American Indians
Through Printed Materials of the
Baháʼí Faith

Dr. Littlebrave Beaston

©February 2021
My Curiosity and Goals:

• Collect every Writing in the Faith on the topic of American Indians.

• Find out what was happening or had taken place in the United States.

• Find anything that could benefit my own teaching efforts.

• Provide information that may encourage others to write.
What was used to gather the information:

BAHÁ’Í AUTHORITATIVE TEXTS AND TEXTS BY HANDS OF THE CAUSE OF GOD AUTHORS WHO MENTION THE BAHÁ’Í WRITINGS ABOUT AMERICAN INDIANS IN THEIR BOOKS

STARS OF THE WEST MAGAZINE (03.1910 to 03.1924)

THE BAHÁ’Í WORLD VOLUMES (1925-2006)


THE U.S. BAHÁ’Í NEWS SUPPLEMENTS (02.1958 to 12.1967 an Insert placed inside Bahá’í News)

THE AMERICAN BAHÁ’Í MAGAZINE(01.1970-current)

WORLD ORDER MAGAZINE (1935-2005)

ASSOCIATION FOR BAHÁ’Í STUDIES ASSOCIATION (1975-current)

BIBLIOGRAPHY (Various works done by Bahá’ís)
• Collect every Writing in the Faith on the topic of American Indians.
Attach great importance to the indigenous population of America. For these souls may be likened unto the ancient inhabitants of the Arabian Peninsula, who, prior to the Mission of Muhammad, were like unto savages. When the light of Muhammad shone forth in their midst, however, they became so radiant as to illumine the world. Likewise, these Indians, should they be educated and guided, there can be no doubt that they will become so illumined as to enlighten the whole world.

The original population of the United States was very dear to “Abdul-Bahá’s heart, and He foretold for the Indians a great future if they accepted and became enlightened by the Teachings of Bahá’u’lláh.

(From a letter written on behalf of Shoghi Effendi to an individual believer, December 21, 1947 Lights of Guidance, #1802, p. 531.)
The teaching of the Indians is of the utmost importance. Although much contact work has been done, yet the Red Indian believers are very few in number. The Guardian would be very happy indeed to see a large number of the Indian race become Bahá'ís, so that the Indians may be properly represented within the Faith.

He is most happy that you will be engaged in this work, for which you are evidently so well qualified.

(Written on behalf of Shoghi Effendi to Arthur Irwin, 21 October 1955, Messages to Canada, 1999 edition, p. 229.)
In the Tablets of the Divine Plan, the Master pays the utmost attention to this most important matter. He states that if the Power of the Holy Spirit today properly enters into the minds and hearts of the natives of the great American continents that they will become great standard bearers of the Faith, …

(From letter written on behalf of the Guardian to the National Spiritual Assembly of Brazil, Peru, Colombia, Ecuador and Venezuela, August 22, 1957, *Lights of Guidance*, #1776, p. 524.)
He attaches the greatest importance to this matter as the Master has spoken of the latent strength of character of these people and feels that when the Spirit of the Faith has a chance to work in their midst, it will produce remarkable results.

A special effort should be exerted to secure the unqualified adherence of members of some of these tribes to the Faith, their subsequent election to its councils, and their unreserved support of the organized attempts that will have to be made in the future by the projected national assemblies for the large-scale conversion of Indian races to the Faith of Bahá’u’lláh.

(Shoghi Effendi, *Citadel of Faith*, pp. 16-18.)
Shoghi Effendi is also most anxious for the Message to reach the aboriginal inhabitants of the Americas. These people for the most part downtrodden and ignorant should receive from the Bahá’ís a special measure of love, and every effort be made to teach them. Their enrollment in the Faith will enrich them and us and demonstrate our principle of the Oneness of Man far better than words or the wide conversion of the ruling races ever can.

(From letter written on behalf of Shoghi Effendi to the National Spiritual Assembly of Meso-America and the Antilles, July 11, 1951; in *A Special Measure of Love*, p. 5; also in *Lights of Guidance*, #1775, p. 523.)
The Universal House of Justice is deeply concerned about the welfare of Indian people of America and yearns to see them take their rightful place as a significant element in the spiritualization of humanity, the construction of a unified world, and the establishment of a global civilization.

MESSAGE
TO THE INDIAN AND ESKIMO BAHÁ'ÍS
OF THE WESTERN HEMISPHERE

By:
‘AMATU’L-BAHÁ RÚHÍYYIH KIÁNUM
• Find out what was happening or had taken place in the United States
Star of the West
Book 2

Volume III: No. 1-18 March 1912-February 1913:
No. 4, May 17, 1912: Jaxon, Honore: “...breaking ground for the House of Worship...Persia, Syria, Egypt, Indian, Japan, South Africa, England, France, Germany, Holland, Norway, Sweden, Denmark, the Jews of the World, The North American Indians were among the races and countries thus successively represented and finally ‘Abdu’l-Bahá did the closing work and consigned the stone to its excavation on behalf of all people of the world.” (May 1, 1912-Dedication of the Masrak-el-Azkar Site), p. 6.
THE BAHÁ'Í WORLD VOLUMES: 1925-2006

Bahá'í Year Book: Vol. I 1925-1926
Bahá'í Message carried to Alaska - dogsled team shown. p. 124.

The Bahá'í World: Vol. VII 1936-1938
Inter-America Committee formed in 1936 to teach in Mexico, Central and South America; the United States and Canada intensified teaching with Regional Committees. p. 18.
The Bahá’í World: Vol. IX 1940-1944

International Survey of Current Bahá’í Activities in the East and West includes:

a. Detailed reports of the work of the Race Unity Committee and the southern college project from pages 70 to 76 include such items as:
   
i. Milwaukee Spiritual Assembly reports success with Indian councils and that two full-blooded Oneida Indians (Marian Steffes and ?) have become Bahá’í’s. p. 71.
   
ii. College Speakers Bureau with Dorothy Baker visiting several Indian colleges and schools: Cherokee Indian School, Cherokee Reservation, N.C.; Indian State Normal College, Pembroke, N.C. [Normal colleges were colleges where you went to learn to be a teacher]; Haskell Institute, Lawrence, Kansas; Bacone College, Bacone, OK; Sequoyal School, Tahlequah, Ok; Fort Sill School, and Lawton, OK. p. 71.

Certificate of Incorporation of the Spiritual Assembly of the Bahá’í’s of St. Paul. Sarah Cogger (alias Mrs. Mal Kadrie), seen in the striped dress in the photo is Ojibway from the White Earth Indian Reservation in Minnesota.
The Bahá'í World: Vol. XII 1950-1954

International Survey of Current Events:

a. Races Represented in the Faith: By April 1954 contact had been established with twenty-two American Indian Tribes, raising to thirty-four the number of tribes contacted throughout the western hemisphere. p. 54.

The Bahá'í World: Vol. XIII 1954-1963

The Completion of the Bahá'í World Crusade 1953-63

Indian Tribes of the Western Hemisphere Represented in the Bahá’í Faith lists 82: Apache (U.S.A.), Apurian (Brazil), Arequipa (Peru), Assiniboine (Canada), Athabascan (Alaska), Aymará, Aztec (Mexico), Blackfoot (Canada), Borus (Costa Rica), Carib (Morenos of Honduras), Catchiquel (Guatemala), Cayambe (Ecuador), Cerrobolos (Panama), Cherokee (U.S.A.), Chetco (U.S.A.), Chippewa (U.S.A.), Choctaw (U.S.A.), Chook Channees (U.S.A.), Chulpa (Bolivia), Cora (Mexico), Cree (Canada), Creek (U.S.A.), Cuna (Nicaragua), Delaware (U.S.A.), Dogrib (Canada), Guajibo (Venezuela), Guajiro (Colombia), Guarani (Brazil), Guaymi (Panama), Haida (Alaska), Hesquiat (U.S.A.), Hopi (U.S.A.), Huanuni (Bolivia), Imbabura (Ecuador), Inca (Quechua/Peru), Itariri (Brazil), Kiriri (Brazil), Kuna (San Blas Is., Panama), Kutchin (Canada), Makah (U.S.A.), Mam (Guatemala), Maya (Mexico), Maya Quiché (Guatemala), Miskito (Nicaragua), Mississauga (Canada), Mohican (U.S.A.), Mohawk (Canada), Nuhalti (Mexico), Navajo (U.S.A.), Nez Percé (U.S.A.), Nisqually (U.S.A.), Ojibway (Canada), Omaha (U.S.A.), Oneida (U.S.A.), Otomi (Mexico), Paiute (U.S.A.), Papago (U.S.A.), Peigan (U.S.A.), Pocomchi (Guatemala), Quecchi (Guatemala), Quechua (Bolivia), Quiché (Guatemala), Ramacay (Nicaragua), Saulteaux (Canada), Shoshone (U.S.A.), Sioux (U.S.A.), Squamish (Canada), Stony (Canada), Sumo (Nicaragua), Talamanca (Costa Rica), Terraba (Costa Rica), Tesslin, Tlingit (Alaska), Tlingit (Canada), Toootootnay (Alaska), Tsimshean (Alaska), Tupi (Brazil), Uru (Bolivia), Washoe (U.S.A.), Yakima (U.S.A.), Yaruro (Venezuela), and Zuni (U.S.A.). p. 467.
The Bahá'í World: In Memoriam 1992-1997

DANIEL DEFENDER: 1925-1995

Daniel was a Sioux and grew up on the Standing Rock Reservation that straddles North and South Dakota, USA. He formally enrolled as a Bahá’í on January 25, 1970. His enthusiasm for his new Faith, his maturity, and his depth of experience in Indian affairs and as a member of the Fort Yates Spiritual Assembly quickly made him attractive for service at the national level. Appointments to the American Indian Teaching Committee in 1974 and 1975 followed. pp. 265-267.

1931: Number 51 April: (yes-2 in April) Inter-Racial Amity Report; mentions the first inter-racial amity dinner given by the Bahá’í’s of Pasadena, CA. The Seattle, WA friends held their 9th peace and amity conference.

1944: Number 170 September: Race Unity-Work was reported among the Indians, in the minority press, and in contacts with the Eskimos both in Alaska and Seattle. A young Eskimo received a letter from Shoghi Effendi. A report on teaching Eskimos in Alaska was given. p. 7.

1963: Number 391 October: First Indian Council Fire in the Pacific Northwest (Mentions this event was held on the Makah Reservation and 12 Indian tribes were represented including: Makah, Tlingit, Klamath, Ehattasett, Colville, Seattle, Chetco, Yakima, Sioux, Quillayute, Snohomish, and Chinook. p. 5.

U.S. Bahá’í News: Seattle
1965: Number 412 July: Photo of Indian Bahá’í’s representing 5 tribes at an “All Indian Bahá’í Panel” meeting in Seattle, WA area. The panel travels to teach the Faith. p. 17.

1966: Number 420 March: Proclamation in Moore, Oklahoma (Eugene King, chairman of the Local Spiritual Assembly of the Bahá’í’s of Seattle was guest speaker.). p. 10.


1989: Number 694 January: Alaska-“Who can buy or sell the sky, the land?” This question was stated by Chief Seattle and the article is his speech in 1854 to the Great White Chief in Washington. p. 13.
February 1977: Consultation on Indian Teaching held in Seattle. Forty people were in attendance including people from the Lummi Reservation, Scott Tyler, Eugene and Melba King. The discussion was on how to assist with the teaching work at Lummi. p. 2.


Additional Message: from Hand of the Cause of God Amatu’l-Bahá Rúhíyyih Khánum: “To Indian/Eskimo Gathering: Deepest love beloved indigenous friends cherish great hopes future services Cause throughout Western Hemisphere.” Rúhíyyih. On October 6-8, the Continental Indigenous Council will be holding the first North American Bahai Native Council. It took place at White Swan on the Yakima Reservation in Washington with 28 tribes represented from the United States, Canada, and Alaska along with Auxiliary Board and National Spiritual Assembly members from all three countries were in attendance. Hand of the Cause of God Mr. John Robarts and Counsellor Angus Cowan were in attendance. Maynard Eakan of Alaska, the first Eskimo ever to be elected to a National Spiritual Assembly in Alaska attended. The meeting was chaired by Jim Schoppert (Tlingit) who was living in Seattle. The Bahá’í Council is an outgrowth of the National Spiritual Assembly of Alaska. The purpose of them is to provide an instrument for deepening and consolidation of the Native American believers within the Bahá’í community. p. 1. (Photos pp. 4-5.)
American Bahá’í : Seattle

   a. Part Six. ‘Trail of Light’s end visit in Idaho, Washington. This leg of the trip took them to the communities of Lapwai, ID, Seattle, WA, the Suquamish Reservation, Bellingham and the Lummi Reservation, and Neah Bay, WA.
   b. Gary Hillaire, a Lummi artist and living in Seattle, WA at the time, presented (in conjunction with the Bahá’í Association) two of his drawings to the U of Washington Hospital as a token of appreciation for his treatment he received there. (Photo)

March 1986 Volume 17, Number 3: Native Americans. p. 25. Sixty attend two-day ‘Friendship Feast’ on Lummi Reservation. The Lummi Reservation in WA was the site of a two day ‘Friendship Feast’. Felix Whirlwind Jr., his wife, and son came from Seattle to initiate and help with this program.

June 1987 Volume 18, Number 6: Native American page. p. 20. Lapwai hosts Northwest Regional Conference. Paul Johns (Tlingit) from the Seattle area attended this conference held in March in Lapwai, ID. Nearly 100 people came to discuss the theme: "American Indian Teaching—fulfilling the Prophecy". A Regional Indian Teaching Committee was formed and its members were: Mary Gubatayao, Adele McConnell, Jim Lavadour, Lou Bighorn, Lorinth Warwick, Loris Kermani, Roberta Charles, Zem, Felix Charging Whirlwind, Delores Bellon, Behrad Majidi, and Reggie Baskins. Dwight Williams, Silas and Robin Mitchell, were also in attendance along with some 27 Bahá’í’s from Portland, OR and Seattle, WA.

September 1991 Volume 22, Number 9: Bahá’í’s in WA state take part in Seattle’s Indian Heritage School’s pow wow with a photo. p. 10.

November 23, 1999 Volume 30, Number 9:
   1. Council Fire at Neah Bay draws in 600 for learning, inspiration, (and) teaching. The information comes from Roxanna Jenson and Leo Baldwin. Nearly 600 people attended. A precious welcome by Champ McCarty and his family and by Klara and Bill Tyler set the tone for the weekend. p. 15.
American Bahá’í : Seattle

July 13, 2000 Volume 31, Number 5: Spirit Runners begin their cross-country trek. (With photos) This account is provided in part by Wesley A. Dyring (Montauk Tribe) who lives in Lynnwood, WA and who helped with organization and the article includes an artistic map of the route of the two and a half month run which began in Seattle, WA on May 28. Runners are Arthur Fernandez-Scarberry (Initiator of the Spirit Run), Billy Harris, Alfred Kahn Jr., Charles Nelson, Micah Reed, Sahar Sattarzadeh, Samaan Sattarzadeh, Chris Shattuck, Nancy Torres, and Michael Pennington. Phil Lucas contributed traditional elements. Present at the starting line were several American Indian Bahai’s including Ramona King, John Gubatayao, and Littlebrave Beaston. pp. 5-6. (Also reported Nov. 23, 1999, Number 9. pp.3 & 15)

July 13, 2004 Volume 35, Number 6: Musicians tour to embrace the World with photos. They played at the Daybreak Star Indian Cultural Center in Seattle among other places. p. 5, 10.

October 16, 2004 Volume 35, Number 8: In Memoriam: Bill Tyler -served Makah community in health field and home front pioneer posts. Bill passed away on July 3, 2004. He was a World War II Navy veteran. He became a Bahá’í in 1963 in Seattle, WA. He lived in both Lapwai, Idaho and in Neah Bay, WA where he served on the Spiritual Assembly for 34 years until his health failed. Bill served his Makah tribe as a health administrator at the local Indian Health Service Clinic, was a Tribal Council member for a term, and the Executive Director of the Tribal Government and as Community Action Program Director. pp. 27-28.


July/August 2017 Volume 48, Number 4: All aspects of Seattle community life brought into focus as bicentenary nears. Story about the Seattle Spiritual Assembly and Its creative way of addressing prepping for the upcoming Bicentenary celebrations. Photo includes Sean Anderson (Tlingit) and a current member of that Spiritual Assembly. p. 40.
Pearl Erna Kallappa Warren

Pearl Erna Kallappa Warren, a Makah, was one of the seven founding members in 1943 of the American Indian Women’s League, which initiated the concept of providing a special place for those away from home to congregate, find friendship and social services. She became the first director of the Seattle Indian Center. The Pearl Warren Building bears her name. Pearl Warren spent many hours serving on the city, county, state and national boards helping to address the needs of the American Indian/Alaska Native people of Seattle. In the Seattle building named in honor and respect for her, a plaque reads, “She spent her life serving others.”

Pearl became a Bahá’í later in life and was married to Carl Warren, also a Bahá’í.

One of the University of Washington Graduate students created a movie about her.
Ruby Gubatayao (03.07.1922-12.08.2010) Everyone's Teacher and John Gubatayao

Bill and Mona Johnson (Tlingit in Anchorage, AK) my 1st Bahá’í Teachers

Grace Bracamontes 11.17.1949-04.04.2012 My 2nd Bahá’í Teacher
1953: Number 273 November: American Indian Service Committee announces 4 goals that include: reactivation of the Indian community at Macy, Nebraska; open up and strengthen Gallup, New Mexico; Miami, Oklahoma; and Pierre, South Dakota. These three focal points are to function as centers from which the Indian Reservations may be served. p. 15.

1956: American Indian News. Mentions the Omaha Indian Reservation at Macy, Nebraska; Nelson Green, a Makah from Neah Bay, WA; Devils Lake Reservation, Fort Totten, North Dakota and the first declared Indian believers there: Margaret Brown and Mary Louise Swift Eagle. p. 14.

1965: Number 416 November: Youth Projects 1965: Bahá’ís in Training for the Golden Age: mentions the youth teaching on Reservations in Sparks, Nevada, Gallup, New Mexico, Klagetoh, Arizona, Cherokee, North Carolina, Fort Yates, North Dakota, Bullhead, South Dakota, Alaska, and British Columbia. There are several photos and even one of Phil Lucas at Geyserville and then going to teach in the Yukon and then Alaska. pp. 9-12.

1967: Number 434 May: Institute Engender Enthusiasm for Teaching Indians. This article features photos of Delores Taken Alive a Sioux from Little Eagle South Dakota and Chester Kahn, along with visitors from Cree, Omaha, and Sioux tribes. p. 11.

1988: Number 682 January: Photo of Vern Longie, A Turtle Mountain Chippewa, from North Dakota with some young friends at a summer camp in Karesuando, Sweden. Ruby Lawson (Ruby Gubatayao) a Tsimshian Indian from Alaska was also on the travel teaching trip. p. 15.
U.S. Bahai News: South Dakota

1988: Number 690 September: The Fifth Continental Indigenous Council. Mr. Hooper Dunbar, a member of the Universal House of Justice addressed the Council. Nearly 60 tribes represented and photos show Counsellors Lauretta King and Jacqueline Delahunt and Dallas Chief Eagle, the Running Antelope Singers of Big Eagle, South Dakota and many others whom I cannot identify. Some of the other Indian presenters included Chester Kahn, Eugene King, Walter Austin (Tlingit), Louise LeBlanc (Tlingit & Tutchone)), Auxiliary Board member Kevin Locke, Arlen Trouse (Lummi and Coast Salish) Mary Jane Litchard (Eskimo), Atwell Seward (Cherokee), Demarus Teruk (Eskimo) and Jens Lyberth (Eskimo), the Pine Spring Singers from Navajo land in AZ. The Looking Horse family, the keepers of the sacred pipe of the Lakota, the Cheyenne River Tribal Council, and the Tribal Chairman and Councils of both North and South Dakota were all met by members of the National Spiritual Assembly of the Bahá’í’s of the United States. The event was sponsored by the National Spiritual Assembly and the National Teaching Committee even though the event was actually organized by a committee of Indian believers from North and South Dakota. pp. 6-9.

1990: Number 708 April: United States: Bahá’í’s lead way in King Week Events. On Jan 12, the Spiritual Assembly of North Fulton County sponsored an event at which Deloria Bighorn (Sioux) was the speaker. ... Mentions in Atlanta, the visiting American Indians who were Sioux, Winnebago, Poarch Creek, Mohawk, Cherokee, Ute, Iroquois, Seneca, Navajo, Chippewa, Shoshone, Cree, and other tribes to a large event. In their ranks, Peter Catches, a medicine man; Arvol Looking Horse, the 19th generation keeper of the Sacred Calf Pipe given to the Sioux Nation (Lakota and Dakota) by the White Buffalo Calf Woman, and Ruben Snake, head of the Native American Church. Mentions Mrs. Locke, who was not a Bahá’í (at the time) who spoke of great Indian leaders such as Crazy Horse, Sitting Bull, and Chief Joseph who also had dreams of a united humanity and closed with a Bahá’í prayer.  p. 4.
February 1971: Northern Cheyenne Reservation Opened to Faith. A delightful account of the Bahá'ís of Canada, North and South Dakota, Montana, Wyoming, Colorado, and Oklahoma arising to teach on the Cheyenne Reservation in Montana despite increment weather. The article mentions Steve White Man who is Northern Cheyenne and Bernard Pretends Eagle, Standing Rock Sioux from Fort Yates, who chaired the meeting; and Auxiliary Board Member Angus Cowan came along. p. 14.

May 1972: Pictorial Expressions of 1972 National Convention. Included in the photo are Bernard Standing Crow (Standing Rock Sioux), Larry Scott, and Littlebrave Beaston (Tsimshian & Makah) as well as a few other Indians. pp. 6-7. 2) Summer Projects - home front. The projects advertised are from Northern California, Montana, North and South Dakota, and Minnesota all with focus on reaching the Indians. pp. 11-12.

April 1977: 1) Five Year Plan Goals chart including 7 LSA's Indian Reservations. Nationwide, the goal is 25 Assemblies on Indian Reservations and in November we are still at 14. Special plan goals for California-3 Assemblies on Reservations and they are at 0. For New York-2 Assemblies on Reservations and they are at 0. p. 5. 2) Local Assembly elected at Crow Creek Reservation with photo which includes Joanne Marian, Bill Dupois, Grover St. John, Viola Obaga, and Michael Bagoloa. p. 5. 3) A Summer Youth Teaching project was held on the Standing Rock Indian Reservation from July 6-29, 1977. One of the goals was to form the Spiritual Assembly. p. 5.

October 1978: Youth relates Indian Teaching Successes: An account by Debra Lindstrom who tells of her 2 week teaching experience on the Pine Ridge, Lower Brule, Crow Creek, Standing Rock Reservations in North and South Dakota. Joanne Marion was the Project coordinator. Numerous activities were abound and many questions were asked by the Reservation youth. p. 5.
Sam and Emma Fly served for many years on the Spiritual Assembly of Fort Yates, North Dakota.
American Bahá’í: South Dakota

May 1983: Amoz Gibson teaching campaign scheduled. The American Indian Teaching Committee and the South Dakota District Teaching Committee are cosponsoring the 1983 Amoz Gibson Teaching Project from June-August. 'The goal of the project is to strengthen Reservation Assemblies in Fort Thompson and Wamblee, S.D., and Macy, Nebraska.' p. 17.

July 1985: Native American page. p. 18. Native American Bahá’í Institute’s annual report. The official name of Native American Bahá’í Institute has been used this past year and replaces the old name, “Southwest Bahá’í Institute”.

September 1984: 1) Amoz Gibson campaign sees 250 enrollments. OVERJOYED UPSURGE TEACHING, SPIRIT MOVING BELIEVERS RESULTING 250 ENROLLMENTS SIOUX RESERVATIONS SOUTH DAKOTA. TESTIMONY GROWTH MATURITY AMOZ GIBSON TEACHING PROJECT. SEVEN YEAR PLAN GOAL 50 ASSEMBLIES INDIAN RESERVATIONS IN SIGHT, PROGRESS ACHieved UNIFIED CAMPAIGN ACTIVE INDIAN TEACHERS, YOUTH, ADULTS. HAND CAUSE KHADeM, NSA MEMBER, NTC MEMBER LEAVING TODAY ENCOURAGE AND SUPPORT FURTHER PROGRESS. SPIRIT HIGH CONTINUING PROCESS. SUPPLICATE PRAYERS HOLY SHRINES. (The Universal House of Justice) As of the end of July, more than 250 Indians have been welcomed into the Faith. pp. 1, 11. # 2) In South Dakota: Love, confirmation, victories. 250 new believers and 8 new Assemblies brought the goal of 50 Spiritual Assemblies closer. (Photo) p. 11.
American Bahá’í South Dakota

February 1988 Volume 19, Number 2: Native American page. p. 26. Fifth Indigenous Council to be held in July. This Council Fire will be held on the Standing Rock Reservation. All Indians are encouraged to attend.

March 1988 Volume 19, Number 3:
1. Upcoming and Ongoing Teaching Projects: 
   - AZ: Desert Rose Project, NABI Project and the Project Raul Pavón; 
   - CO: NM: Picuris Pueblo Project; 
   - TX: Yellow Rose Project; 
   - CA: Tuolumne Mi-Wuk Project; 
   - ID: The Lapwai/Nez Perce Project 95; 
   - SD: Amoz Gibson Project (Macy); 
   - NE: Mandaree Project; 
   - ND: Project Dawn Breakers & Angus Cowan Project; 
   - WI: Marian Steffes Project. p. 10.
2. Native American page. p. 27. Indigenous Council to consider role of American Indians. The Council planned for Standing Rock in South Dakota will focus on the Six Year Plan. Indian people are invited to attend these events.

September 1988 Volume 19, Number 9: Delahunt, Jacqueline and Hildreth, Laura. Fifth Continental Indigenous Council is held. This event was held in the Indian Memorial Park, on the Standing Rock Reservation, in South Dakota. Of the 400 people attending, about 300 were American Indians, from nearly 60 tribes. In traditional style, there were no keynote speakers; instead there was a format in which participation by all those attending was encouraged. An address was made by a member of the Universal House of Justice, Hooper Dunbar. Includes a photo. pp. 1, 28-29.

October 1991 Volume 22, Number 10: Young Ideas at Standing Rock-Youth teach in month long effort to reach Indian people. This effort initiated by Kimi Locke, who was 16 at the time. She was an isolated youth and wanted to teach other people her age and hopefully have some who would embrace the Faith. The best opportunities came at pow wow’s (with photos.) pp. 1-3.

July 13, 1993 Volume 24, Number 10: Teaching-Localities to raise to Assembly status during the Three year Plan. The locations are listed with the number of adults in the parenthesis. Arizona: Blackwater District (7), Sacaton District (10), and Salt River Reservation (7). Idaho-N.,Washington-Eastern: Toppenish, WA (10). Idaho Southern: Fort Hall Reservation (7). Minnesota: Mil Lacs Reservation (7) and Ponemah (10). Montana: Browning (7), Crow Agency (20), and Fort Peck (12) Reservations. Navajo-Hopi: Crownpoint Chapter (11), Kaibito Chapter (13), Navajo Mountain Chapter (9), Ramah Chapter (8), Tohatchi Chapter (9), and White Cone Chapter (9). New Mexico: Jemez Pueblo (7) and Jicarilla (9) Reservations. New York: St. Regis Reservation (7). North Dakota: Fort Totten Reservation (9), Fort Yates on the Standing Rock Reservation (10), and Fort Berthold Reservation (11). Oregon: Warm Springs Reservation (7). South Dakota: Cherry Creek Reservation (7), Soldier Creek District (7), and White River Reservation (7). Washington-Northwest: Lummi Reservation (27). Wyoming: Wind River Reservation (7). pp. 10-12.
Some Members of the North Dakota American Indian Teaching Committee. From Left to Right: Mrs. Marion Kadrie of Fargo, ND, Mrs. Ollie Pretends Eagle, Fort Yates, ND, Mr. Larry Scott, Fort Yates, ND, Mrs. Karen Woodhead, Fargo, ND (formerly from Wind River Reservation). Ollie, Larry, and John also served on the SA of
November/December 2020/January 2021, Volume 51, Number 5:

Tributes in Brief: **Delores Taken Alive**

passed away on August 29, 2020. She was one of the earliest Lakota believers living on the Standing Rock Reservation. She had a passion for the Faith, co-wrote a booklet and was a fluent speaker of the Lakota language. She helped teach it and preserve it along with traditional practices. She hosted a weekly program on the radio station KLND. She made the best fry bread and was the most gracious hosts, accepting of people from all over. p. 57.

(Listen to Delores tell the story of Audrie in Lakota and English using link below.)

https://youtu.be/2ms_UZpCAyQ
• Find anything that could benefit my own teaching efforts.
At the most profound depth of every culture lies veneration of the sacred. Efforts to advance the Faith in rural areas, then, are most successful when the sacred in the culture of the villagers is identified and they are assisted in transferring their loyalty and allegiance to the Faith, placing Bahá’u’lláh and His Covenant at that sanctified core of their universe. It is here, at the very heart of a culture, that the process of the transformation of a people begins.

(The International Teaching Centre to all Counsellors, 21 August 1994. See: http://bahai-library.com/pdf/d/dely_wildfire.pdf)

“As to places whose people were not informed of the appearance of Prophets, such people are excused. In the Qur’án it hath been revealed: “We will not chastise them if they had not been sent a Messenger.” Undoubtedly in those regions the Call of God must have been raised in ancient times, but it hath been forgotten.” —‘Abdu’l-Bahá.

https://bahai-library.com/uhj_amir_khan_mariner

https://bahaiteachings.org/tag/indigenous-prophets/
The Friends should bear in mind that in our Faith, unlike every other society, the minority, to compensate for what might be treated as an inferior status, receives special attention, love and consideration.

(Written on behalf of Shoghi Effendi, A Special Measure of Love, pp. 19-20; Also in Developing Distinctive Bahá’í Communities Guidelines for Spiritual Assemblies, p 7.52.)
… A plan to integrate Bahá’í radio stations with the work of training institutes was initiated in the Guaymi region of Panama. As institutes have the potential to provide training for social and economic development, a movement in that direction involved a dozen institutes, which are currently experimenting with such efforts in areas including literacy, community health worker training, and vocational training. … Yet another is Núr University in Bolivia, which, in a collaborative project with Ecuador, offered training to more than 1,000 school teachers in its moral leadership program. In this field of social and economic development, such evidences of capacity building were a great benefit to the purposes of the Plan. …

The principal obligation of the American Bahá’ís must therefore be to see that the Divine Message is effectively delivered to the native peoples.

(Letter to an individual believer, dated 12 February 2002, written on behalf of the Universal House of Justice, in http://bahai-library.com/uhj_indian_nations)
In their effort, the friends must be certain to demonstrate through their attitude, actions and words the genuineness of their belief in the Faith's central principle, namely, the oneness of humankind.

The friends will, too, want to assist in ways that are appropriate and practical towards resolving the complex issues confronting the native peoples.

(Letter to an individual believer, dated 12 February 2002, written on behalf of the Universal House of Justice, in http://bahai-library.com/uhj_indian_nations)
... First is the importance of reaching out to specific populations mentioned numerous times by 'Abdul-Bahá, Shoghi Effendi, and the Universal House of Justice for the unique and vital contributions they will make to the creation of the new social order envisaged by the Blessed Beauty. Fresh and revitalized efforts must be made to reach out to American Indians and African Americans. ...To this end, we now ask for a notable increase in the number of friends choosing to live among these populations as homefront pioneers.

Letter of National Spiritual Assembly of the Bahá’ís of the United States, January 31, 2018
• Provide information that may encourage others to write.
William Willoya
And
Vinson Brown

*Warriors of the Rainbow*

*Strange and Prophetic Dreams of the Indian Peoples.*

Naturegraph Press. 1962. 95 pages.
Delores Taken Alive
in collaboration with Audrie Reynolds

_Bahá'í Faith, the Spirit Way._
ARISING

Kevin Locke
As told to Kim Douglas
And Aleah Douglas-Khavari
Bahá’í Publishing Trust,
Wilmette, IL
2018. 282 pages.
The Bahá’í World: 2005-06
The Year in Review:
John Sargeant, a Canadian Aboriginal from the Six Nations, was invited to attend and observe the proceedings of the United Nations Permanent Forum on Indigenous Issues. p. 108.
American Indians and the Bahá’í Faith: Personal Stories

Donald Addison
Darlene Gait
Larry Mitchell
Nathan and Jody Palmer
Lorintha Umtuch

CreateSpace Independent Publishing Platform
2018. 171 pages
Thank you for your Interest!
Happy Writing!