A Voice Cries Out: The Role of Listening for Revealing Cultural Narratives and Unmasking Whiteness in the Pulpit

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Abstract:

Beginning with the Story of the Water Protectors in Standing Rock this paper explores the role of listening in unmasking whiteness in the pulpit by confronting the prevailing white colonial narrative that influences the worldview of Amer-european preachers. It describes the connections between worldview, sacred cultural narrative, and speech. It presents the dominant white supremacist cultural narrative in the United States of America, based on the ideology of Manifest Destiny and the Doctrine of Discovery. It offers listening as a means of interrogating the dominant worldview. It also introduces particular practices of listening as experienced by the author in Indigenous relationships which has the potential for awakening preacher to their own collusion with the dominant narrative.

Introduction

 In April of 2016 voices began to emanate from the Dakotas. LaDonna Brave Bull Allard founded Sacred Stone Camp, which she described as a “spirit camp we built to lay our prayers to our water, to protect it from the Dakota Access pipeline,” (DAPL) by Energy Transfer Partners.[[1]](#footnote-1) The 1,200-mile, $3.8 billion pipeline was projected to carry half a million barrels of oil daily from North Dakota through South Dakota and Iowa to a distribution point in Illinois.[[2]](#footnote-2)

 Originally the pipeline was slated to run near to the capital Bismarck which is home to a predominantly white population, but they rerouted the planned pipeline.[[3]](#footnote-3) As a result, it threatened the Standing Rock Sioux tribe’s water supply as well as their sacred sites. The planning was based on old surveys from 1985 and designed without tribal consultation.[[4]](#footnote-4) The company and the Army Corps of Engineers who approved the plan, were in violation of “Article 2 of the 1868 Fort Laramie Treaty which guarantees that the Standing Rock Sioux Tribe shall enjoy the ‘undisturbed use and occupation’ of [their] permanent homeland, the Standing Rock Indian Reservation.”[[5]](#footnote-5)

 Throughout the summer tensions rose and by early September sacred sites had been bulldozed. Members of the Lakota Nation located at the Standing Rock reservation battled for their land on two fronts both with the pipeline company and the United States Civil Corps of Engineers. Meanwhile supporters streamed into Standing Rock swelling the prayer camps from a couple dozen to thousands of people. Many of them were Indigenous peoples from around the world and some were religious leaders.[[6]](#footnote-6)

 The Rev. David Wilson a member of the Choctaw Nation and Superintendent of the Oklahoma Indian Missionary Conference (OIMC) of The United Methodist Church arrived with others from OIMC bringing food and supplies. He knew the challenges facing the prayer camps so he did not come empty handed.[[7]](#footnote-7) The religious presence at Standing Rock was not limited to clergy either. Laypeople such as environmentalist Lynne Hunter and biologist Charles Hunter, both non-Native, drove 13 hours in order to “stand in solidarity” with Water Protectors as the protestors were now becoming known.[[8]](#footnote-8)

The Importance of Relationships

 Though they came to provide resources and assistance, the importance of relationships stood out strongest in the statements from those who visited Standing Rock. Rev. David Wilson said, “Perhaps the most significant way that United Methodists can respond is by learning about and building relationships with our Native neighbors.”[[9]](#footnote-9) Lynne Hunter evidenced the awareness that comes in the midst of building relationships when she remarked that water protection is not just a Native issue, “The whole time we were at the campsite, it kept occurring to me, where are all the white people?”[[10]](#footnote-10) Building relationships and engaging in advocacy with people different from herself began to intersect with her own identity. Not only did she identify as white but she began to notice who was missing and the import of that observation.

 October 6-8, 2016 the Northeast Jurisdiction Native American Ministries Committee (NEJNAMC) of The United Methodist Church met for their annual meeting. As the newly elected Communications Committee chairperson, I was asked to write a letter on behalf of the all the Committees within the jurisdiction showing support for the Standing Rock Sioux tribe as they fought to stop construction of the Dakota Access Pipeline.

 By this time militarized private security forces had clashed several times with Water Protectors in Standing Rock. Guard dogs, mace, and rubber bullets had been used against them even as they stayed on private land watching the bulldozers tear swaths through the landscape.[[11]](#footnote-11) Intimidation, profiling, and strip searches were becoming usual practice against protectors and their families - especially Natives traveling to or from the reservation.[[12]](#footnote-12)

 The NEJNAMC letter would be a sign not only of advocacy and solidarity with the tribe but also a deeply relational act. Several of the leaders in the jurisdiction had family members and friends who were tribal members from the Standing Rock Reservation and some were related to the Water Protectors. The Native American youth caucus also known as the Peg-leg Flamingos, traveled to Standing Rock with NEJNAMC representative, Raggatha RagghiRain, (Cherokee Heritage), just a few weeks earlier and shared life-changing stories.[[13]](#footnote-13) Additionally, a few members both Native and non-Native, marched in the Philadelphia Solidarity March for Standing Rock in September.[[14]](#footnote-14) The stories coming out of Standing Rock mobilized our community to act swiftly.

 As a non-Native serving on my Annual Conference Native American Ministries Committee for the past three years and an antiracism trainer for my Annual Conference I learned the importance of seeking guidance from Native peoples before embarking on activist activities. I also became aware of the value of relationship and community. As a result of these lessons, I asked for volunteers to help me draft the letter. Joined by Ruby Richardson Olson (Haliwa-Saponi), and Larry E Siikanen (Lakota), the letter was drafted and brought before the full body of Jurisdictional representatives the next morning. We refined the language through consensus and mailed it out the following Monday.

 My relationships paved the way for the letter to be written in a manner that honored the values of the community. The role played by listening in this action cannot be underestimated. The importance of listening would become more fully a part of my conscientization process over the next few years. Similar to Lynn Hunter, I found that the practice and exploration of listening would intersect with my own identity. Listening would change the direction of my activism, my scholarship, my homiletic, and the very language I used to express myself.

 The Indigenous people with whom I developed relationships “heard me into” a new way of speaking.[[15]](#footnote-15) Through these relationships I observed the ways in which listening could lead to an experience of conscientization. Christian ethicist and mujerista theologian, Ada Maria Isasi-Diaz in her book, *En la Lucha*, describes conscientization as the process by which a person’s experiences lead them to recognize the difference between the nature of things and cultural differences, to unmask unjust myths and to explore alternative moral decisions.[[16]](#footnote-16) The practice of listening presents an opportunity for a new moral consciousness to emerge within a person which has the potential to transform their worldview as well as the ways in which they express their worldview, including through their speech.[[17]](#footnote-17)

 As an Amer-euro-christian woman, in a position of privilege within the dominant white culture in the United States, and influenced by a settler/immigrant worldview, meeting with people from tribes and Nations with different views and experiences awakened me to ways in which my worldview and the language I used in the pulpit were inadequate.[[18]](#footnote-18) I was concerned about the ways in which preachers, particularly those of us belonging to the dominant white settler/immigrant culture in the United States, colonize our speech with colonial narratives steeped in the concepts of white supremacy, euro-christianity, and Manifest Destiny from the pulpit. I began an exploration of the impact of intercultural relationships on the preacher’s voice.

The Power of Narrative to Unmask Whiteness

 According to Juan Luis Segundo, the development of a person's worldview begins when they are quite young and is formed by the shared values that are passed on to the developing child by his or her family and wider community.[[19]](#footnote-19) Worldview forms and reforms over a lifetime. Karl Mannheim says, “We belong to a group not only because we are born into it, not merely because we profess to belong to it, nor finally because we give it our loyalty and allegiance, but primarily because we see the world and certain things in the world the way it does.”[[20]](#footnote-20) The social narratives passed on from families and formative communities have the capacity to reinforce or challenge worldview. Worldview influences a preacher’s theology, biblical interpretation, and cosmology which in turn affects perceptions of the world, infiltrates speech, and reveals itself through preaching. Philosopher Stephen Crites describes sacred narratives as those which permeate cultures but are seldom spoken specifically. Instead they lie deep in the consciousness of the people but are hidden within the stories people tell.[[21]](#footnote-21) Consequently, stories presented from the pulpit reflect a preacher’s worldview and convey the sacred cultural narratives.

 Worldview often passes from generation to generation and if it remains unexamined, specific values can become concretized within a community. If those who hold these values are in authority, these unexplored values become the norm for the community.[[22]](#footnote-22) In the United States, white supremacy and the colonial narrative that created the United States of America infiltrates the collective imagination of members of the dominant settler culture. It has become the sacred cultural narrative of Amer-europeans. It has influenced a specific worldview based in the Doctrine of Discovery that advocates self-sufficiency and domination and results in the permeation of Manifest Destiny throughout all levels of United States society.

 Therefore, to understand the impact of the colonial narrative on preaching requires more than just an analysis of the sermon content. The problem is not just a matter of words and images employed but rather a deeper issue of identity. Underneath colonizing words and images lurk the narratives created by the dominant culture in the stories told and retold within United States society. That means the words and the images employed by preachers in the United States – particularly white settler/immigrant preachers such as myself – can reify colonial norms that pervade society in the United States unless the preacher is actively trying to undermine the dominant sacred cultural narrative.

 Unexamined worldview runs the risk of reifying colonizing narratives not only through damaging imagery but by hiding systemic forces that seek to silence alternative worldviews that expose narratives of conquest. In order to expose worldview and unmask the ways in which whiteness and colonization are affecting our speech, preachers who belong to the settler/immigrant culture will need to put ourselves in a position of listening for alternative worldviews. White immigrants, that is anyone not Indigenous to the territory now known as The United States of America, move in an ocean of privilege that is invisible to them unless there is someone to point it out to them.[[23]](#footnote-23)

 White preachers need to humbly acknowledge ways in which the words they speak reify historical erasure, continue to dehumanize people who do not share a western white settler worldview, and reinscribe prejudicial, racist, and colonizing narratives.

 To undermine narratives of conquest that dehumanize and perpetuate psychological, spiritual, and physical violence I suggest that preachers, particularly those belonging to the dominant culture in the United States, engage in an antiracist decolonizing homiletic that will elicit antiracist, decolonizing, and humanizing speech called beloved speech.[[24]](#footnote-24) This essay presents one aspect of that homiletic, namely the practice of listening.

The Role of Listening

 Listening is not easy – especially for those who are accustomed to controlling the conversation and the narratives underlying conversation. As I began the journey into deeper relationships with my Lakota, Choctaw, Cherokee, MVSOKE, and Kiowa guides I discovered that I had a lot of learning ahead of me. Listening unmasked the extensive nature of whiteness to reveal an intersectionality of race, colonization, sexism, and religious bigotry that expands the depth and reach of those systems. It exposed the larger colonizing culture that pervades the United States of America and it brought me face to face with my own colonizing tendencies that affected my speech, not the least of which was a tendency to speak when I needed to listen.

 The first rule of relationship, particularly with the Indigenous peoples I am in relationship with, requires a willingness to listen deeply when one needs to and only share when asked. Relationships are built over time because the history of Indigenous peoples within the boundaries of the United States and around the world testifies to the betrayal and deceit that continues to attempt to silence them and render them invisible. Because of this history trust needs to be built with great care and an empathetic heart. Since different nations have different customs and cultural norms protocols concerning the practice of listening will change. There may be some similarities, some subtle differences, or major differences so an open heart is the key to engaging in this deep listening in a good way that honors the traditions so relationships can deepen.

 Keeping an open heart through listening allows relationships to deepen to the point where participants can become vulnerable enough with each other for Natives to offer and non-Natives to receive guidance on proper protocols. There is a kenotic aspect to the listening whereby the hearer humbly empties themselves and allows themselves to abide with the other person so that they may be more fully present with the speaker.

 When white euro-christian settler/immigrants engage in relationships with Indigenous peoples, the relationship goes beyond the individual to their family, friends and nation as well as their ancestral land. To come to know a person more fully one needs to appreciate where they come from. The stories told and the perspectives voiced will come through the lens of the land. This provides an opportunity for conscientization in the white euro-christian settler/immigrant concerning their own ancestral place and encourages them delve more deeply into their own immigrant identity.

 As the listening progresses, an alternative to the dominant narrative can be heard in the stories of those who hold a different worldview. Different stories of relocation and occupation will emerge and settlers of the dominant culture engaged in deep listening will be invited to hear alternative interpretations of history. This experience will help them to better understand their social location within in the historical narrative and the legacy they have inherited. Stories shared in this way may or may not be autobiographical, but they will always involve truths. If Amer-europeans can respectfully listen to the stories then we can be “touched” and those truths can convict us.

The Practice of Listening

 In some ways engaging in the hospitality of deep listening seems similar to the listening theory presented by Carl Rogers and Richard E. Farson in their 1957 articleentitled, *Active Listening.* In addition to psychological counseling and pastoral care, their techniques have been utilized in western practices of business leadership development courses as well as conflict resolution.[[25]](#footnote-25) However, some of the techniques recommended by Rogers and Farson run contrary to the listening I advocate. The most noticeable difference is the assumption built into Active Listening, that both parties are equal partners in communication. For those who belong to the dominant culture, listening involves an understanding of cultural protocols and asking for guidance concerning the expectations before actions are taken or assumptions are made. Engagement in communication between white euro-christian settler/immigrants and Indigenous peoples is not a partnership. It requires an Indigenous guide in order to develop the trust required for a relationship to develop.

 Additionally, Active Listening encourages behaviors that are contrary to respectful communication as it is practiced in the Native American communities I have visited. Rogers and Farson write, “it is important to test constantly your ability to see the world in the way the speaker sees it. You can do this by reflecting in your own words what the speaker seems to mean by [their] words and actions. [Their] response to this will tell you whether or not [they] feel understood.”[[26]](#footnote-26) In contrast, one of the key aspects of listening to an Indigenous person as a white euro-christian settler/immigrant involves what Suanne Ware-Diaz (Kiowa) calls, Vocal Constraint.[[27]](#footnote-27)  She explains that, quiet moments are part of the exchange and demonstrate reflection, indicate pondering, and convey the importance of what is being shared as opposed to questioning and interruptions which are generally perceived as disrespectful.[[28]](#footnote-28)

 The most important aspect to remember about the kind of listening I am advocating for is that it is forged in relationship. A humble stance that allows both the speaker and the listener to be vulnerable with themselves and with each other will lead an ever-deepening connection. Professor of social work, Brené Brown, studies the relationship between connectedness and vulnerability and says that, “[s]taying vulnerable is a risk we have to take if we want to experience connection.”[[29]](#footnote-29) Vulnerable listening keeps the relationship from remaining superficial.

 As I learned in Native communities and stated earlier, Indigenous peoples have no reason to consider non-Natives trustworthy. If we non-Natives stumble then we must begin again, otherwise the legacy we live into is one of betrayal and distrust. Therefore, preachers who identify as white euro-christian settler/immigrants need to avoid superficiality and form lasting alliances to dismantle the colonial project. Alliances between Indigenous peoples and non-Natives will require a deep commitment to relationships that are based in concrete communities through deep listening and honoring of values and protocols.[[30]](#footnote-30) It cannot be said enough that building trust will take time, so white settler allies will have to be willing to enter into relationships for the long term.

 Let me make it clear that when I use the term allies I am talking about someone who will remain steadfast and work with people in situations that may carry risk.[[31]](#footnote-31) As actions are taken, the pedagogical relationships between settler allies and Indigenous guides deepen. In order to truly decolonize our speech, we who are non-Native must experience what it means to struggle and allow ourselves to be conscientized as we stand with those whom we have committed to work with in solidarity. Historian David Philips Hansen says, “Instead of simply advocating for others, we must learn what it means to stand in deep solidarity with others. It is the only way to divest ourselves of our false assumptions.”[[32]](#footnote-32) According to Paulo ﻿Freire, this kind of “active engagement with real structures… brings us as humans back to our birthright right of “love of humanity” and an “oceanic feeling” of connection, with ourselves, with one another, and with the animate world.”[[33]](#footnote-33) Encountering each other as beloved human beings makes us more human.

 Therefore the listening that will bring the most change happens within a committed relationship that includes dedication to joining causes for justice that will dismantle the colonial project. Bonilla-Silva says, “thinking and theorizing about change is good, talking about change is better, working toward change is the only way it will happen… so all people of good conscience [need] to become activists.”[[34]](#footnote-34) Preachers can begin by getting involved in organizations that are multicultural such as my ongoing work with my Committee on Native American Ministries. Our work with organizations such as this allow opportunities to actively work together to undermine and dismantle colonial norms.

 To change the system however we will want to match our performance of the action to the outcome we wish to achieve. Those of us with privilege given from the dominant culture will want to take a backseat and follow our guides who can see more clearly. This does not mean we become passive but rather we maintain a listening stance, ready to step up when we are asked.

 The difficulty arises when white euro-christian settler/immigrants make mistakes and begin to become defensive and recolonize with our words or actions. Any settler/immigrant who would engage in activism must realize that the colonial narrative is strong and it will require intentional reflexive work to change the narrative. As Harry Brod explains,

Privilege is not something I take and which I therefore have the option of not taking. It is something that society gives me, and unless I change the institutions which give it to me, they will continue to give it, and I will continue to have it, however noble and egalitarian my intentions.[[35]](#footnote-35)

Those who partner with us, both Native and non-Native, can be a guide to help us move through the difficult business of decolonizing our voices over and over again. Listening will become more intense. As we work together side by side conversations will emerge, confrontations and challenges erupt, and that is when settler/immigrants have a choice to stay or go.

 The listening I am advocating for involves a humble posture of one who is willing to hold space for someone to speak. Part of listening deeply will require the listener to remain steadfast even when the communication is difficult to receive. This is especially true for white euro-christians of the settler/immigrant culture in the United States. Listeners will be challenged particularly if white settler norms result in micro-aggressions against the other person. When this happens, settlers will need to have courage to hear the other person’s perspective.

 In *White Fragility: Why It's So Hard for White People to Talk About Racism*, Robin J. DiAngelo writes that she initially “dreaded getting feedback from people of color on [her] racist patterns and assumptions” but later as she matured she welcomed feedback and saw it as a positive sign of relationship.[[36]](#footnote-36) She mentions that she also experienced embarrassment or defensiveness when confronted with problematic patterns but took this also as a sign that the person trusted her enough to take the risk of confronting her.[[37]](#footnote-37) Viewed through this lens it became clearer that these kinds of interactions were not completely due to personal failing but also a consequence of systemic colonization and white supremacy. Instead of triggering hurt feelings and shame feedback can become a source of growth and a sign to stay and remain in relationship even and especially when it is uncomfortable to do so.

 My experience of guidance from Indigenous men and women mirrors what ethicist Andrea Smith talks about in her monograph *Conquest*. She presents Native women activists who do not depend on “domination and force [in their activism] but rely on systems of kinship, respect, and reciprocity.”[[38]](#footnote-38) During these moments if white euro-christian settler/immigrants can remain vulnerable enough to listen and learn about alternative ways of being in the world then deep listening can continue, and horizons of knowing and understanding can expand. The honoring of each other in these situations has the potential for an incredible expansion of worldview. The kinship and respect born out of these experiences will create new narratives that will reform our actions and inform the words we use as we share one-on-one or in the pulpit.

Conclusion

 The experience of listening surveyed in this essay is based in a praxis learned in the midst of intercultural interactions with guides from the Lakota, Choctaw, Cherokee, MVSOKE, and Kiowa Nations. This method of listening has the capacity to unmask whiteness in all its racial and colonial aspects. Since there is not one homogenous Indigenous culture, the attention to protocols that comes through the praxis of the kind of listening outlined in this essay provides a framework that could be translated into other intercultural interactions. When preachers engage in deep listening and particularly when Amer-european preachers are willing to listen and learn, they will hear a multitude of different narratives that will confront the violent colonial story cloaked in civility. They will be faced with a choice. They can either concretize their worldview based in the colonial narrative or open themselves up to decolonize their worldview and change their understanding of the dominate sacred cultural narrative.

 Herbert Anderson and Edward Foley who explore the role of personal narrative in identity construction write, “An amazing dynamic exists between our lives and our stories: each one shapes the other. Our collective life experiences are interpreted through a personal narrative framework and shaped into a master story that, in turn, influences subsequent interpretations.”[[39]](#footnote-39) They go on to say that, “We can rewrite our personal narrative and those we live by... it is possible to find new stories for shaping meaning in our lives and by so doing bring forth new worlds of possibility.”[[40]](#footnote-40) Additionally Stephen Crites offers that in times of change narrative “enables people to perceive new configurations between their experience and the sacred stories of their culture… which enable human beings to re-orientate their cultural identity to meet the challenge of new times.”[[41]](#footnote-41) Thisis a sign of hope for those of us settlers who seek to be not limited by the “sacred” colonial story taught to us. There are alternative narratives besides the prevailing colonial narrative in the United States and they have the power to shift cultural consciousness.

Epilogue

 We know that allies at Standing Rock encountered many difficulties and yet they remained. The protectors stayed even as temperatures dropped and water cannons drenched their bodies causing instant freezing and dangerous risk of hypothermia. By January an Executive Order had been signed that recommenced construction in spite of the United States Justice and Interior Departments order of an environmental study.[[42]](#footnote-42) In March 2017 the pipeline was functional.[[43]](#footnote-43) This particular fight may have been lost on the land but the voices of the Protectors continue to cry out in the courts.

 Stories such as those told by the Water Protectors at Standing Rock have the ability to influence change. Their stories continue to impact many across the United States, including the members of the NEJNAMC. In 2018 and 2019 CoNAM’s from the Northeast sent representatives to the United Nations Permanent Forum on Indigenous Issues and met with Water Protectors. United Methodist Church members from all over the world merged on New York City forging committed relationships and deeply listening to each other’s stories. Several difficult conversations led to experiences of connection amongst Amer-europeans and many cultures of Indigenous peoples from North, Central, and South America, and the Philippines. The difficult conversations that began there informed my worldview in ways that forever changed my own personal narrative, the way I interpret scripture, and the stories I tell but I know the unmasking has only just begun.

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3. Max Bearak, “U.N. Officials Denounce ‘Inhuman’ Treatment of Native American Pipeline Protesters,” *Washington Post,* November 15, 2016, <https://www.washingtonpost.com/news/worldviews/wp/2016/11/15/u-n-officials-denounce-inhuman-treatment-of-north-dakota-pipeline-protesters/>. [↑](#footnote-ref-3)
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5. Wakíƞyaƞ Waánataƞ, “Pipeline Fighters Set Up Spirit Camp to Block Construction of the Dakota Access Pipeline,” *Indigenous Environmental Network,* http://www.ienearth.org/pipeline-fighters-set-up-spirit-camp-to-block-construction-of-the-dakota-access-pipeline/ [↑](#footnote-ref-5)
6. Doreen Gosmire, “United Methodists Stand with Standing Rock,” *United Methodist News Service Minnesota Annual Conference News*, September 15, 2016, https://www.minnesotaumc.org/newsdetail/united-methodists-stand-with-standing-rock-6009367 [↑](#footnote-ref-6)
7. Gosmire, “United Methodists Stand with Standing Rock.” [↑](#footnote-ref-7)
8. Ginny Underwood, “United Methodists, Native Americans Oppose Pipeline**,”** *United Methodist News Service*,Sept. 1, 2016, https://www.umnews.org/en/news/united-methodists-native-americans-oppose-pipeline [↑](#footnote-ref-8)
9. Doreen Gosmire, “United Methodists Stand with Standing Rock.” [↑](#footnote-ref-9)
10. Ginny Underwood, “United Methodists, Native Americans Oppose Pipeline**.”** [↑](#footnote-ref-10)
11. Ryan W. Miller, “How the Dakota Pipeline Battle Unfolded,” *USA TODAY*, Dec. 2, 2016, https://www.usatoday.com/story/news/nation/2016/12/02/timeline-dakota-access-pipeline-and-protests/94800796/ [↑](#footnote-ref-11)
12. For a full report see “Report and Statement from Chief Edward John Expert Member of the United Nations Permanent Forum on Indigenous Issues Firsthand Observations of Conditions Surrounding the Dakota Access Pipeline,” November 1, 2016, https://www.un.org/esa/socdev/unpfii/documents/2016/Docs-updates/Report-ChiefEdwardJohn-DAPL2016.pdf [↑](#footnote-ref-12)
13. Julie Dwyer, “Peg-leg Flamingo Symbolizes Challenges Faced by Native American Youth,” *UMNEWS*, March 6, 2017, UMNS https://www.umnews.org/en/news/peg-leg-flamingo-symbolizes-challenges-faced-by-native-american-youth [↑](#footnote-ref-13)
14. Verna Colliver*,* “CONAM Members Join Philly’s Standing Rock Protest,” https://www.epaumc.org/news-information/racial-ethnic/native-american-ministries/2016/09/conam-members-join-phillys-standing-rock-protest/ [↑](#footnote-ref-14)
15. Nelle Morton, “In the Rising Woman Consciousness in a Male Language Structure,” in *The Journey Is Home* (Boston: Beacon Press, 1985), 29. This concept is based in feminist theologian Nelle Morton’s work which describes how women come to new understandings about themselves and their place in the world through the process of being heard. Similarly, a way of speaking I call, beloved speech, invites people to envision a new worldview. “[The women] came to know both the pleasure in sharing their new self-knowledge and the necessity of the sisterhood for maintaining their life. They came to know they were called into being because someone heard and the hearing drew forth their speech.” [↑](#footnote-ref-15)
16. Ada Maria Isasi-Diaz, *En la Lucha In the Struggle: Elaborating a Mujerista Theology,* (Minneapolis: Fortress Press, 2004), 160-161. [↑](#footnote-ref-16)
17. Ada Maria Isasi-Diaz wrote, “the formation of moral consciousness has to do with enabling the process of conscientization of the person.” Ada Maria Isasi-Diaz, *En la Lucha In the Struggle: Elaborating a Mujerista Theology,* 161. [↑](#footnote-ref-17)
18. I will use terms such as white euro-christian settler/immigrants or Amer-europeans in my descriptions when I want to clarify who I am addressing. I base this in the work of George Tinker and Jace Weaver. George Tinker stresses the role of european christianity in the colonization of the Americas using terms such as western euro-christian to describe the colonizer. For more of Dr. Tinker’s work explaining the euro-christian worldview see Tink Tinker, “Rites of Discovery: St. Junipero, Lewis and Clark,” *Intotemak* 49, (Fall/Winter 2016): 97-100. Jace Weaver offers a compelling alternative to the term Euro-American stating that, he opts “for the use of the term of John Joseph Mathews (Osage), Amer-european, as more adequately reflecting the relationship of the progeny of colonizers to the American land.” Jace Weaver, ed, *Native American Religious Identity: Unforgotten Gods*, (Maryknoll, NY: Orbis Books, 1998), xi. However, I will maintain the capitalizations and descriptions used by different authors out of respect for their particular articulation of their worldview. [↑](#footnote-ref-18)
19. Juan Luis Segundo, *Faith and Ideologies*, trans. John Drury (Maryknoll New York: Orbis Books, 1982), 5. [↑](#footnote-ref-19)
20. Karl Mannheim, *Ideology and Utopia,* (New York: Harcourt, Inc, 1936), 21-22. [↑](#footnote-ref-20)
21. Stephen Crites, *The Narrative Quality of Experience,* Eerdmans, 1989; quoted in Elaine Graham, Heather Walton and Frances Ward, *Theological Reflection: Methods* (London: SCM Press, 2005), 61. [↑](#footnote-ref-21)
22. Segundo, *Faith and Ideologies*, 315. [↑](#footnote-ref-22)
23. There are many iterations of Peggy McIntosh’s essay but it originally appeared in a working paper titled, “White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences Through Work in Women’s Studies,” and was excerpted in: Peggy McIntosh, “White Privilege: Unpacking the Invisible Knapsack,” *Multiculturalism*, (Oct. 1992), 30-36. [↑](#footnote-ref-23)
24. This essay is based in a portion of my dissertation, *Beloved Speech: Language and Legacies of Methodist Women Leaders Of The Oklahoma Indian Missionary Conference With Antiracist/Decolonizing Strategies for Preaching*, that presents a three-fold homiletic of which listening is one of the cornerstones. [↑](#footnote-ref-24)
25. Examples and practical uses can be found in Gordon, Thomas. *Leader Effectiveness Training: L.E.T.: “L.E.T.”* (New York, N.Y: Berkley Publishing Group, 2001). [↑](#footnote-ref-25)
26. Carl R. Rogers and Richard Evans Farson, *Active Listening* (Mansfield Centre, CT: Martino Publishing, 2015), 12. [↑](#footnote-ref-26)
27. Suanne Ware Diaz served as one of the highest-ranking Native Americans in The United Methodist Church as the Associate General Secretary at the General Commission on Religion and Race (GCORR) Native American Portfolio. [↑](#footnote-ref-27)
28. Suanne Ware-Diaz, conversation with author, 17 January 2019. [↑](#footnote-ref-28)
29. Brené Brown, *The Gifts of Imperfection: Let Go of Who You Think You're Supposed to Be and Embrace Who You Are*, (Center City, Minnesota: Hazelden Publishing, 2010), 53. [↑](#footnote-ref-29)
30. An alternative to alliances would be an accomplice model, which “seeks ways to leverage resources and material support…to further liberation” For more information see Jessica Powell & Amber Kelly “Accomplices in the Academy in the Age of Black Lives Matter,” *Journal of Critical Thought and Praxis* 2017, Vol. 6, No. 2, 42-65. [↑](#footnote-ref-30)
31. The persons I am in relationship with are uncomfortable with the term Accomplice thus I do not use it but this an aspect of the definition I give here for Ally. Powell and Kelly, “Accomplices in the Academy in the Age of Black Lives Matter,” *Journal of Critical Thought and Praxis,* 6, No. 2, (2017), 44. [↑](#footnote-ref-31)
32. David Phillips Hansen, *Native Americans, the Mainline Church, and the Quest for Interracial Justice*, (St. Louis: Chalice Press, 2017), 23. [↑](#footnote-ref-32)
33. Mab Segrest, “The Souls of White Folks,” in Birgit Brander Rasmussen et al., *The Making and Unmaking of Whitenes*s (Duke University Press, 2001), Kindle Location 937. [↑](#footnote-ref-33)
34. Eduardo Bonilla-Silva, *Racism Without Racists: Color-Blind Racism and the Persistence of Racial Inequality in America*, (Lanham, MD: Rowman & Littlefield, 2006), 236-237. [↑](#footnote-ref-34)
35. Harry Brod, "Work Clothes and Leisure Suits: The Class Basis and Bias of the Men's Movement," in Men's Lives, ed. Michael S. Kimmel and Michael Messner (New York: Macmillan, 1989), 280. [↑](#footnote-ref-35)
36. Robin J. DiAngelo, *White Fragility: Why It’s So Hard for White People to Talk About Racism*, (Boston: Beacon Press, 2018), 147. [↑](#footnote-ref-36)
37. DiAngelo, 147. [↑](#footnote-ref-37)
38. Andrea Smith, *Conquest: Sexual Violence and American Indian Genocide* (Cambridge: South End Press, 2005), 6. [↑](#footnote-ref-38)
39. Herbert Anderson and Edward Foley, *Mighty Stories Dangerous Rituals*, (San Francisco: John Wiley & Sons Inc., 1998) 11. [↑](#footnote-ref-39)
40. Anderson and Foley, 18. [↑](#footnote-ref-40)
41. Stephen Crites, “The Narrative Quality of Experience*," in Theological Reflection: Methods,* ed.Elaine Graham, Heather Walton and Frances Ward, (London: SCM Press, 2005), 63. [↑](#footnote-ref-41)
42. Ryan W. Miller, “How the Dakota Pipeline Battle Unfolded”. [↑](#footnote-ref-42)
43. Anthony Humes, “Complete DAPL Protest Timeline: One Year after Camps Were Cleared.” [↑](#footnote-ref-43)