

# The Pueblo Nations: Our Resilient Neighbors

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A Series of  
Presentations and  
Discussion

First Presbyterian  
Church Santa Fe

October 2021





# Four Sessions

8 Centuries of History

Survival under US Governance

Restoration of Rights

Presbyterian Call to Action

# All Indian Pueblo Council (AIPC)

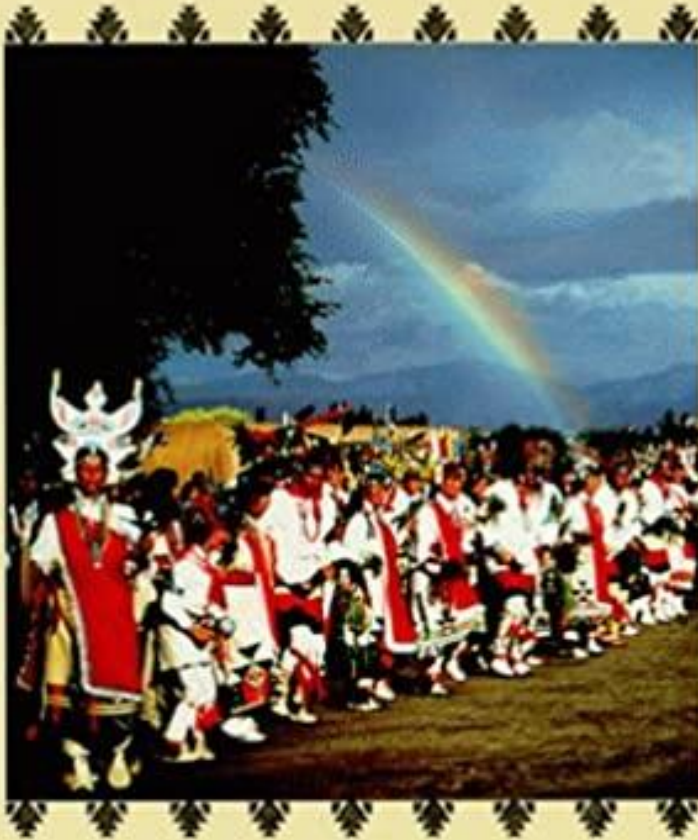
- Advance Pueblo people
- Protect the teachings of the past
- Prepare youth for the future



1922 – Opposing the Bursum Bill

# PUEBLO NATIONS

Eight Centuries of Pueblo Indian History



**JOE S. SANDO**

Foreword by Regis Pecos



All Pueblo Council of Governors  
<https://www.apcg.org/>

# Pueblo Religion



“The Pueblos have no word that translates as “religion.” The knowledge of a spiritual life is part of the person twenty-four hours a day, every day of the year.”

“The tradition of religious belief permeates every aspect of the people's life; it determines man’s relation with the natural world and with his fellow man. Its basic concern is continuity of a harmonious relationship with the world in which man lives.” p.30



# The Pueblo Way of Being

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“For many years, the Pueblo people have continued to practice a way of life that is based on the teachings of our Creator, the connection to the land and nature, and faith in one another. This is not religion, but a way of being.”



All Pueblo Council of  
Governors

<https://www.apcg.org>

# The Pueblo Way of Being



“Sovereignty, in the words of our elders and spiritual leaders, is a right to our existence. The ultimate power of that existence, our Pueblo Way of Life, comes from the Creator. It was the Creator at the time of our Emergence, traveling from the spiritual world into this physical world, who gave the breath of life to us. We received Gifts to maintain our collective well-being emotionally, physically and spiritually along our journey.”



– Regis Pecos, New Mexico  
Leadership Institute

<https://www.apcg.org/values/>

# The Pueblos Way of Being

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“Those Original Instructions fulfill our purpose, our sacred trust. It is a process of conscious engagement daily, as the Sun rises and when it sets, from season to season, with all of the elements of prayer. It provides us with understanding of our place in this Universe. It gives us our role with all our relations and with humanity; with the human ecology, guided by a sense of humaneness. That sense of humaneness guiding our relations with all things, defines our core values.”



– Regis Pecos, New Mexico  
Leadership Institute  
<https://www.apcg.org/values/>



Doctrine of  
Discovery

Papal Bulls  
1454-1493



Monument to the Discoveries, Lisbon, Portugal

# Doctrine of Discovery – US Law

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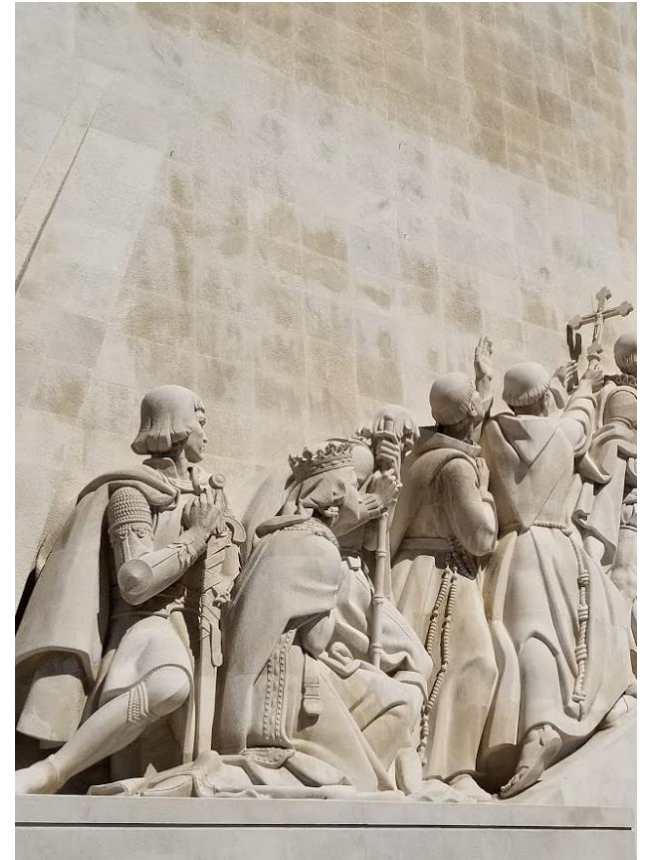
- The Doctrine of Discovery justified the taking of land from Native Americans long after the colonial era and during the early formation of the United States.
- Writing in 1823 for the Supreme Court ruling in ***Johnson v. McIntosh***, Chief Justice John Marshall said the doctrine meant that “unoccupied lands” were those “lands occupied by Indians, but unoccupied by Christians.”
- The concept of owning land, in United States’ property law, rests on the “Doctrine of Discovery.”
- Since then the “Doctrine of Discovery” has been regularly cited by legal scholars and in court decisions including the Supreme Court decision ***Sherrill v. Oneida Indian Nation*** (March 29, 2005).

# Doctrine of Discovery - PCUSA

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This doctrine laid the groundwork for the genocide of indigenous peoples around the world; the colonization of Africa, Asia, Australia, the Pacific Islands, and the Americas; and the transatlantic trafficking in persons used as slave labor.

<https://www.presbyterianmission.org/ministries/racial-equity-womens-intercultural-ministries/gender-and-racial-justice-ministries/doctrine-of-discovery/>



# New Spain

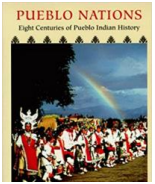
- Conquered with Overwhelming Military Power
- New Culture
- New Language
- New Religion
- New Legal System
- New Views of Land
- Racism



Spain controlled Louisiana from 1762-1802 when it was sold to France. This map should be dated "about 1800"

## Justified by the Doctrine of Discovery

# A Pueblo View of Spanish Rule



Foreword by Regis Poon

- “European exploration and colonization meant the end of life as the indigenous people had known it. Their material wealth was forcibly taken, and existing economic balances were changed forever.”
- “These practices, along with the attempt to suppress native religious traditions, results in the Pueblo revolt of 1680, when the Spaniards were evicted from Pueblo country for 12 years.”
- “When the Spaniards returned, their attitude had changed; the Pueblos were able to retain a major part of their religion and language due to increased tolerance.”
- “Another phenomenon that developed with the return of the Spaniards was the unity between the Pueblo Indians and the Spaniards; they formed an alliance to fight against other raiding Indian tribes. Thus, the Spanish eventually became compassionate *compadres*, and the shared culture of the Pueblos and Spanish ultimately became the basis for new Mexican culture as we know it today.”
- “The Spanish culture is still highly visible among the Pueblo Indians today and somewhat among the Apache and the Navajos.”

Sando, J. S. (1992, 1998). *Pueblo Nations: Eight Centuries of Pueblo Indian History* (New Ed). Clear Light Publishers, Santa Fe, NM, pp. 165-166

# Pueblo View of Those Who Came After the Spanish

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“... By 1848 another breed of people arrived.”

“These new people used terms such as ‘manifest destiny’ and ‘the doctrine of discovery’ as passwords to gain control of a continent, and finally reached our land. Thus they gained control despite the fact that they did not discover the New World. And although they professed to bring civilization to the wilderness, New Mexico has never been wilderness; civilized people with a peaceful culture have lived here long before the old world enjoyed peace.”

“Thus, in reality, who really benefited by the encounter that began in 1492? Who destroyed the so-called wilderness and feasted on the natural resources of the new world? Who became the millionaires while the original owners of the land became dependent nations if they survived it all? If there is to be any celebration in 1992, let those who profited from the new world do the commemorating, and the rest of us will watch.”

Sando, J. S. (1992, 1998). *Pueblo Nations: Eight Centuries of Pueblo Indian History* (New Ed). Clear Light Publishers, Santa Fe, NM, p. 175

Indian  
Boarding  
Schools  
in  
New  
Mexico





# Moment of Reckoning An Interview with Deb Haaland

July 16, 2021



# Pueblo Governors Overwhelmingly Support DOI Secretary Haaland's Probe Into the Shameful Legacy of Federal Boarding School Policies



“...APCG Secretary David M. Toledo, Former Governor of Jemez Pueblo remarked, “We stand with Secretary Haaland’s decision to call for a report on the federal boarding school era by collecting relevant information and by conducting and carrying out sufficient Tribal consultation sessions. The sad truth is that the Pueblo Governors and tribal leaders know that many of our children never returned home, but no one knows the full extent of the undeniable social and emotional impact of the federal government’s boarding school policies on our Pueblo People. The APCG, as representatives of sovereign governments, stands ready to hold the federal government accountable.”



Photo Courtesy Indian Pueblo Cultural Center

[Press release June 30, 2021](#)



<https://www.menaulschool.org/about/history/>

## Albuquerque Indian Boarding Schools

- John Menaul
- Albuquerque Indian School 1881-1982
- Menaul School 1896-present

Indian School at Albuquerque, N.M.

J. R. Riddle Photo.

1884

# Santa Fe Indian School

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- 1890 Founded
- 1962 Institute of American Indian Art founded
- 1970 First Indian boarding school to be completely governed by Indians
- 1982 Albuquerque Indian School closed and merged with SFIS



# APCG Organizations

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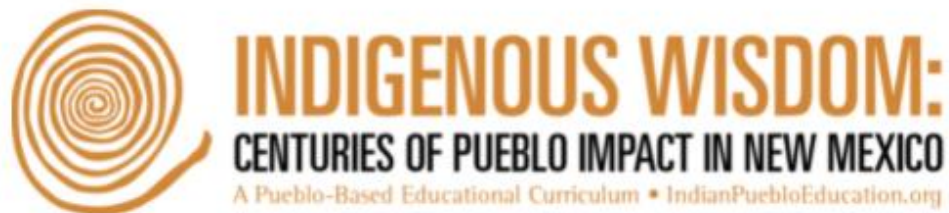
- Santa Fe Indian School
- Indian Pueblo Cultural Center



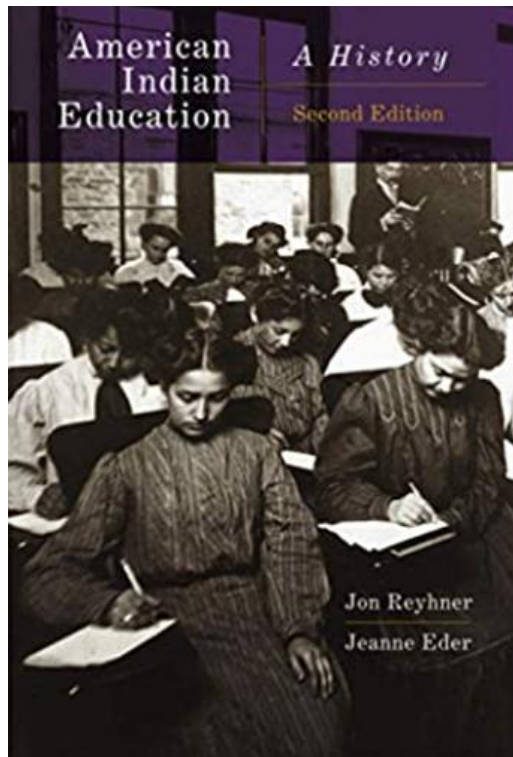
- Goals for Education

- Language
- Curriculum

<https://indianpueblo.org/indigenous-wisdom-curriculum-project/>



# American Indian Education - Conclusion



UN 2007 Declaration on the Rights of Indigenous Peoples Article 14-1:  
“Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning.” p345

“The revitalization of traditional native cultures and languages in and out of school is re-establishing the sense of community and is fighting the materialistic, hedonistic and individualistic forces of the popular culture. American Indians’ concerns about land, culture, and community are concerns that all Americans need to share if we are to assure a future for our children.” p348



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