

Start Something Native



WJEF Studio CD, Native Student Artists
order at wjefstudio.bandcamp.com.



Start Something Native

I'm so excited that you are interested in starting something Native on your campus! We've compiled this handbook as a primer on Native ministry. It essentially has two parts. First is a set of quick lessons on the most essential things to know about Native culture and history. Second is a collection of some of our favorite ministry tools. This handbook should not be seen as a replacement for, but a supplement to, the Start Something New handbook. While we tried to condense our best stuff into just a few pages, the very best tool available to you as you begin the process of starting something Native is to meet with one of our coaches. To get connected with a coach contact native@intervarsity.org.

I pray that Jesus will connect you with Native students who are excited to enter into His story of hope and that Jesus will give you strength, grace and joy in the journey ahead.

Megan Krischke
Native InterVarsity Director



Ready for Your Next Step?

Thank you for seeing and honoring the Native students on your campus. We can't emphasize strongly enough that the best tool we have for helping you start something Native is coaching. Coaches have Native ministry experience and training to help you set goals and problem solve in your own context. Our coaching program has a track record of not only growing the number of students in your small group, but also developing them as leaders. Please set up your first coaching appointment today. We are excited to work with you to create a space on your campus where Native students can follow Jesus while honoring their cultures and traditions! Contact native@intervarsity.org.

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Bury my Heart at Wounded Knee by Dee Brown for historical perspectives.

Absolutely True Diary of a Part-Time Indian (or any other books) by Sherman Alexie, as well as

The Lakota Way or other works by Joseph Marshall.

Shalom and the Community of Creation by Randy Woodley for a perspective on Native theology, as well as

One Church Many Tribes or anything else by Richard Twiss.

Movies and TV Shows:

Smoke Signals is a classic, and some movies made for a non-Native audience, such as

Wind River,

Songs My Brothers Taught Me, or the TV show

Longmire.

Atanarjuat (The Fast Runner), and

Tanna are examples of indigenous cinema with an indigenous audience in mind.

Music, etc.: check out Broken Walls, Sihasin, A Tribe Called Red, Supaman, Buffy Sainte-Marie, and Northern Cree. The 1491s on YouTube are hilarious.



Finally, InterVarsity partners with other organizations with a similar approach to Native ministry.

WJEF, Would Jesus Eat Frybread?

Conference held non-Urbana years. Find out more on facebook.

CRU Nations.

CYAK, Covenant Youth of Alaska.

NAIITS, the North American Institute for Indigenous Theological Studies, a source for many of our mentors as well as a great place to look if you are interested in graduate studies.

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“What Should I Call Them?”

This is one of the most frequent questions we hear from folks intimidated to interact with Native people. Confusion over terminology is not just a matter of political correctness, and it’s not an accident. Our treatment of Native peoples is an unpleasant reality that we would rather not have on our national resume. Thus, many Americans have never learned about the tribes who do or used to live in their area, or met real Native people. So it’s not your fault if you don’t know what to call them, but it is time to start learning.

No Really—What Should I Call Them?

There are 566 Native tribes/nations recognized by the US federal government. The best term when referring to a Native person is to use her/his nation: “My Ojibwe friend,” “He’s Choctaw of Oklahoma,” “I think she’s a Spokane Native American,” etc. Find out what your Native friend calls his/her tribe, since many tribes are referred to both in their tribe’s language and in a colonial language (take Anishinaabe, the Native word, for Ojibwe, the French word—tribes in the Minnesota area). If you are referring to a mixed-nation group, “Native people,” “Indigenous people,” or “First peoples,” are good terms to use (“people” is general, “peoples” denotes multiple tribes). “American Indian” is an historic term used in many legal documents, and many Native people still refer to themselves casually as “Indians” (or “NDN” while texting!), but we recommend that if you’re new to the community, especially when you are first meeting someone, “Native” is a better term.



“Native Hawaiian” (once used to refer to Hawaiian Nationals before the illegal overthrow of the Hawaiian Kingdom in 1893) is not a term for everyone from Hawai’i, but refers to the indigenous Polynesian inhabitants of that land also known as Kanaka Maoli (through bloodline). “Pacific

Leader: May you bless their efforts to revitalize their language and their culture.

PEOPLE: Creator, hear our prayers.

Leader: May we and all the people who live in and visit these lands remember that we are guests.

PEOPLE: Creator, hear our prayers.

*Leader: May all the **Tongva people** know that they are loved by a good and powerful Creator.*

PEOPLE: Creator, hear our prayers.

TOGETHER: Creator of every tribe, nation and tongue, may you richly bless the **Tongva people. Amen.**

While Native names, lands, and peoples are all around us, we are typically not accustomed to being aware of them. This is complicated by the fact that original meanings for names were translated badly or lost, inhabitants may be gone or were moved, and those Natives currently in the area may be from elsewhere. Doing a good job of protocol will take a little study (for some tips, see Resources, next section). Even better than this prayer is to also develop relationships with Native people who can personally welcome you to their land.

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Resources for Native Ministry

The Start Something Native website has these articles (some in greater depth) as well as many other resources we couldn’t fit into this booklet: native.intervarsity.org. Direct questions to native@intervarsity.org.



A great place to start is to learn about Native people around you. Check out an internet resource like native-languages.org/states or native-land.ca, then browse wikipedia or tribal sites for more details. Here are a few (short) lists of ways to learn.

Books:

The Inconvenient Indian by Thomas King, and

A Simple Protocol for Opening Prayers

You may have heard the term “protocol” in Native American contexts. These are customs of etiquette that honor and build relationships. One way that we can make a start in this in InterVarsity is to open events that we hold with a prayer which honors both God and the original people of the land that He placed there. Here is an example from an IV conference in Anaheim, CA. The shaded portions should be customized for your situation. There are some notes at the end that can help you.

Leader’s Introduction: As we continue to get settled in and prepare for what God has for us this week, we’d like to take a moment to recognize and remember the Native brothers and sisters who are the first peoples of these lands. The Tongva people have inhabited Southern California for over three thousand years. We’d like to honor them, thank God for them and pray for them. Would you stand and join us in this responsive prayer?

Leader: Creator, thank you for the Tongva people who lived on this land for over three thousand years.

PEOPLE: We recognize that it is a good gift that we can come and meet on their lands.

Leader: Forgive us, who are immigrants to this country, for so often forgetting, that we are guests of the First Nations people of North America.

PEOPLE: Please help us to live on these lands with respect.

Leader: We pray for the Tongva people today.

PEOPLE: Creator, hear our prayers.

Leader: May they have unity in their tribe.

PEOPLE: Creator, hear our prayers.

Leader: May their remaining sacred lands be honored and protected.

PEOPLE: Creator, hear our prayers.



Islanders” or “Pasifika” are part of a larger group including other Polynesian, Micronesian and Melanesian Islander groups (but not, for example, including island nations like Indonesia or Japan). Other peoples in Hawai’i, such as Filipino and Japanese immigrants, may have been there for generations, but would be referred to by the community in Hawai’i as “locals.” Like Hawaiians, Natives in Alaska would also prefer “Native Alaskan” to “American Indian,” but as you learn more you should refer to your friend’s tribe or village.

What About ‘Native American’?

“Native American” is a misnomer in that there was no America for anyone to be native to when colonists first arrived on this continent. Canada gets it better with “First Nations.” However, “Native American” is generally a socially-acceptable way to refer to folks who possess a dual national citizenship and sense of belonging—to both a tribal nation and to the United States. Such folks may identify primarily with their tribal nation, or may have a bi-cultural sense of identity.

Are There Native People Where I Live?

Most Americans have heard of (or seen portrayed on TV/movies) some of the big tribes from the Plains and Southwest regions: Sioux (Lakota), Navajo (Dine), Apache. It is true that some regions of the US have higher Native population density if those regions were not as easily colonized, but all major US cities have Native populations, and all soils now “American” have a Native history that may live on in descendants who may not look stereotypically Native. 78% of Natives do not live on their reservation. Many move across the state or country for work or school, just like the rest of us.

Why Aren’t There Many Native People Where I Live?

You probably did not learn too much about America’s Native genocide



in public school, but scholars agree that what happened to Native peoples falls under the United Nations' definition of genocide. Here is a very quick summary of what happened, and you can read the longer "What Should I Call Them?" article at the Start Something Native website. Check out separate articles there for important notes on and history of Hawaii and Alaska.

- **1492 - 1800s Contact and Disease:** Colonists brought European diseases, to which Native people had little curative knowledge or immunity. Disease (or disease aided by vulnerability due to famine, war, dislocation or forced labor) may have wiped out ninety percent of the population. In acts of germ warfare, colonizers intentionally used blankets to spread disease.
- **1492 - 1900 Forced Labor:** Slavery was legal in all thirteen original British colonies and Native slaves were often sent to the West Indies, where their lack of geographical knowledge made it harder for them to escape. Trafficking flourished in many places where slavery was technically illegal. Anywhere from 150,000 to 340,000 Native people were enslaved.
- **1540 - 1924 Warfare:** Roughly 90 distinct wars waged across what would become North America between colonists (British, French and Spanish) and Native nations with countless massacres enacted by colonists (at least 50 distinct massacres where between 100-1000 Natives were slaughtered).
- **1780 - Onward Treaty Violations & Removal to Reservations:** The US formed international treaties with Native nations stipulating borders which it then almost immediately broke to seize more land as Americans expanded westward. Reservations were essentially set up as internment camps for Native people removed from their homelands. The Trail of Tears and the reservations set up in Oklahoma are the most famous instance of this, but there were many.
- **1940 - 1960s Termination:** This was the official federal policy, terminating the nation-to-nation relationship between the US and over 100 tribes, essentially saying that the US would not acknowledge these tribes as existing legally. Among many others, all tribes in California, Florida, Texas, and New York were "terminated" during this period.
- **Late 1800s - 1970s Boarding Schools:** The government pressured (in

brokenness to save us and give us a way out. He came to heal our bodies and our hearts and to make us fully alive because he loves us so much and wishes to see no one suffer death and separation. And he calls us to strive to do his will in his Sacred Family (the Church).

This good news, this invitation to walk on the Jesus Way, is for all peoples and languages and cultures. Creator made people in His image with the gift of creating culture and language and tradition. He isn't separate from those things; he was born to a specific people, time, and culture. Creator speaks all languages and He is revealing His true self in the ways of all peoples.

The Fourth World: Inviting Others into the Story of Creator Sets Free
Experiencing this healing story together, we await Creator Sets Free's return as we participate in telling this Good Story of Healing and inviting others to join us on the road that leads to life.

This is the Jesus Way. By giving our lives to Jesus, we get to follow Him on the Jesus Way and receive restoration from Him. We are also sent and empowered to be a source of healing for others: our friends, family, communities, and world.

Invitation to Respond

Where do you see yourself in the Story?

Healing: Where is a place that Creator Sets Free can bring healing to a bad heart or broken way in your life? Would you be willing to ask him to do that for you now?

Conversion: Creator Sets Free is inviting you to follow him in the Jesus Way. Would you say yes to following him?

Outreach: Others around you need the healing and hope offered on the Jesus Way. Would you say yes to inviting them to his Good Story?



purpose, dignity, and beauty. We were designed to live in peace and harmony with ourselves and one another, with Creation and with Creator.

The Second World: Bad Hearts & Broken Ways

But if you look around, that is not the world we are living in today. Creation is broken, and death and discord bind people. Turn on the news and you are bombarded with racism, violence, stereotyping, fear, and destruction.

There's a lot of brokenness in this world, and that is experienced in Native communities in huge ways, both now and in the past. That includes a lot of injustice and lies committed in the name of Jesus against Native peoples. Bad hearted people with broken ways distorted what this story looked like. It grieves Creator's heart.

Our world is clearly divided and hurting, and in need of real hope. And the brokenness is not just out there, it's also within us. The broken things done to us by people with bad hearts often leave scars. Our hearts become scarred, and we become misguided as we too follow broken ways. Accuser, the evil spirit enemy of Creator, works to twist the hearts of all peoples. All of us need new hearts and new ways.

The Third World: The Chosen One and His Ceremony of Redemption

Jesus came to save us from our bad hearts and broken ways and to free us from the road of death. That's what Jesus' name means: Creator Sets Free. Maker of All Things sent Creator Sets Free to sacrifice himself in this Cross Ceremony and to be raised from death, redeeming us all.

By performing this ceremony he took back the power from the evil Accuser. He broke the bonds the Evil One had put on us and he opened the way for us to walk the good road. To receive this gift we must simply trust in the Creator's Son and follow him.

All are invited to ponder this claim. It is a Good Story of how much Maker of All Things loves us. It is not the story of a god of conquerors or a form of violence against Native people or culture.

This is the Son of the Creator who came to our land of tears, war and

many cases kidnaped) Native children from their homes and sent them to boarding schools in order to assimilate Native people into Western culture. Children were stripped of their culture and abused in every other fashion. These schools were mostly run by missionaries. Many Native elders alive today are boarding school survivors.



Colonial/Missionary History in Hawaii

While there are similarities, it is important to hear the distinct story of each Native people group around us. With such knowledge comes the ability to mourn with those who mourn, as well as the opportunity to rejoice in the unique gifts that the Creator has given each nation. Here is a brief sample of one such story.

In Hawai'i there is an apparent division between the Hawaiian church community and the broader Hawaiian community. There is a commonly held belief that being Hawaiian and Christian are two identities that cannot coexist. Therefore, there are many people who stay in one or the other community, or there are others who feel like they have to compartmentalize these two identities, that they have to suppress their Christian identity with cultural or activist groups or events and vice versa. The Church is a symbol of colonization to many Kanaka Maoli (Native Hawaiians); it is a symbol of betrayal and an institution that is often silent with issues facing Kanaka Maoli today. Although every generation has different experiences, this issue is prevalent among Kanaka Maoli college students today. As efforts to revitalize language and culture are increasing, students see the college campus as a place to strengthen their Hawaiian identity with classes being offered or being a part of cultural clubs and living communities. As students grow in their cultural identity, more often than not their faith is abandoned, as they are unable to see the connections between the two. This wasn't always the case, however, as there was a time in history when Hawaiians were very staunch Christians and staunch Hawaiians; there wasn't a difference between the two.

On January 17, 1893 descendants of the original missionaries who came to share the gospel in the early 1800s illegally overthrew the

Hawaiian monarchy. This group of businessmen and sugar plantation owners called themselves the “provisional government” who saw the Hawaiian people as “barbaric heathens.” The reigning Queen Lili’uokalani chose not to retaliate with violent weapons, but to avoid bloodshed, she resisted peacefully, entrusting the throne into the hands of God. She continually spoke out for the independence of the Hawaiian Kingdom, including a direct appeal to US President Grover Cleveland. It was a devastating time for Hawaiians, and yet they persevered and protested through signing of petitions, lobbying the American government in Washington, fasting and praying, resigning their occupations as they refused to give loyalty to the provisional government, and singing songs that are sung today reminding us of a deep pain yet to be healed. There is much to be said about the overthrow, but what must be mentioned is the indoctrination and brainwashing of our great-grandparents to our parents today that lament the loss of their language, stories, and culture. The American government rewrote history, retold a false narrative in schools and the world outside of Hawai’i, banned hula, language, and many practices and traditions for the sake of assimilation, and enforced a new system by an illegally occupying government.

We live in an exciting time in which stories that were hidden are now coming to light, and we are living in a cultural and language revolution. With Hawaiian immersion schools, and even degrees offered at the doctorate level in Hawaiian language and cultural revitalization, we are seeing Hawaiians grow in their confidence and love for their rich ethnic identity. We are now learning about the real histories of our people and with that comes much freedom, but there still remains much bitterness towards the church and American government. Yet we are encouraged by the bold words of our beloved Queen Lili’uokalani as she declared,



Picturing a circular path of discipleship rather than a linear progression is helpful in understanding Native conversion. While a linear progression might have a clear point of “crossing the line,” the circular path is more about life actions than about an abstract act of the will. It is like a circle that spirals inwards. That a seeker may come around to a willingness to take risks or serve in Jesus’ name are notable steps of growth in loyalty to Jesus. What “family” means is now broader to include Christian brothers and sisters, aunties and mentors. For “all of me” to be “fully welcomed” into God’s family and valued (without the internalized shame of being a Native or “part Native”) can look like a conversion and a healing. It is a significant healing of one of the primary barriers Native people experience in coming to follow Jesus.

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Native Call to Faith (via the Big Story)

Some context about language as you role-play the script:

The First Nations Version Project is translating the Bible into Native thoughts and idioms. Why? Familiar words like Sin, Covenant of Moses, Israel, Gospel—even Jesus—can have a negative connotation with Native students, many of whom have been exposed to these words through bad teachers and misguided Christians. This project has essentially translated the Bible back into its original intentions to tell the story as fully and completely as possible. Western translations of the Bible often create a disconnect with Native ways of thinking. This method instead translates the thoughts into accessible Native concepts:

- Sin becomes Bad Hearts and Broken Ways
- Moses’ Covenant becomes The Peace Treaty between the Creator and Drawn from the Water
- Israel becomes Tribes of Wrestles with Creator
- Gospel becomes Good Story and Jesus becomes Creator Sets Free (which is a literal translation of Yeshua, or God Who Saves)
- This translation frees the Gospel and makes the words new once more.

Gospel Presentation

The First World: Creation

Creator formed a beautiful and harmonious world and creation. All people were made in His image and created for good. He made us with

for her. Then the staff shared a Gospel presentation that spoke to the needs and concerns of Native students and invited students to fill out a response card indicating where they were in their spiritual journey.

This student came in not trusting a group of Christians. She was welcomed so well (and given an opportunity to hear an accurate and culturally relevant Gospel presentation) that came on her own initiative to a gathering the group had the following week.

A group that is deliberately trying to be both Native and Christian is (unfortunately) so rare that it provokes curiosity just by existing. That's why our big conference is called "Would Jesus Eat Frybread?" -- the juxtaposition almost always brings a curious smile.

3. Participate in the spiritual life of the community *(from closed to change to open to change)*

It is one thing to share a meal and participate in other social activities with a group of Christians, it is another to participate in their spiritual activities such as Bible study, worship and prayer. When a Native student enters into these activities with the community, they are showing that they are open to change. Keep in mind that the big conversion change is not so much in intellectual assent for a Native student, but rather in a sense of belonging and in behavior.

4. The BIG question: "What would my decision to follow Jesus mean to my community back home?" *(from meandering to seeking)*

Remember from threshold 1 how parents would rather see their children become addicts than Christians? All people, when they come to this point in their faith journey toward Jesus, have to count the cost and have some difficult questions to answer.

This question seems to be the biggest and most common question we see Native students asking.

5. Take Steps to Follow Jesus and Receive His Healing *(entering the kingdom)*

"Oh, honest Americans, as Christians hear me for my downtrodden people! Their form of government is as dear to them as yours is as precious to you. Quite warmly as you love your country, so they love theirs. With all your goodly possessions, covering a territory so immense that there yet remain parts unexplored, possessing islands that, although new at hand, had to be neutral ground in time of war, do not covet the little vineyard of Naboth's, so far from your shores, lest the punishment of Ahab fall upon you, if not in your day, in that of your children, for 'be not deceived, God is not mocked.' The people to whom your fathers told of the living God, and taught to call 'Father,' and now whom the sons now seek to despoil and destroy, are crying aloud to Him in their time of trouble; and He will keep His promise, and will listen to the voices of His Hawaiian children lamenting for their homes."
-Queen Lili'uokalani

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The Spiritual Significance of Seeing the Native Students on Your Campus

Then the LORD said to Cain, "Where is Abel your brother?" And he said, "I do not know. Am I my brother's keeper?" He said, "What have you done? The voice of your brother's blood is crying to Me from the ground. "Now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. "When you cultivate the ground, it will no longer yield its strength to you; you will be a vagrant and a wanderer on the earth." (Genesis 4:9-12)

Genesis makes it clear that in places where innocent blood has been shed—even though it may be in the past—the voice of that blood cries out to God for justice, and a curse falls on the oppressor and even on the land because of violence.

The genocide against Native peoples (and against African slaves) are the primordial murders still crying out from the soil of this continent. Where are the Native people? we might hear the Lord saying. And like Cain,

the American church has often responded, I do not know. Am I my brother's keeper? We have existed in a state of denial, and by ignoring God's obvious question, we see the consequences of a ravaged land and a grossly inequitable social structure firmly established by the powers and principalities of class, race, and ethnicity. We have ignored the host people to whom God first gave the land. We have ignored the wisdom of those who have been stewarding this place for millennia. We have ignored our forefathers' and foremothers' complicity in their near-extinction. But God's implied, definitive YES to the question "Am I my brother's keeper?" calls us today to hear the cry of our Native siblings' ancestors' spilled blood, and determine to be a brother or sister.

As with any historic injustice, Satan opposes our attempts to bring injustice against Native people to light. Satan has effectively kept Native people and their political issues hidden from the eyes of America and the church, using fear, shame, denial, and a multitude of lies to create misunderstanding around Native peoples. As we choose to align with the way Creator sees and values Native students, we are not only "reaching an unreached corner of campus," but we are joining with the God who brings dark, hidden things to light (Job 12:22).

Many students who identify as Native or are tribally enrolled may not "look Native" (as we are used to seeing Natives portrayed on TV). Acknowledging their identity and value as Native is part of fighting against the "invisibility" they and their ancestors have been dealing with their whole lives.

We are well aware in Native InterVarsity that in many regions, reaching Native students won't happen quickly and probably won't rapidly grow your chapter, but we are also strongly convicted that as we see and honor the first people of our land, we will see the Spirit move in power.



5 Thresholds for Native Students

These thresholds are a supplemental perspective rather than a complete reworking of the overall concepts of the 5 thresholds. They highlight Native-specific issues that come up at each stage, especially the relational aspects.

1. Trust a Christian (*from distrust to trusting a Christian for White post-modern culture*)

A friend who grew up on the Navajo Nation commented that most parents would rather see their children grow up to be addicts than Christians. Because many missionaries taught Native people that they had to give up all of their culture to follow Jesus, the result has been huge divisions within families. And sadly, that division is often more a result of the Christians' behaviors and judgmentalism than from the traditionalists.

2. Trust a group of Christians (*from complacent to curious*)

Again, there is a lot of missionary history that has created a foundation of distrust. The impressions Native people have about Jesus may be distorted and their experiences with groups of Christians hurtful.

It is one thing to trust an individual, but what happens when all those "church people" get together? Will I still be respected? Will there be pressure, judgment, unasked for prayers, alienation?

A Native small group at a New Mexico university recently did an outreach event that included dinner at a local restaurant. One of the group's attendees brought a friend with him who isn't a Jesus-follower — and apparently hadn't been clear about just what it was he was inviting her to. When she figured out that she was at a "Christian event" she leaned over to her friend asking harshly, "Why did you bring me here?!"

While a good part of the event was social, the group did share about who they were and what they were about. One student gave a short testimony about how being a part of Native InterVarsity had been good

What attracted you to this job?
 What have been some of your highlights? Struggles?

InterVarsity is a national campus Christian ministry and we have about ___(number)___ of students involved here. We want Native students to be able to check out Jesus in our group while honoring their families and traditions. We believe every person and culture reflects the Creator in a special way, so we miss out if Natives aren't involved. I've noticed that although many ethnic groups from campus are present in our chapter, we do not have many Native students involved and I'd love your advice on how InterVarsity could be more welcoming to Native students on campus and to serve the Native campus community.

Allow their response -- be gracious and receptive. DO NOT interrupt -- in majority culture it is ok for people to talk over each other, especially when they are expanding on each other's ideas -- this behavior will be perceived as very rude by a Native person and could cause them to stop talking with you.

LOOK FOR NEXT STEPS, perhaps...

Are there things coming up on your calendar that we can help you with? Marketing? Food? Clean up?
 Do you mind if I hang a WJEF poster/small group announcement poster here in this center?
 Do you know of any Native American students who might be interested in learning more about InterVarsity?



If Native students are "statistically irrelevant" in your region, consider the fact that this is merely due to sin. As we find ways to honor the Native people of our region -- even off campus -- we may experience God's blessing in unexpected ways.

Recommendations for Connecting with Native Students

To serve you as you serve your Native friends...

Things I wish my friend understood about being Native:

- As you get to know me, don't be in a hurry. You may not always be welcomed in my community very quickly and it may take a while for me to trust you. Don't be offended or scared off when I try to push you away. Be patient. Love well. Trust that when I am ready, I will share.
 - Native people have stereotypes about white people (especially white missionaries) just as white people have stereotypes about Native people. If you feel angry about being stereotyped, just remember -- this is what I deal with every day. Instead of "fighting back," see it as an opportunity to walk a mile in my shoes.
- My family has a profound impact on my day to day life right down to the way I use my finances.
 - It is very likely that unlike many college students who are asking for money from their families back home, I may be sending any extra money I can come by home to my family.
 - It is also very likely that I am one of the first people in my family to attend college. This may create extra pressure as my home community expects me to have a job and be contributing in that way, but also may mean I've got a whole community back home cheering me on.
- I don't need you to become Native, but I would appreciate it if you learned more about Native history.
 - Knowing your own story is important. Understand how your history and my Native history intertwine. Learn about your culture so that your cultural identity crisis does not become my problem.
- Don't always trust what you read in books about Native religion - much of our religious knowledge is very sacred and kept private.

- Don't ask direct questions about what my tribe believes, the meaning of a ceremony or a sacred story. To do so is offensive. This is knowledge you must earn through trust and relationship. I'll share it with you when it feels appropriate and I know I can trust you.
- Don't ever ask me to share about what my tribe believes, our ceremonies or sacred stories with a group of people I don't know.
- It's not appropriate for you to apologize to me, outside of the context of relationship, for what your people have done to my people. I am more interested in relationship than in words from a stranger, no matter how heart-felt.
 - When and if a specific point of hurt arises, THEN an apology may be appropriate, but please do not spend all of your time trying to overcome your guilt by putting it on my shoulders through your apology.
- Although I am Native, I may or may not know very much about my culture. It is much more helpful to ask me about my family than to ask me about all of my tribe or all Indians everywhere.
- Please don't be shocked by the hardships in my life. It is very likely that I will know someone in prison, that either myself or someone I know has been sexually abused, that I've been to many funerals in my short lifetime. Don't sensationalize this. Love me through these things, help me to find solutions and deal with issues when they arise - but know that making a big deal out of these things will be polarizing for me.



Topics that would be helpful to learn about and Questions that would be helpful for my friend to ask me:

- Learn about social justice issues that may be impacting their community and culture.
- How does your family do _____?

- How many hours per week are you working?
- What is happening in your community back home?
- Where are you from?
- Take time to learn about different areas Native friends are coming from -- they may be from a small town on a large reservation -- knowing more about the actual town they are from will help to build trust.
- How is your family? (Be careful to not ask this question lightly. This is a question that should be asked frequently when you see your friend, but to which you need to remember their answer and follow-up with.)
- (if rural home) Does your family have livestock? How many? What are your responsibilities in caring for the animals?

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Can I Hang a Poster? A Script for Approaching Your Campus

BUILD RELATIONSHIPS AND TRUST with leaders or administrators on campus who work with Native students, perhaps in a Native or Diversity Center on campus...

It is so nice to meet you! I wanted to give you this gift [e.g. pound of coffee] as a thank you for making the time to talk with me. I wanted to find out what programs exist for Native students on campus and how my org, InterVarsity, could help support you.

Potential questions:

Where do you see Native students succeed most on campus? (What contributes to that success?)
Where do Native students face the most challenges as students? (What contributes to those challenges? What do you think they need to overcome those challenges?)

