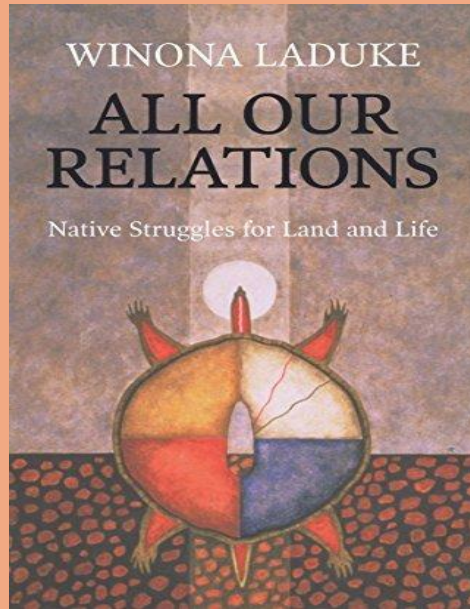




***All Our Relations: Native Struggles for Land and Life
by Winona LaDuke***

LBHS GROUP READING QUESTIONS
WRITTEN BY
NATHAN LUIS CARTAGENA

By Winona LaDuke (1999)

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4. How does LaDuke's opening discussion of White Earth (pp.4-5) echo the book's epigraph (see p. xi)?
5. Before reading Ch.1, what did you know about the Mohawk Nation? How has this chapter empowered you to join these relatives/neighbors?
6. How does Katsi Cook's work in Akwesasne challenge common U.S. discourses and theologies about being "pro-life"?
7. How do Mohawk practices and philosophies of healing relate biblical to theologies of *shalom* and salvation?

LBHS Shalom

All Our Relations: Native Struggles for Land and Life
Ch. 2-3 (pp. 24-71)
By Winona LaDuke (1999)

1. Before reading Ch.2, what did you know about the Seminoles? How has this chapter empowered you to join these relatives/neighbors?
2. How does LaDuke weave together the themes of law, land, and ways of life while discussing the Seminoles?
3. Danny Billie of the Independent Traditional Seminole Nation contends that “The way you live affects the way you think” (p.43). How does the Buckskin Declaration reflect this contention (pp. 36-37)? The Independent Traditional Seminole’s relationship with Florida Panthers (pp. 39-41)?

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4. Before reading Ch.3, what did you know about the Innu? How has this chapter empowered you to join these relatives/neighbors?
5. In chapter 3's conclusion, LaDuke writes, "The Innu are relentlessly jackhammered by those handmaidens of colonialism, neocolonialism and globalization" (p.70). How does chapter 3 support this claim?
6. Let's check-in. How have you experienced *All our Relations*' opening three chapters? What about them most stands out to you? Do you have any lingering questions about them?

Ch. 4-5 (pp. 72-111)

By Winona LaDuke (1999)

1. Before reading Ch.4, what did you know about the Northern Cheyenne? How has this chapter empowered you to join these relatives/neighbors?
2. What is *ethnostress* (p. 90)? How do Gail Small's childhood memories testify to her suffering ethnostress (p. 85)?
3. How does LaDuke's discussion of the Northern Cheyenne weave together the themes of massacre and land?

4. Before reading Ch.5, what did you know about U.S. nuclear power and waste practices? Have you associated them with Native nations?
5. Chapter 5 includes the first explicit mention of *environmental racism* (p. 107). How has the chapter impacted your understanding of this form of racism?
6. Near chapter 5's conclusion, LaDuke writes, "This struggle to resist and to heal [from environmental racism] should not be placed solely on the shoulders of women like Virginia Sanchez, Margene Bullcreek, or Judy De Silva" (p. 111). If we use this claim about gendered labor to re-read *All our Relation's* previous four chapters, what do we find?

LBHS Shalom

All Our Relations: Native Struggles for Land and Life
Ch. 6 (pp. 112-135)
By Winona LaDuke (1999)

1. Before reading Ch.6, what did you know about the Anishinaabeg Nation? How has this chapter empowered you to join these relatives/neighbors?
2. LaDuke concludes chapter 6's opening by describing the Anishinaabeg's way of life under "Natural Law, Creator's law" (p.116). How does this way of life compare to the Anishinaabeg's experiences with "the White Man's" law (pp.116-121, 133)?
3. LaDuke introduces readers to two federal court decisions, *Boldt* (1974) & *Voigt* (1983/87) (pp.122-123). What did these decisions conclude? What racist responses to these decisions does LaDuke detail?

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4. White Earth Reservation belongs to the Anishinaabeg. Yet LaDuke notes White Earth is suffering a crisis between “who lives on the land and who owns it” (p. 125). What factors drive this crisis?
5. LaDuke argues that “Renewal is a central part of each generation’s responsibility” (p. 130). What does the White Earth Land Recovery Project (WELRP) teach us about how LaDuke understands this “renewal” (pp.126-133)?
6. Near the end of chapter 6, LaDuke affirms the need for environmental justice movements to “combine anti-racism with environmental work” (p. 132). How does this claim challenge or extend your understandings of “diversity” and *shalom*?

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4. LaDuke argues that “healing in buffalo cultures must be multi-dimensional” (p.149). Why? What dimensions of healing does she name? How might her conception of healing impact your understanding of the Kingdom’s commitment to healing and wholistic restoration?
5. What problem exists between park boundaries and ecological boundaries (p. 158)? What does this problem teach us about Creation care?
6. How does the relationship that exists between Buffalo Nations and Buffalo herds challenge or extend popular political theologies of “diversity”?

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LBHS Shalom

All Our Relations: Native Struggles for Land and Life
Ch. 8-10 (pp. 164-200)
By Winona LaDuke (1999)

1. Before reading Ch.8, what did you know about Native Hawaiians? How has this chapter empowered you to join these relatives/neighbors?
2. What legal dispute existed between the Native Pai family and the National Park Service (p.168, 182)? How was it “resolved” (pp.168-169, 182)?
3. What roles does LaDuke argue that Christianity and missionaries played in the century-plus-long process of Hawai’i’s annexation by the United States (pp.170-171)? How do these roles relate to the waves of colonialism Professor Haunani-Kay Trask identifies (pp. 177-178)? How does this process and these colonial waves compare to Mililani’s theology of Nation building (p. 182)?

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4. Before reading Ch.9, what did you know about the Hopi Nation? How has this chapter empowered you to join these relatives/neighbors?
5. How does NativeSun reflect traditional Hopi beliefs? How does it resist cultural deficiency models?
6. In her conclusion, LaDuke identifies a challenge and a task that people must undertake. What are they?
7. Now that we've concluded LaDuke's book, let's consider two questions: What has most challenged you from this book? What has most healed you?