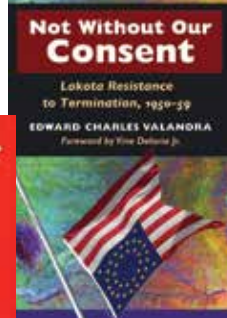
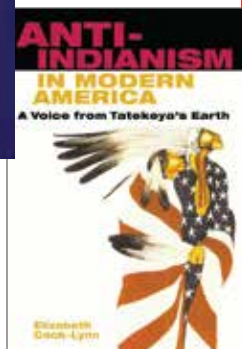
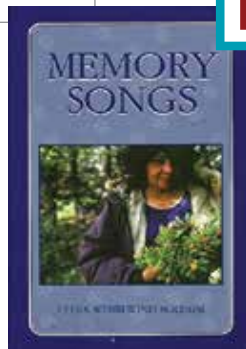
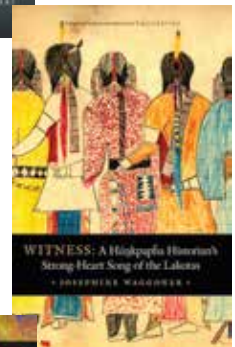
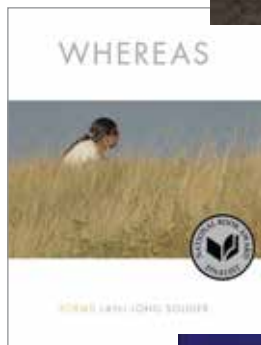
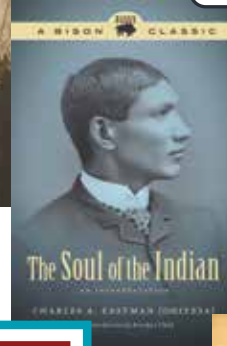
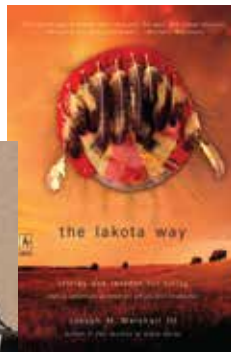


#NATIVE READS

GREAT BOOKS *from* INDIGENOUS COMMUNITIES

• OUR **10**
RECOMMENDED
BOOKS
FOR 2020

Stories of the Oceti Sakowin



PRESENTED BY



FIRST NATIONS
DEVELOPMENT INSTITUTE



ABOUT #NATIVE READS

For almost 40 years, First Nations Development Institute (First Nations) has supported and empowered tribes to reclaim control of their assets, including their own cultures, languages, histories, natural resources and economies. Recently, we have begun to explore how Native Americans can also recover their tribe's intellectual property, including creative assets such as oral stories, print literature and art.

First Nations is pleased to announce its new Indigenous reading campaign called #NativeReads to honor and celebrate Indigenous writers from a specific tribe or region. For more than 200 years, Native literatures have been shaped and influenced by individuals from outside our tribal communities. First Nations firmly believes that it is time for citizens of sovereign tribal nations to define and articulate their own literary traditions.

For the inaugural year of #NativeReads, First Nations partnered with the Oak Lake Writers' Society (Society) to increase knowledge of and appreciation for Oceti Sakowin (Dakota, Lakota and Nakota) literatures. Because of the devastating effects of colonization, few people recognize that the Oceti Sakowin have their own rich and complex literary traditions. In 2019, the Society compiled a list of nearly 200 books by Dakota, Lakota and Nakota writers that disprove and challenge this false assumption.

ABOUT THE Oak Lake Writers' Society

Established in 1993, the Society is a supportive community of more than 30 Oceti Sakowin writers and scholars committed to perpetuating Dakota, Lakota and Nakota cultures and literatures through the development of culture-based writing. The Society's name stems from the Oak Lake Field Station located amidst short-grass prairie and glacial lakes near Astoria, South Dakota. Every summer, tribal writers gather at the rustic field station for a week-long writing retreat to discuss and write about Oceti Sakowin cultures, languages, literatures, histories, politics and sovereignty.

Co-founded by Dakota writer and scholar Elizabeth Cook-Lynn and South Dakota State University Professors Charles Woodard and Lowell Amiotte, this first-of-its-kind tribal writers' retreat provides an intellectual and creative space for Oceti Sakowin writers to explore and express issues and ideas relevant to their tribal communities. From these annual retreats, Society members have originated and published multiple collections as well as individual books, poems, short stories and essays. For more information about their publications and how to support their work, visit olws.squarespace.com.



2020 #NativeReads Selection Committee

The selection committee is comprised of six members from the Society who volunteered or were selected to assist with this new national Indigenous reading campaign because of their expertise and commitment to preserving and perpetuating Dakota, Lakota and Nakota cultures and literatures.



MEMBERS ORDERED LEFT TO RIGHT ABOVE:

Sarah Hernandez, Ph.D.

TRIBE *Sicangu Lakota*

PROFESSION Assistant Professor

SOCIETY MEMBER 2013

Lanniko Lee

TRIBE *Miniconjou Lakota*

PROFESSION Retired Educator – Literature

SOCIETY MEMBER 1993

Patty Bordeaux Nelson

TRIBE *Sicangu Lakota*

PROFESSION Retired Disabilities Advocate

SOCIETY MEMBER 2008

Gabrielle Tateyuskaskan

TRIBE *Sisseton-Wahpeton Dakota*

PROFESSION Educator, Poet and Artist

SOCIETY MEMBER 1995

Joel Waters

TRIBE *Oglala Lakota*

PROFESSION Poet

SOCIETY MEMBER 2002

Tasiyagnunpa Livermont
Barondeau

TRIBE *Oglala Lakota*

PROFESSION Journalist and Entrepreneur

SOCIETY MEMBER 2004

The Selection Process & Criteria

In 2019, Oceti Sakowin citizens were surveyed about the books that are most important and impactful to their own tribal communities. A six-member selection committee was convened to read and review selected books. This publication includes the selection committee's 10 recommendations from this list with educational materials that are key sources for understanding early and contemporary Dakota, Lakota and Nakota people and communities. Sarah Hernandez, Ph.D., wrote the content for this publication on behalf of the Society.

The Society's mission is to use writing to correct and challenge negative stereotypes about Dakota, Lakota and Nakota people and communities. To these ends, they developed the following five standards to evaluate this year's finalists and ensure that these representations are positive, empowering reflections of their rich cultural heritage:

Authentic

The author must be a citizen of an Oceti Sakowin nation. Co-authored texts are not eligible for consideration.

**Intergenerational
Transfer of
Knowledge**

Books must impart Oceti Sakowin cultures, languages, histories and social values.

Sovereignty

Books must protect and defend tribal sovereignty and homelands.

**Challenges
Stereotypes**

Books must not romanticize, sensationalize, exploit or further oppress Oceti Sakowin citizens.

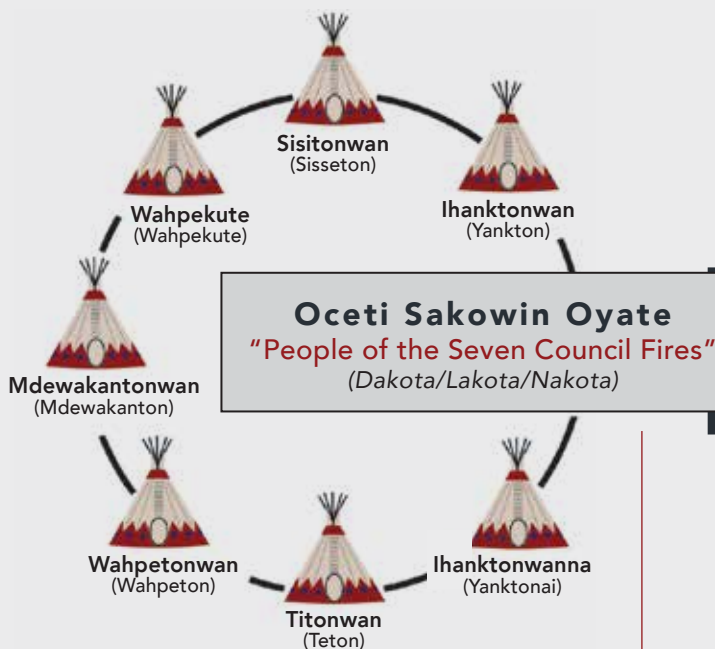
**Accessible &
Readable**

Books must still be available in print. Books must be accessible to a broad audience.

THE OCETI SAKOWIN

Using the Society's recommended criteria, the selection committee identified 10 books that are critical and foundational to understanding the Oceti Sakowin. These books have been organized into a storykeeping timeline that guides individuals toward a broader understanding of Dakota, Lakota and Nakota cultures, languages, histories and politics. This timeline is not intended to be comprehensive, but rather is a starting point to learn more about the Oceti Sakowin. For a bibliography of nearly 200 Dakota, Lakota and Nakota books, please visit the Society's website at olws.squarespace.com.

This timeline starts with oral traditions and also documents the transition to English language literacy that was mostly forced on the Oceti Sakowin through assimilationist policies like boarding schools that intended to extinguish tribal cultures, languages and voice. Despite these efforts, literacy gave rise to a voice previously repressed in the historical American human experience. It is a voice that self-identifies the Oceti Sakowin and their purposeful quest to preserve and revitalize their Indigenous histories, languages and lifeways.



GRAPHIC CREATED BY RUBEN HERNANDEZ (SICANGU LAKOTA)

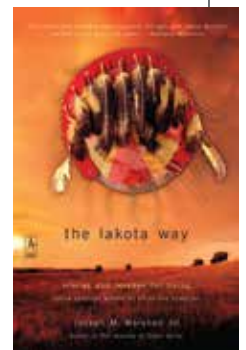
We acknowledge and respect that these spellings might vary from tribe to tribe because of dialectical and orthographic differences.

The Oceti Sakowin Oyate or "People of the Seven Council Fires" consists of seven tribes based on kinship, location and dialect – Dakota, Lakota or Nakota. Today, there are many Oceti Sakowin nations descended from the original seven tribes. These tribal nations now reside in South Dakota, North Dakota, Nebraska, Minnesota and Montana in the United States and Alberta, Manitoba and Saskatchewan in Canada. They each maintain their own cultures, languages, land bases and government structures.

TIME IMMEMORIAL

Since time immemorial, the Oceti Sakowin have relied upon oral stories, histories, songs and traditions to sustain Dakota, Lakota and Nakota cultures, languages and values. These important cultural practices still persist today, in both oral and written forms.

Oral stories – and the printed stories that have emerged from them – are unique to each family and community. As a result, there are many variations of these oral stories. In ***The Lakota Way***, Joseph Marshall III shares 12 cultural and spiritual lessons that he learned from his Sicangu Lakota grandparents.



OCETI SAKOWIN ART BY GABRIELLE WYNDE TATEYUSKASKAN

A Storykeeping Timeline

OUR **10** RECOMMENDED BOOKS



Ella Deloria's **Waterlily** is a fictional account of Teton life before white encroachment. This beautifully written novel challenges negative stereotypes to provide an uplifting representation of the Oceti Sakowin. Deloria's novel was published posthumously in 1988.

1776

US Declaration of Independence

In 1819, Congress began a system of mission schools that evolved into government boarding schools situated far from reservations. Boarding schools were intended to assimilate Native children into the dominant culture by extinguishing Native cultures, languages, literatures and lifeways.

1800s to early 1900s

Boarding School Era

Between 1834 and 1881, missionaries published "the first Dakota library" with the goal of Christianizing and civilizing the Oceti Sakowin. The library is a paradox that both helped preserve and drastically alter Dakota, Lakota and Nakota languages and literatures.

1805

First Treaty with the Dakota

1863

Dakota are exiled from traditional homelands in present-day Minnesota

PRE-COLONIAL PERIOD

1600s

Fur traders arrive in Dakota Territory

In 1804, Lewis and Clark led the first American expedition westward. The expedition, often hailed as an American triumph, had a devastating impact on the Oceti Sakowin. For tribal perspectives on the expedition, see *This Stretch of the River* by the Oak Lake Writers' Society.

SETTLER COLONIALISM

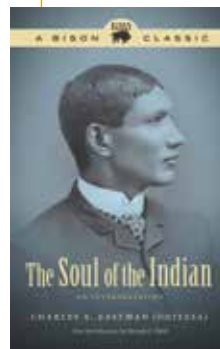
1834

Missionaries arrive in Dakota Territory

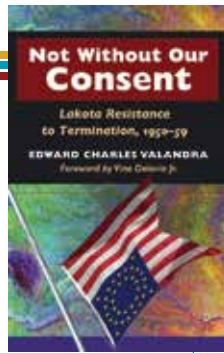
1862

August – September Dakota War

December 26 • 38 Dakota men are hanged in largest mass execution in US history



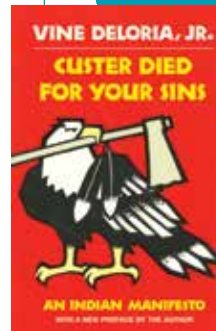
Charles Eastman or Ohiyesa was one of the first Dakota students to attend boarding school. During his lifetime, he published more than a dozen books about Oceti Sakowin culture and history, including his 1911 book **The Soul of the Indian**, which focuses on Oceti Sakowin spirituality pre-missionary contact.



In 1953, Congress passed Public Law 83-280 to destroy the Lakota politically by eliminating their legal sovereignty. In **Not Without Our Consent**, Ed Valandra carefully documents Lakota resistance to termination. This book highlights one of many examples of Indigenous resistance and self-determination in the 20th century.

1945 – 1960

Termination and Relocation: The federal government terminates recognition of more than 100 tribes as sovereign dependent nations, and encourages tribal members to relocate to urban areas for greater employment opportunities



In 1969, Vine Deloria, Jr., published his seminal book **Custer Died For Your Sins**. During his lifetime, Deloria published more than 20 books on Native American cultures, histories and politics. He is often credited as one of the original founders of Native American Studies.

1887

The Dawes Act breaks up tribal lands and partitions them into individual plots of land, nearly destroying the Oceti Sakowin's culture and traditions

1868

Ft. Laramie Treaty establishes the Great Sioux Reservation including ownership of the Black Hills. Black Hills is stolen from the Oceti Sakowin

1899

Massacre at Wounded Knee killing 300 Lakota men, women and children

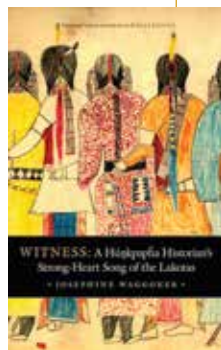
SETTLER COLONIALISM CONTINUED

SOVEREIGNTY and SELF-DETERM

1924

Indian Citizen Act Passes. American Indians are not declared U.S. Citizens until 1924

In the 1920s and 1930s, Josephine Waggoner grew increasingly concerned that Oceti Sakowin cultures and histories were being lost as elders passed away. To address this gap, she interviewed Dakota/Lakota chiefs, elders and historians. In 2013, Waggoner's family published her life's work as the 824-page book **Witness**.

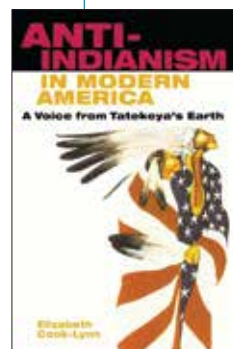


1969

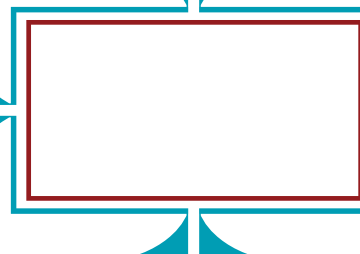
N. Scott Momaday wins the Pulitzer Prize. Mainstream literary scholars often label this moment as the start of the Native American Literary Renaissance

1944 – 1980

Pick-Sloan Plan floods and displaces five Dakota/Lakota nations



In 1985, Elizabeth Cook-Lynn co-founded *The Wicazo Sa Review*, one of the first Native American Studies journals. Over the next three decades, she published more than a dozen Native American Studies books, including **Anti-Indianism in Modern America**, a collection of essays that expose and deconstruct recurring Native American stereotypes in art and politics.



In 1993, Cook-Lynn, Woodard and Amiotte established the Society to increase the number of Dakota, Lakota and Nakota writers publishing and presenting in the Great Plains Region.

1970 – 1983

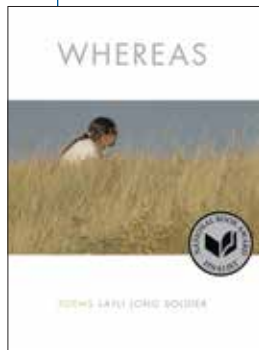
Tribal colleges and universities are established to serve Dakota, Lakota and Nakota students in South Dakota, North Dakota, Minnesota, Montana and Nebraska

1970

First Convocation of Native American Scholars helps establish Native American Studies as an academic discipline

1973

Wounded Knee Occupation



In 2011, Layli Long Soldier published **Whereas**. In this book of poetry, Long Soldier experiments with language (both English and Lakota) and literary conventions (both oral and written) to critique settler colonialism, racism and misogyny.

2015

Plans for the Dakota Access Pipeline are approved against the Standing Rock Sioux Tribe's wishes

2004

Center for American Indian Research and Native Studies and the Lakota Language Consortium are established

INDIGENATION

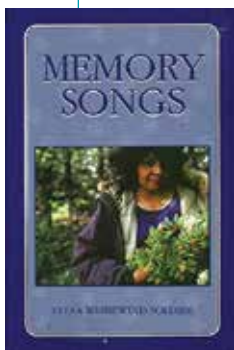
OUR FUTURE

1980

United States v. Sioux Nation of Indians: The Oceti Sakowin reject \$1.3 billion for the Black Hills

In 1999, Lydia Whirlwind Soldier became the first Society member to publish a full-length book. In **Memory Songs**, she re-imagines the oral tradition as poetry to express what it means to have Lakot Wicoun, "the Lakota way of being." Her book paved the way for other Society members to publish.

Over the next 27 years, the Society collectively published six volumes, including *He Sapa Woihanble: Black Hills Dream* detailing the Oceti Sakowin's profound spiritual relationships to He Sapa or the Black Hills and speaking to the beauty and power of that land, as well as the painful history of its appropriation by the United States.



2005

Dakota 38+2 Memorial Ride honors ancestors hanged in 1862

In 2019, Nick Estes published **Our History is the Future**, an award-winning book that recounts 10 months of Indigenous resistance at Standing Rock. In 2016, hundreds of tribal nations, led by the Oceti Sakowin, came together in solidarity to oppose the Dakota Access Pipeline and hundreds of years of injustice against Indigenous people and communities.

2016 – 2017

#NoDAPL Movement at Standing Rock



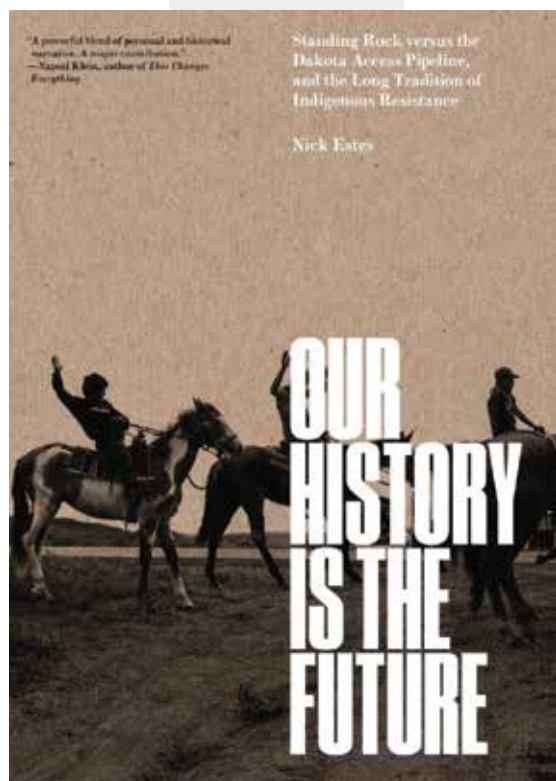
#NATIVE READS

GREAT BOOKS from INDIGENOUS COMMUNITIES

2020 FEATURED BOOK

Our History is the Future
Standing Rock versus the Dakota
Access Pipeline, and the Long
Tradition of Indigenous Resistance

by Nick Estes



To kick off this new Indigenous reading campaign, the Society identified one book from their recommended list that readers could share and discuss in 2020 (although we recommend you read them all). The Society selected Nick Estes's ***Our History is the Future*** about the #NoDAPL Movement, the 10-month Indigenous resistance at Standing Rock. The committee selected Estes's book because it is timely, relevant and thought-provoking. Most importantly, it is firmly grounded in Oceti Sakowin cultures, histories and politics.

The following reading guide offers a brief summary and analysis of ***Our History is the Future***. We hope these tools will inspire meaningful discussion of and engagement with the Oceti Sakowin.

Book Summary

The Standing Rock Sioux Tribe's firm opposition to the Dakota Access Pipeline (DAPL), an underground conduit that cuts across the Missouri River twice as it transports 450,000 barrels of crude oil a day from North Dakota to Illinois, thrust the river into public discourse in 2016. However, as Estes points out, Mnisose/The Missouri River has been a source of contention between tribal and federal governments for more than two hundred years, beginning with the Lewis and Clark Expedition in the 19th Century, followed by the Pick-Sloan Missouri River Basin Project in the 20th Century, and most recently the #NoDAPL Movement in the 21st Century.

In ***Our History is the Future***, Estes closely examines this latest example of settler colonialism and the many people and events that prepared the Oceti Sakowin to lead this new movement of Indigenous resistance.

"Standing Rock was not a moment. It was a movement and it's part of the long intellectual and political tradition of our people," says Estes.

In the aptly titled ***Our History is the Future***, Estes honors this tradition and promotes the intergenerational transfer of Indigenous knowledge by acknowledging the many Dakota, Lakota and Nakota storytellers, writers and scholars that preceded him. In fact, he cites every single writer that appears in the Society's list of recommended reading. The Society commends Estes's tribally-centered book for celebrating the knowledge and wisdom of his ancestors, and also empowering a new generation of tribal youth to advocate for their people and communities.

DISCUSSION GUIDE

This discussion guide was designed to provide tools and resources to help facilitate discussions about *Our History is the Future*.

The complete discussion guide is available at:
firstnations.org/NativeReads.

NICK ESTES



- 1 Discuss the links between colonization and climate change. How has the theft of Indigenous land and water impacted the environment? What role do Indigenous people play in combating climate change? Why are Indigenous people well-equipped to help lead these efforts?
- 2 Describe the Oceti Sakowin's relationship with Mnisose/The Missouri River. How did the Lewis and Clark Expedition, the Pick-Sloan project and the Dakota Access Pipeline alter Dakota, Lakota and Nakota people's relationship with the river? Furthermore, how did these three events impact Oceti Sakowin's culture, language, health and environment?
- 3 In this book, Nick Estes examines several treaties, including the Treaty of Mendota, Treaty of Traverse des Sioux and Fort Laramie Treaties of 1851 and 1868. Discuss these treaties and their impact on the Oceti Sakowin as a sovereign nation. How do these treaties continue to impact Dakota, Lakota and Nakota people today?
- 4 How did the Dakota Access Pipeline (re)unite the Oceti Sakowin? Why did so many other Indigenous and non-Indigenous people and communities rally behind the #NoDAPL movement? Discuss the benefits, challenges and lessons learned from this important social movement.
- 5 Examine the structure of *Our History is the Future*. Why did Estes decide to explore the #NoDAPL movement alongside other anti-colonial, anti-capitalist struggles? What was the most surprising fact that you learned from this book? What was its moment of greatest impact?

Author Biography

Nick Estes is a citizen of the Lower Brule Sioux Tribe. He is an Assistant Professor in the American Studies Department at the University of New Mexico. In 2014, he co-founded The Red Nation, an Indigenous resistance organization. For 2017-2018, Estes was the American Democracy Fellow at the Charles Warren Center for Studies in American History at Harvard University. His research engages colonialism and global Indigenous histories, with a focus on decolonization, oral history, U.S. imperialism, environmental justice, anti-capitalism and the Oceti Sakowin.

NICK with ELIZABETH



PHOTO COURTESY OF MARNIE COOK

GRATITUDE

"The Oak Lake Writers owe Elizabeth Cook-Lynn a huge debt that can never be fully paid. Elizabeth's career was committed to the development of Native Studies as a serious academic discipline. Her tireless defense of ancestral knowledge, aboriginal territory and Oyate ways of being is demonstrated through her literary canon. She challenged us to express the necessary truth of our experiences. It is through her generosity of spirit, encouragement and influence as a long-time mentor to the Oak Lake Writers that she has been a good relative, instructor, defender and guide to us as tribal writers."

— Gabrielle Wynde Tateyuskaskan



THE RED NATION PODCAST

The Red Nation Podcast features interviews, talks and short audio documentaries about politics, culture and history from an Indigenous left perspective. For more information about The Red Nation, visit therednation.org.

Q & A

Author Interview

First Nations' new national reading campaign seeks to honor and celebrate Indigenous writers from a specific tribe or region. What makes Oceti Sakowin writers and storytellers so unique? Why is it important for these writers to tell their own stories?

"Everyone knows the Oceti Sakowin, but nobody really knows us like the Oceti Sakowin [know themselves]. You can't write a history about Russia without having understood the values and customs of the people who make Russia, so why would you expect that to be different for Indigenous people? Oceti Sakowin authors come from a long writing tradition, dating back to at least the 19th century. So we've been writing and telling our own stories for over two centuries now. It's about time that we have control over those stories and that we recognize our storytellers, whether they are through the oral tradition or through writing."

What Oceti Sakowin writers have shaped and influenced your own writing and scholarship?

"Elizabeth Cook-Lynn is a figure that exists in my mind when I write. Her voice actually helps me edit and clarify my own voice. Also, of course Vine Deloria Jr. is a writer who sticks out prominently in my mind when I'm writing because those two individuals represent the best of our tradition of Lakota and Dakota writers."

How has the Oak Lake Writers' Society shaped and influenced your writing and scholarship? In your opinion, what are this group's most significant contributions to Native American Studies and other disciplines?

*"I read **This Stretch of the River** when it first came out. I needed a way to talk about the Lewis and Clark Bicentennial, and didn't have any resources as a young person, so it helped me think through what that meant to the Lakota people – to celebrate a conquest narrative. Later I encountered **He Sapa Woihanble/Black Hills Dream**, which offers a way to think through our relationship to land and sacred sites like the Black Hills.*

What's problematic about contemporary history on Indigenous people is that it's often written solely from the perspective of non-Indigenous people, interpreting our histories to us. Oak Lake should be at the forefront of these conversations, and they are not. Instead, our books don't sell very well – not as well as mainstream publishers or mainstream historians do because we tell a story that isn't palatable to the American mythology of innocence and exceptionalism. We tell a historically grounded, narrative-based story in the culture and the politics of our nations."

Do you have any advice or recommendations for aspiring Oceti Sakowin writers or scholars?

"Keep writing. Own your voice."

To read Estes's full interview, visit firstnations.org/NativeReads.

CALL TO ACTION

**Read One or All
of the Selected Books**

**Decolonize
Your Bookshelf**

**Start a Book Club
Featuring Indigenous Authors**

**Increase Access
to Books by Native Writers**

**Engage
in Independent Bookstores**

**Read Books
by Native Writers to Youth**

**Invest in Native People
Telling Their Own Stories**



FIRST NATIONS
DEVELOPMENT INSTITUTE

We hope you read the 2020 featured book, ***Our History is the Future***, and then continue on to read the other nine books recommended by the selection committee to begin your journey to learn more about the Oceti Sakowin.

Buy books by Native writers instead of simply purchasing books about tribes. Also, buy new books instead of used books. That way tribal writers actually receive royalties from their hard work, more books will be in circulation for others to read and publishers will know there is a demand for books by Indigenous writers.

Reach out to friends, family or co-workers who might be interested in learning more about Native cultures and literatures. You can form a discussion group that meets online or in person. If you are in a book club, add books by Native writers.

Some books by Native writers can be expensive, as they are self-published, published-on-demand or out-of-print. After you have finished reading a book by an Indigenous author, donate it to a local school or library.

Ask your local bookstore to set up a display promoting #NativeReads in your community. Inquire about inviting these authors to participate in readings or other community events.

Many Native authors have written books for younger audiences. Volunteer to read one of these books at your child's school or recommend one to your child's teacher. It is important for Native students to see themselves positively reflected in literature and for non-Native students to learn more about other communities. Visit firstnations.org/NativeReads for a list of children's books by Native authors.

Provide financial support for organizations and initiatives that further the development of tribal writers and organizations that are Native-led so they can tell accurate stories about their own communities.

firstnations.org

NATIONAL HEADQUARTERS

2432 Main Street, 2nd Floor
Longmont, Colorado 80501

303.774.7836 • info@firstnations.org