? “Documented policies of genocide on the part of US administrations can be identified in at least four distinct periods: the Jacksonian era of forced removal [chapter 6]; the California gold rush in Northern California [Ch 7]; the post-Civil War era of the so-called Indian wars in the Great Plains [Ch. 8]; and the 1950s termination period [Ch. 9].” Settler-colonialism is in general however not comparable to the Nazi “Final Solution” signed at Wansee in that the extermination was grassroots—the constant pressure of the expanding European population against the mainly farming Indians for land, a pressure defended by the US military and other institutions, especially by the reservation system following military action. Sometimes an Indian nation would accept the attenuation of their domain “in exchange for US government protection from settlers” (p. 11). The process continued through the twentieth century. Exploitation of Indigenous lands “by the largest corporations…could spell a final demise for Indigenous land bases and resources” (p. 10). “In 1881, Indian landholdings in the United States had plummeted to 156 million acres. By 1934, only about 50 million acres remained. . . . By 1955, the indigenous land base had shrunk to just 2.3 percent of its original size” (pp. 11-12).

Did the Indigenous nations and communities resist? “The objective of US colonialist authorities was to terminate their existence as peoples. . . . This is the very definition of modern genocide. . . .” But they “have from the beginning resisted modern colonialism using both defensive and offensive techniques. . . . In every instance they have fought for survival as people.” (p. 6).

How might this relentless chauvinistic expansion finally be stopped?
The increase of civil rights for colored peoples and women is a hopeful sign, but no guarantee for Indians. Telling the true history of the nation is the author’s protest. This book attempts to tell the story of the United States as a colonialist settler-state, one that, like colonialist European states, crushed and subjugated the original civilizations in the territories it now rules” (p. 14).

Is there a connection between the imperial conquest of the Native Americans and the modern history of US interventions and invasions of over forty sovereign nations since 1945. “Perhaps it was inevitable that the earlier wars against Indigenous peoples, if not acknowledged and repudiated, ultimately would include the world” (p. 12). Memory!

Chapter 1, Follow the Corn
There were many well-developed civilizations in the Western Hemisphere before the European invasion, which devastated them all.

Chapter 2, Culture of Conquest
Militarized culture began in Europe, which included exploiting peasants and privatizing the commons. The Spanish and Portugal foreign depredations centered on gold and land, which led directly to violence and concentration of wealth.

Chapter 3, Cult of the Covenant
“...that European colonists shoved aside [Chap. 2] a large network of small and large nations [Chap. 1]” was consider providential by most of the colonists.

Chapter 4, Bloody Footprints
From the earliest colonial wars to the present, the US has practiced “irregular warfare”: “destroying Indigenous villages and fields and intimidating and slaughtering enemy noncombatant populations” (p. 58). “The chief characteristic of irregular warfare is that of the extreme violence against civilians” (p. 59).

Chapter 5, The Birth of a Nation
Steiner Interviews Dunbar-Ortiz, TheRealNews.com, Oct. 28, 2015

THE MOVEMENT IS GROWING

From Columbus Day to Indigenous Peoples’ Day: End Federal Holiday Celebrating Columbus

Seattle Marks Indigenous Peoples' Day Amid Calls to End Federal Holiday Celebrating Columbus
Victory! Albuquerque declares Indigenous Peoples Day

The following is reposted from the website of The Red Nation. The ANSWER Coalition encourages its members and supporters to take part in Albuquerque’s first Indigenous People’s Day march to celebrate this important victory.

Celebrate Albuquerque’s first Indigenous Peoples’ Day!
Monday, October 12, 2015
Downtown ABQ: First St. & Central Ave @ 5pm

Oct. 7, 2015, is historic for Indigenous peoples of Albuquerque. The Albuquerque City Council declared the celebration of Indigenous Peoples Day on the second Monday of October, a day nationally recognized as “Columbus Day.”

Albuquerque is New Mexico’s largest city, and has the highest concentration of Native people in the state.

City Council President Rey Garduño—with guidance and input from The Red Nation and community organizations—wrote, sponsored, and proposed the initiative. Six councilors endorsed and three abstained. Those who endorsed included Garduño, Ken Sanchez, Klarissa Peña, Isaac Benton, Brad Winter, and Diane Gibson. Those against included Dan Lewis, Trudy Jones, and Don Harris.

The Red Nation sparked the campaign last February by leading an Abolish Columbus Day demonstration, in coalition with other community groups, at the steps of City Hall. Garduño spoke at February’s event, vowing support for a citywide measure.

Albuquerque’s struggle rose directly from the Native community’s demands and support from non-Native groups, not from boardrooms. Through active coalition-building and community engagement, Indigenous Peoples Day is now reality. Albuquerque joins cities—such as Seattle, Minneapolis, St. Paul, Berkeley, Portland, Lawrence, and Santa Cruz—that have also declared
Many Native Nations refuse to celebrate Columbus Day, and instead recognize Indigenous Peoples Day or some other variation according to their specific histories. In New Mexico, a majority of the nineteen Pueblo Nations acknowledge their own nation-specific days. For example, the Pueblo of Pojoaque celebrates “T’owa Vi Thaa,” or “People’s Day.”

What the nation-wide Abolish Columbus Day city campaigns have in common is the powerful and dynamic voice of urban Native communities. According to Census numbers, about four of every five Natives live off-reservation and about 44 percent of all Natives are under the age of 25. About 55,000 thousand Native people call Albuquerque home—35,000 of which are Diné (Navajo). Also represented in the city are 291 federally recognized Native Nations. The current Native movement, with strong ties to homelands and traditions of activism, is increasingly young, urban, and diverse, and recognizes its resounding impact for all Native Nations.

Minneapolis city council voted to change their [Columbus Day] holiday to Indigenous Peoples Day

Sincerely, Frank

http://www.aol.com/article/2014/04/28/columbus-day-renamed-indigenous-peoples-day-in-minneapolis/20877151/?icid=maing-grid7%7Cmain5%7Cdl35%7Csec1_Ink3%26pLid%3D469686

Scialabba Exposes Krauthammer

George Scialabba. “Floats Like a Vulture.” The Nation (June 9-16, 2014). In a review of Charles Krauthammer’s collection of essays, Things That Matter, Scialabba skewers Krauthammer for celebrating the 500th anniversary of Columbus’s arrival in the New World, for minimizing the genocidal consequences of the European conquest of the Americas, and for justifying them by exalting the thriving
Thank you very much for your message. To me there is no question of the past injustices which continue to affect Native Americans today. I think you would be particularly impressed with this young woman, Matika Wilber, who has set out to photograph every Native American tribe and share the stories of the people who she meets: [http://www.matikawilbur.com/blog/blog/ted-talker](http://www.matikawilbur.com/blog/blog/ted-talker)

Watch **Rebel Music**: Native America NOW

11-14-14

The highly anticipated untold story about America begins. Watch **Rebel Music**: Native America NOW and ...

[Rebel Music](https://www.youtube.com/watch?v=RebelMusic)  
23 hrs ·

Hear Long-Lost Rock 'N' Roll From The Native American Heartland  
[RebelMusic](https://www.npr.org/sections/allsortsisconsidered/2014/11/11/365756172/hear-long-lost-rock-n-roll-from-the-native-american-heartland)
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