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Autore	Smith Huston
Titolo	A seat at the table [[electronic resource]] : Huston Smith in conversation with Native Americans on religious freedom / / edited and with preface by Phil Cousineau ; with assistance from Gary Rhine
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Nota di contenuto	Front matter -- CONTENTS -- ILLUSTRATIONS -- PREFACE -- PREFACE -- INTRODUCTION THE PRIMAL RELIGIONS -- 1. THE SPIRITUAL MALAISE IN AMERICA -- 2. FIVE HUNDRED NATIONS WITHIN ONE -- 3. ECOLOGY AND SPIRITUALITY -- 4. THE HOMELANDS OF RELIGION -- 5. NATIVE LANGUAGE, NATIVE SPIRITUALITY -- 6. THE TRIUMPH OF THE NATIVE AMERICAN CHURCH -- 7. THE FIGHT FOR NATIVE AMERICAN PRISONERS' RIGHTS -- 8. STEALING OUR SPIRIT -- 9. THE FIGHT FOR MOUNT GRAHAM -- 10. REDEEMING THE FUTURE -- 11. THE HEALING OF INDIAN COUNTRY -- AFTERWORD -- NOTES -- BIBLIOGRAPHY -- ACKNOWLEDGMENTS -- INDEX
Sommario/riassunto	In this collection of illuminating conversations, renowned historian of world religions Huston Smith invites ten influential American Indian spiritual and political leaders to talk about their five-hundred-year struggle for religious freedom. Their intimate, impassioned dialogues yield profound insights into one of the most striking cases of tragic irony in history: the country that prides itself on religious freedom has

resolutely denied those same rights to its own indigenous people. With remarkable erudition and curiosity-and respectfully framing his questions in light of the revelation that his discovery of Native American religion helped him round out his views of the world's religions-Smith skillfully helps reveal the depth of the speakers' knowledge and experience. American Indian leaders Vine Deloria, Jr. (Standing Rock Sioux), Winona LaDuke (Anishshinaabeg), Walter Echo-Hawk (Pawnee), Frank Dayish, Jr. (Navajo), Charlotte Black Elk (Oglala Lakota), Douglas George-Kanentiio (Mohawk-Iroquois), Lenny Foster (Dine/Navajo), Tonya Gonnella Frichner (Onondaga), Anthony Guy Lopez (Lakota-Sioux), and Oren Lyons (Onondaga) provide an impressive overview of the critical issues facing the Native American community today. Their ideas about spirituality, politics, relations with the U.S. government, their place in American society, and the continuing vitality of their communities give voice to a population that is all too often ignored in contemporary discourse. The culture they describe is not a relic of the past, nor a historical curiosity, but a living tradition that continues to shape Native American lives.

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