

NATIVE AND CHRISTIAN
INDIGENOUS VOICES ON RELIGIOUS IDENTITY
IN THE UNITED STATES AND CANADA

EDITED BY JAMES TREAT

ROUTLEDGE

NEW YORK AND LONDON

ROBERT ALLEN WARRIOR

CANAANITES, COWBOYS, AND INDIANS

DELIVERANCE, CONQUEST, AND LIBERATION THEOLOGY TODAY

Robert Warrior (Osage) is assistant professor of English at Stanford University. He is the author of *Tribal Secrets: Recovering American Indian Intellectual Traditions* (University of Minnesota, 1995) and numerous articles, interviews, essays and reviews. He has also worked as a freelance journalist and as a consultant on several educational projects. This influential essay was originally published in the religious journal *Christianity and Crisis*. Warrior points out that the biblical paradigm of liberation used by most liberation theologies is based on an uncritical reading of the Exodus narrative, an interpretation that overlooks the experience of the indigenous Canaanites, and he argues that native people may need to look elsewhere for a compelling and meaningful vision of liberation. Warrior's essay has circulated widely and has provoked a variety of responses, including William Baldrige's letter to the editor. Baldrige answers Warrior's challenge by suggesting another perspective on the historical and religious significance of the Canaanites. Jace Weaver (Cherokee) also responded to Warrior's essay, in a short piece published several years later in *Christianity and Crisis*, in which he outlines an alternative biblical paradigm for the liberation of indigenous peoples. Weaver is a doctoral candidate at Union Theological Seminary in New York City and an accomplished author, and he is active in the Native American International Caucus of the United Methodist Church.

Native American Theology of Liberation has a nice ring to it. Politically active Christians in the U.S. have been bandying about the idea of such a theology for several years now, encouraging Indians to develop it. There are theologies of liberation for African Americans, Hispanic Americans, women, Asian Americans, even Jews. Why not Native Americans? Christians recognize that American injustice on this continent began nearly 500 years ago with the oppression of its indigenous people and that justice for American Indians is a fundamental part of broader social struggle. The churches' complicity in much of the violence perpetrated on Indians makes this realization even clearer. So, there are a lot of well-intentioned Christians looking for some way to include Native Americans in their political action.

For Native Americans involved in political struggle, the participation of church people is often an attractive proposition. Churches have financial, political, and institutional resources that many Indian activists would dearly love to have at their disposal. Since American Indians have a relatively small population base and few financial resources, assistance from churches can be of great help in gaining the attention of the public, the media, and the government.

It sounds like the perfect marriage—Christians with the desire to include Native Americans in their struggle for justice and Indian activists in need of resources and support from non-Indians. Well, speaking as the product of a marriage between an Indian and a white, I can tell you that it is not as easy as it sounds. The inclusion of Native Americans in Christian political praxis is difficult—even dangerous. Christians have a different way of going about the struggle for justice than most Native Americans: different models of leadership, different ways of making decisions, different ways of viewing the relationship between politics and religion. These differences have gone all but unnoticed in the history of church involvement in American Indian affairs. Liberals and conservatives alike have too often surveyed the conditions of Native Americans and decided to come to the rescue, always using *their* methods, *their* ideas, and *their* programs. The idea that Indians might know best how to address their own problems is seemingly lost on these well-meaning folks.

Still, the time does seem ripe to find a new way for Indians and Christians (and Native American Christians) to be partners in the struggle against injustice and economic and racial oppression. This is a new era for both the church and for Native Americans. Christians are breaking away from their liberal moorings and looking for more effective means of social and political engagement. Indians, in this era of "self-determination," have verified for themselves and the government that they are the people best able to address Indian problems as long as they are given the necessary resources and if they can hold the U.S. government accountable to the policy. But an

enormous stumbling block immediately presents itself. Most of the liberation theologies that have emerged in the last twenty years are preoccupied with the Exodus story, using it as the fundamental model for liberation. I believe that the story of the Exodus is an inappropriate way for Native Americans to think about liberation.

No doubt, the story is one that has inspired many people in many contexts to struggle against injustice. Israel, in the Exile, then Diaspora, would remember the story and be reminded of God's faithfulness. Enslaved African Americans, given Bibles to read by their masters and mistresses, would begin at the beginning of the book and find in the pages of the Pentateuch a god who was obviously on their side, even if that god was the god of their oppressors. People in Latin American base communities read the story and have been inspired to struggle against injustice. The Exodus, with its picture of a god who takes the side of the oppressed and powerless, has been a beacon of hope for many in despair.

YAHWEH, THE CONQUEROR

But, the liberationist picture of Yahweh is not complete. A delivered people is not a free people, nor is it a nation. People who have survived the nightmare of subjugation dream of escape. Once the victims have been delivered, they seek a new dream, a new goal, usually a place of safety away from the oppressors; a place that can be defended against future subjugation. Israel's new dream became the land of Canaan. And Yahweh was still with them: Yahweh promised to go before the people and give them Canaan, with its flowing milk and honey. The land, Yahweh decided, belonged to these former slaves from Egypt and Yahweh planned on giving it to them—using the same power used against the enslaving Egyptians to defeat the indigenous inhabitants of Canaan. Yahweh the deliverer became Yahweh the conqueror.

The obvious characters in the story for Native Americans to identify with are the Canaanites, the people who already lived in the promised land. As a member of the Osage Nation of American Indians who stands in solidarity with other tribal people around the world, I read the Exodus stories with Canaanite eyes. And, it is the Canaanite side of the story that has been overlooked by those seeking to articulate theologies of liberation. Especially ignored are those parts of the story that describe Yahweh's command to mercilessly annihilate the indigenous population.

To be sure, most scholars, of a variety of political and theological stripes, agree that the actual events of Israel's early history are much different than what was commanded in the narrative. The Canaanites were not systematically annihilated, nor were they completely driven from the land. In fact, they made up, to a large extent, the people of the new nation of Israel. Perhaps it was a process of gradual immigration of people from many places and

religions who came together to form a new nation. Or maybe, as Norman Gottwald and others have argued, the peasants of Canaan revolted against their feudal masters, a revolt instigated and aided by a vanguard of escaped slaves from Egypt who believed in the liberating god, Yahweh. Whatever happened, scholars agree that the people of Canaan had a lot to do with it.

Nonetheless, scholarly agreement should not allow us to breathe a sigh of relief. For, historical knowledge does not change the status of the indigenes in the *narrative* and the theology that grows out of it. The research of Old Testament scholars, however much it provides an answer to the historical question—the contribution of the indigenous people of Canaan to the formation and emergence of Israel as a nation—does not resolve the narrative problem. People who read the narratives read them as they are, not as scholars and experts would *like* them to be read and interpreted. History is no longer with us. The narrative remains.

Though the Exodus and Conquest stories are familiar to most readers, I want to highlight some sections that are commonly ignored. The covenant begins when Yahweh comes to Abram saying, “Know of a surety that your descendants will be sojourners in a land that is not theirs, and they will be slaves there, and they will be oppressed for four hundred years; but I will bring judgment on the nation they serve and they shall come out” (Genesis 15:13,14). Then, Yahweh adds: “To your descendants I give this land, the land of the Kenites, the Kenizites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, and the Jebusites” (15:18–21). The next important moment is the commissioning of Moses. Yahweh says to him, “I promise I will bring you out of the affliction of Egypt, to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, a land flowing with milk and honey” (Exodus 3:17). The covenant, in other words, has two parts: deliverance and conquest.

After the people have escaped and are headed to the promised land, the covenant is made more complicated, but it still has two parts. If the delivered people remain faithful to Yahweh, they will be blessed in the land Yahweh will conquer for them (Exodus 20–23 and Deuteronomy 7–9). The god who delivered Israel from slavery will lead the people into the land and keep them there as long as they live up to the terms of the covenant. “You shall not wrong a stranger or oppress him [sic], for you were strangers in the land of Egypt. You shall not afflict any widow or orphan. If you do afflict them, and they cry out to me, I will surely hear their cry; and my wrath will burn, and I will kill you with the sword, and your wives shall become widows and your children fatherless” (Exodus 22:21).

WHOSE NARRATIVE?

Israel's reward for keeping Yahweh's commandments—for building a society where the evils done to them have no place—is the continuation of life

in the land. But one of the most important of Yahweh's commands is the prohibition on social relations with Canaanites or participation in their religion. “I will deliver the inhabitants of the land into your hand, and you shall drive them out before you. You shall make no covenant with them or with their gods. They shall not dwell in your land, lest they make you sin against me; for if you serve their gods it will surely be a snare to you” (Exodus 23:31b-33).

In fact, the indigenes are to be destroyed. “When the Lord your God brings you into the land which you are entering to take possession of it, and clears away many nations before you, the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, seven nations greater and mightier than yourselves, and when the Lord your God gives them over to you and you defeat them; then you must utterly destroy them; you shall make no covenant with them, and show no mercy to them” (Deuteronomy 7:1,2). These words are spoken to the people of Israel as they are preparing to go into Canaan. The promises made to Abraham and Moses are ready to be fulfilled. All that remains is for the people to enter into the land and dispossess those who already live there.

Joshua gives an account of the conquest. After ten chapters of stories about Israel's successes and failures to obey Yahweh's commands, the writer states, “So Joshua defeated the whole land, the hill country and the Negeb and the lowland and the slopes, and all their kings, he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded.” In Judges, the writer disagrees with this account of what happened, but the Canaanites are held in no higher esteem. The angel of the Lord says, “I will not drive out [the indigenous people] before you; but they shall become adversaries to you, and their gods shall be a snare to you.”

Thus, the narrative tells us that the Canaanites have status only as the people Yahweh removes from the land in order to bring the chosen people in. They are not to be trusted, nor are they to be allowed to enter into social relationships with the people of Israel. They are wicked, and their religion is to be avoided at all costs. The laws put forth regarding strangers and sojourners may have stopped the people of Yahweh from wanton oppression, but presumably only after the land was safely in the hands of Israel. The covenant of Yahweh depends on this.

The Exodus narrative is where discussion about Christian involvement in Native American activism must begin. It is these stories of deliverance and conquest that are ready to be picked up and believed by anyone wondering what to do about the people who already live in their promised land. They provide an example of what can happen when powerless people come to power. Historical scholarship may tell a different story; but even if the annihilation did not take place, the narratives tell what happened to those indigenous people who put their hope and faith in ideas and gods that were foreign to their culture. The Canaanites trusted in the god of outsiders and

their story of oppression and exploitation was lost. Interreligious praxis became betrayal and the surviving narrative tells us nothing about it.

Confronting the conquest stories as a narrative rather than a historical problem is especially important given the tenor of contemporary theology and criticism. After 200 years of preoccupation with historical questions, scholars and theologians across a broad spectrum of political and ideological positions have recognized the function of narrative in the development of religious communities. Along with the work of U.S. scholars like Brevard Childs, Stanley Hauerwas, and George Lindbeck, the radical liberation theologies of Latin America are based on empowering believing communities to read scriptural narratives for themselves and make their reading central to theology and political action. The danger is that these communities will read the narratives, not the history behind them.

And, of course, the text itself will never be altered by interpretations of it, though its reception may be. It is part of the canon for both Jews and Christians. It is part of the heritage and thus the consciousness of people in the United States. Whatever dangers we identify in the text and the god represented there will remain as long as the text remains. These dangers only grow as the emphasis upon catechetical (Lindbeck), narrative (Hauerwas), canonical (Childs), and Bible-centered Christian base communities (Gutierrez) grows. The peasants of Solentiname bring a wisdom and experience previously unknown to Christian theology, but I do not see what mechanism guarantees that they—or any other people who seek to be shaped and molded by reading the text—will differentiate between the liberating god and the god of conquest.

IS THERE A SPIRIT?

What is to be done? First, the Canaanites should be at the center of Christian theological reflection and political action. They are the last remaining ignored voice in the text, except perhaps for the land itself. The conquest stories, with all their violence and injustice, must be taken seriously by those who believe in the god of the Old Testament. Commentaries and critical works rarely mention these texts. When they do, they express little concern for the status of the indigenes and their rights as human beings and as nations. The same blindness is evident in theologies that use the Exodus motif as their basis for political action. The leading into the land becomes just one more redemptive moment rather than a violation of innocent peoples' rights to land and self-determination.

Keeping the Canaanites at the center makes it more likely that those who read the Bible will read *all* of it, not just the part that inspires and justifies them. And should anyone be surprised by the brutality, the terror of these texts? It was, after all, a Jewish victim of the Holocaust, Walter Benjamin, who said, "There is no document of civilization which is not at the same time a document of barbarism." People whose theology involves the Bible need to

take this insight seriously. It is those who know these texts who must speak the truth about what they contain. It is to those who believe in these texts that the barbarism belongs. It is those who act on the basis of these texts who must take responsibility for the terror and violence they can and have engendered.

Second, we need to be more aware of the way ideas such as those in the conquest narratives have made their way into Americans' consciousness and ideology. And only when we understand this process can those of us who have suffered from it know how to fight back. Many Puritan preachers were fond of referring to Native Americans as Amelkites and Canaanites—in other words, people who, if they would not be converted, were worthy of annihilation. By examining such instances in theological and political writings, in sermons, and elsewhere, we can understand how America's self-image as a "chosen people" has provided a rhetoric to mystify domination.

Finally, we need to decide if we want to accept the model of leadership and social change presented by the entire Exodus story. Is it appropriate to the needs of indigenous people seeking justice and deliverance? If indeed the Canaanites were integral to Israel's early history, the Exodus narratives reflect a situation in which indigenous people put their hope in a god from outside, were liberated from their oppressors, and then saw their story of oppression revised out of the new nation's history of salvation. They were assimilated into another people's identity and the history of their ancestors came to be regarded as suspect and a danger to the safety of Israel. In short, they were betrayed.

Do Native Americans and other indigenous people dare trust the same god in their struggle for justice? I am not asking an easy question and I in no way mean that people who are both Native Americans and Christians cannot work toward justice in the context of their faith in Jesus Christ. Such people have a lot of theological reflection to do, however, to avoid the dangers I have pointed to in the conquest narratives. Christians, whether Native American or not, if they are to be involved, must learn how to participate in the struggle without making their story the whole story. Otherwise the sins of the past will be visited upon us again.

No matter what we do, the conquest narratives will remain. As long as people believe in the Yahweh of deliverance, the world will not be safe from Yahweh the conqueror. But perhaps, if they are true to their struggle, people will be able to achieve what Yahweh's chosen people in the past have not: a society of people delivered from oppression who are not so afraid of becoming victims again that they become oppressors themselves, a society where the original inhabitants can become something other than subjects to be converted to a better way of life or adversaries who provide cannon fodder for a nation's militaristic pride.

With what voice will we, the Canaanites of the world, say, "Let my people go and leave my people alone?" And, with what ears will followers of alien gods who have wooed us (Christians, Jews, Marxists, capitalists), listen

to us? The indigenous people of this hemisphere have endured a subjugation now 100 years longer than the sojourn of Israel in Egypt. Is there a god, a spirit, who will hear us and stand with us in the Amazon, Osage County, and Wounded Knee? Is there a god, a spirit, able to move among the pain and anger of Nablus, Gaza, and Soweto? Perhaps. But we, the wretched of the earth, may be well-advised this time not to listen to outsiders with their promises of liberation and deliverance. We will perhaps do better to look elsewhere for our vision of justice, peace, and political sanity—a vision through which we escape not only our oppressors, but our oppression as well. Maybe, for once, we will just have to listen to ourselves, leaving the gods of this continent's real strangers to do battle among themselves.

NATIVE AMERICAN THEOLOGY: A BIBLICAL BASIS

BY WILLIAM BALDRIDGE

Robert Allen Warrior's article precipitated an intellectual and spiritual crisis for me as a Native American Christian. Through the linking and analysis of the Exodus and Conquest narratives he raised a serious challenge not only to those of us who would attempt a Native American Theology of Liberation, but to any Native American who would call him or herself a Christian. Warrior points out that "The obvious characters in the story for Native Americans to identify with are the Canaanites. . . ." He argues that "the Canaanites should be at the center of Christian theological reflection and political action." We need to know the history of how the conquest narratives have merged into Americans' consciousness and ideology. And "we need to decide if we want to accept the model of leadership and social change presented by the entire Exodus story." He answers his questions with the conclusion. "We will perhaps do better to look elsewhere for our vision of justice, peace, and political sanity. . . ."

Warrior's arguments had a powerful impact on me as I could dispute neither his emphasis on the story nor his reading of the story. He convinced me that the most enlightened historical criticism, itself another form of explanation, was ineffectual as a counterbalance to the power of story. If there was to be any more Native American theology coming from me it would be in the form of story.

Having resolved my relationship to story and theology, I found myself still struggling with Warrior's conclusion that we Native Americans should abandon the stories of the Christians and the role available to us through those stories. I was on the verge of joining Warrior's camp, shaking the dust of the history and the present reality of Christianity and Native American people off my feet, when I remembered another Bible story with a Canaanite as a central character. Warrior is right . . . as far as he goes. Truly we Native Americans are the Canaanites of biblical stories, but Warrior drops the story of the Canaanites and Yahweh sooner than I. The story continues as follows.

Many years after the conquest of the Canaanites and their subjugation and scorn by the Children of Israel, the Son of Yahweh comes to live with the Israelites. A Canaanite woman comes to him and begs him to help her daughter. Remembering his Father's words he dismisses the Canaanite with a lesson. "I was sent only to the lost sheep of the house of Israel."

But the woman has a little girl in great pain, and she falls to her knees and again begs Jesus to help her daughter. Jesus will not spare a blessing. "It is not fair to take the children's bread and throw it to the dogs." With these words Jesus refuses even to grant her the dignity of being a human being.

A million people have been killed for talking back in such a situation. The Canaanite mother dares to speak one last time. "Yes, Lord, yet even the dogs eat the crumbs that fall from their master's table."

What happens next is a miracle: The Son of Yahweh is set free. The son of the god of Canaanite oppression repents. Jesus not only changes his mind, he changes his heart. He sees her as a human being and answers her as such. "O woman, great is your faith! Be it done for you as you desire." And her daughter was healed instantly . . . and so, I believe, were the wounds of bitterness in the Canaanite woman.

The story of the Canaanite mother leads me to claim that the Canaanites of this country, the Canaanites of the Christian community, have a foundation for our Christian faith and our theology in the biblical narratives. This foundation is both rooted in our oppression yet moves beyond our oppression. The story tells us that if we Canaanites will live out our faith, we can change the very heart of God. And if we can change the heart of God we can hope to change the hearts of his chosen people, even those who identify themselves as Christians.

Having learned through a story that Jesus will bless us, we Canaanite Native American Christians find a way to affirm our identity. We find a way to follow Jesus: to drink the cup that he drank, to bear the stripes that he bore, to endure the death that he endured. We also find a way to get off our knees and walk like human beings. Through an encounter with Jesus we have been set free. And when the members of the new House of Israel are ready to hear us, we are ready to speak the words that will set them free.

ROBERT ALLEN WARRIOR RESPONDS:

Bill Baldrige's response to my "Canaanites" essay is a welcome one. Many have regarded the essay highly, but largely missed the point. They are glad to read my "perspective" on the Conquest stories and say that different people need different stories (biblical or otherwise) to be motivated to political liberation. In other words, you have your stories and I have mine: you have your perspective and I have mine. My point, however, was more than the assertion that Exodus-centered theologies are not useful to me. Rather, I had hoped to call into question the assumptions about liberation that may be

lurking beneath the theologies of people working for lasting, genuine justice. Baldrige seems to have understood this in a profound way.

What I take to be Baldrige's main points of contention with "Canaanites, Cowboys, and Indians" is my own post-Christian position and my failure to take the story into the Christian New Testament. Others have also pointed to the lack of New Testament analysis as a weakness in what I wrote, arguing that the new covenant in Jesus Christ removes the onus of holy-war violence and favoritism of one people at the expense of another from Yahweh the Conqueror. Somehow, they contend, the bad stories and the good ones balance each other out.

In this regard, I think it important to remember the strength of the Hebrew Bible's influence on political theology in the Reformation, the development of apartheid in South Africa, among the Puritans and Spanish *conquistadores*, and present-day liberation theologies, to name a few. If political theologies are going to be more than ideological subjectivism, biblical interpretation must admit the oppression present in even the narratives of the god who seemingly stands with the oppressed. Too many liberation theologians interpret everything in the Hebrew Bible through overly optimistic christological lenses, obscuring the deep and abiding problems of racism, bigotry, and sexism in both Testaments. I was simply reminding everyone that oppressive narratives of conquest, anti-Semitism, sexism, heterosexism, imperialism, and racism remain in the canonized text even if certain Christians or Jews don't agree with them.

Baldrige allows that there might be something wrong with the Christian god—something requiring conversion and repentance. His use of the Canaanite woman's story is interesting, as far as it goes. Indeed, it is my hope that the force of American Indian humanity can do a lot to humanize both the people who oppress and the gods they brought with them across the water.

I think it is important to note that in the story the woman does not become a follower of Jesus. Having received what she desired from Jesus, she walks away and is never mentioned again. Yes, she changes Jesus, but she does not become a disciple. She seeks him out because he has something she needs. She is persistent to the point where he can no longer deny her humanity and the legitimacy of her pain. The question of what happened to her is left open. Perhaps she later joined the church (if indeed she actually existed) or maybe she went back to her people and fought against the colonizing Romans in her own way with her own gods. The importance of the story is not whether she followed, but that without her, on Baldrige's reading, Jesus would have remained a narrow-minded bigot who viewed indigenous people as inhuman.

Isn't this where we American Indians find ourselves? Like the Canaanite woman, we must go begging to the people who colonized us in order to secure the bare minimum of justice. Like her, our healing has

become wrapped up in changing the colonizer's mind about our right to be self-determined, legitimate nations of people. Thus we must confront them in-strength with our humanity. We have been doing so for 500 years, to little avail. Yet we remain persistent and hope someday to change their minds, or at least their actions.

I am glad to have a fellow traveler in Bill Baldrige to join in the battle, and I respect his choice to follow the god he is trying to convert. But, if we are able to convert the son of the Christian god and his followers, my choice will still be to go home to the drum, the stomp dance, and the sweatlodge.

A BIBLICAL PARADIGM FOR NATIVE LIBERATION

BY JACE WEAVER

Robert Allen Warrior has written that the Indian experience is that of the biblical Canaanites, dispossessed of their homeland and annihilated by a foreign invader. Natives therefore read the Bible with "Canaanite eyes." Warrior's argument takes on added force in the case of my own people, the Cherokees, who were subjected to a genocidal reverse Exodus from a country that was for them, literally, the "the Promised Land."

Warrior goes on to maintain that the story of the Exodus, the paradigm for liberation theology, cannot be severed from the story of the conquest of Canaan and the destruction of the Canaanites. Colonialism and genocide are at the base of the texts themselves. Unless another paradigm can be found and the biblical witness redeemed, no Native Christian theology of liberation can exist.

Such a redemption is possible. A biblical paradigm for Native American/Canaanite liberation can be found in the account of the daughters of Zelophehad (Numbers 27 and Joshua 17).

In Numbers, just as Moses and Eleazar have completed the census of the Israelites that will determine allocation of land in the Promised Land, Zelophehad's five daughters approach. They say that their father has died in the wilderness, leaving no sons, only daughters. They are worried that because women cannot inherit, they will be deprived of their place when land is allotted. Moses seeks the guidance of God; God says, of course the daughters should have their place when land is allotted. Zelophehad's children inherit his portion.

In the book of Joshua, when Eleazar and Joshua actually carry out the allocation, they forget about Zelophehad's offspring. The daughters step forward again, pointing out that God commanded Moses to allow them to inherit on the same basis as their male kin. Thus reminded, Joshua allots the promised portion to them.

The story illustrates that all, even the most powerless and oppressed of a society, have the right to share equally in the promise of God. It says also that the oppressed must not remain silent or inactive in the face of their oppression: at every turn it is incumbent on them to remind the oppressor of God's promise and

to be the heralds of their own salvation. Most important, the story has direct meaning for the story of the Canaanites.

The names of the five daughters were, in fact, the names of five towns in northern Canaan in the land of Hopher. The names were taken from Numbers 26, where they were meant as towns, and reinterpreted for purposes of the allotment story. The Hopherites were not destroyed or dispossessed, moreover, but formed a religio-political alliance with the Israelites.

The story in Numbers and Joshua is the story of the maintenance of the Hopherites' cultural and territorial integrity—an integrity that, according to the biblical witness, survived at least until the time of Solomon.

Indians are the Hopherites, Zelophehad's daughters, sharing a god with, and living in the midst of, a foreign people, yet preserving our own identity.

8

VINE DELORIA, JR.

VISION AND COMMUNITY
A NATIVE AMERICAN VOICE

Vine Deloria, Jr. (Yankton Sioux) is professor of history at the University of Colorado, Boulder. He is the author of *Custer Died for Your Sins* (Macmillan, 1969), *God Is Red* (Grosset and Dunlap, 1973), and numerous other books and articles on native philosophy, history, and legal rights. As one of the leading native intellectuals since the 1960s, Deloria holds advanced degrees in theology and law and has worked with a number of church organizations on native issues. Deloria wrote this essay for *Yearning to Breathe Free* (Orbis, 1990), an anthology of liberation theologies in the United States. He considers the possibilities for a native contribution to the liberation theology movement by surveying the religious situation among contemporary native people, and draws conclusions that some people will find surprising. He then critiques liberation theology on the basis of the fundamental differences between tribal and Western worldviews, an argument he first articulated nearly two decades ago.