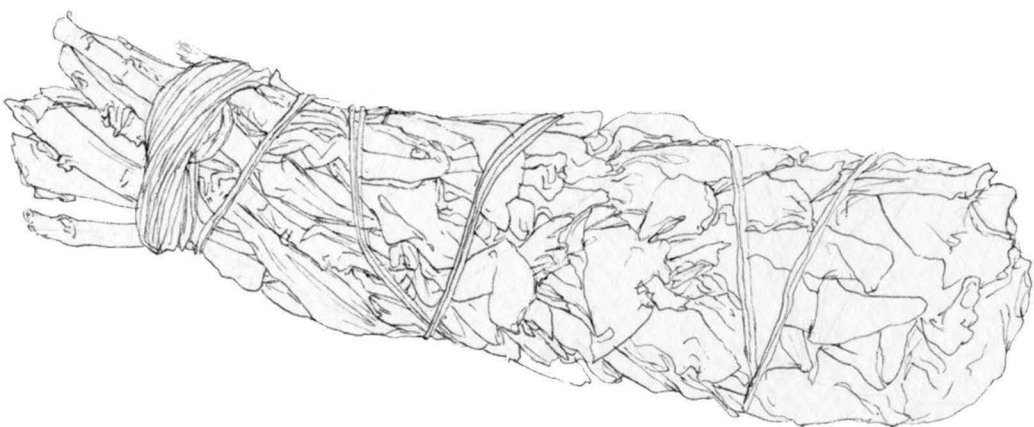


decolonization 101



This zine was conceived and authored on the beautiful unceded island of Tiohtià:ke, traditional meeting place of many nations, cared for by the Kanien:keha'ka nation of the Haudenosaunee Confederacy.

We want to acknowledge and appreciate the many, many people who have contributed to this zine, and the ongoing relationships of learning and reciprocity that have enriched our lives. For the wonderful conversations, the support & solidarity, the love & friendship, kinanâskomitinâwâw.

You inspire us every day.

Cover art "Smudge" by Hallie Rose Taylor
hallierosetaylor.tumblr.com

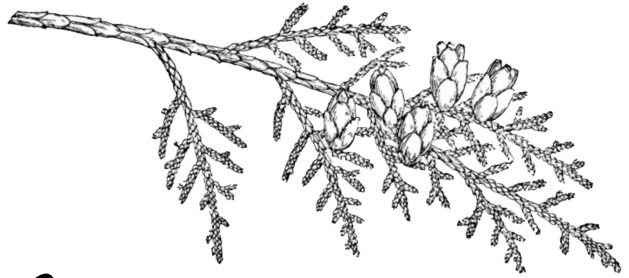


Table of Contents

intro, aka we're not doing your work for you.....	4
Terminology, aka Who are Indigenous Peoples?.....	6
Decolonizing History.....	9
Use of the Term "settler"	10
Appropriation and Redskins/Redmen.....	13
Land Acknowledgement Protocol.....	17
Creating Reciprocity with Urban Indigenous Peoples.....	19
Solidarity or Appropriation?.....	22
Conclusion, aka Next Steps.....	26

intro

aka we're not doing your work for you

tanisi kahkiyaw awiyak, Molly Swain êkwa Lindsay Nixon
nitisiyakâsonân, Molly otipêmsiw-iskwêw ôma wiya
otôskwanihk ohciw, Lindsay anishnaabekwe/nêhiyaw-iskwêw
ôma wiya Tootinaowaziibeeng Nation ohciw. nikîhokêwinân
onatonew-askîy êkwa pîtos nêhiyawak-askîy. osihchikawak
Indigenous Women and Two-Spirit Harm Reduction Coalition.
namoya wi-yôski-pikîskwawak.

Welcome to the Decolonization 101 Zine! The purpose of this text is to introduce you to some of the history, ideas, and realities of Indigenous peoples living on Turtle Island (the Western continents). This zine draws on our own experiences and work, as well as the work of some amazing Indigenous women and Two-Spirits (Indigenous queer and/or trans folks), people who have often had the least space and fewest opportunities to talk about our realities. Centering our voices has been one act of resistance to colonization, and you reading and listening to them is another.

What does it mean to be a settler and go to McGill? McGill was built and exists on unceded Haudenosaunee land, and was established by and named after a slave-owner and fur trader who exploited and profited off of the resources, bodies, and labour of Indigenous and Black folks. James McGill in many ways represents the quintessential colonizer, and his influence is still felt on campus today. McGill University has approximately 36,000 students at any given time, and only about 150 of those self-identify as Indigenous,

that's only 0.42% of the student body, whereas Indigenous peoples represent nearly 5% of "Canadians!" How many of your profs are Indigenous? How many classes about Indigenous issues or Indigenous-settler relations are taught by non-Native and white profs? What opportunities do you have at this university to learn in depth about particular nations and their histories, ontologies, and successes? In my years at McGill, students, professors, and administrators have left me enraged and on the verge of tears because of their outright racism and insensitivity, sometimes on a weekly or even daily basis. It is hard enough to juggle loans, jobs, classes, extracurriculars, friends, and home and family life without the added stress of colonial ignorance and hostility.

This zine is not meant to be a comprehensive "How-To" guide, nor is it going to give you all the answers. Instead, we want to open the door for you to start working on decolonizing yourself and your interactions with the Indigenous peoples you encounter and the Indigenous lands you inhabit, and it's your job to go through that door, to continue learning, and to build and maintain respectful, reciprocal relationships.

kinâkatêyimowewinan

Note: Please don't be a capitalist grammar policer and criticize our use of capitalization. Consider instead the political reasoning behind what we chose to capitalize and not capitalize throughout this zine.

Terminology

aka Who are Indigenous Peoples?

In the settler-colonial nation-state known as “Canada,” there are three common terms for Indigenous peoples: First Nations, Métis, and Inuit. Some words that we Indigenous peoples use for ourselves include Natives, Aboriginals, ndns, Indians, redskins, Half-Breeds & Bois-Brûlés (for the Métis), the names of our nations (Anishnaabe, Tsuu T’ina, Haudenosaunee, Innu, Dene, Gitxsan, etc.). Some of these words, like Indian or Half-Breed, we have reclaimed for ourselves, and some, like ndn, were created by us and should only be used by us.

Names that are appropriate for settlers to refer to us as are: Indigenous, First Nations, Métis, Inuit, names of our nations. Words that settlers shouldn’t use: Indian (even though this is a legal term, ie: The Indian Act, it is both inaccurate and a slur when referring to Turtle Island Indigenous peoples), redskin (a slur), injun (a slur), squaw (a gendered slur, NEVER use), redman (slur), ndn (ours, not yours), Half-Breed (slur), Eskimo (slur).

Words that you can use but aren’t the best: Native, Native American/Canadian (many Indigenous peoples don’t consider ourselves Canadian, or think of ourselves instead as belonging primarily to our specific nations), Aboriginal. We recommend you stick with Indigenous.

The term ‘First Nations’ refers to Indigenous peoples who are neither Inuit nor Métis, such as the Blackfoot, Cree,

Saulteaux, Oneida, etc. Métis (also known as Michif) are Indigenous peoples with First Nations and European heritage. It is important to understand both that Métis ARE Indigenous, with unique culture and languages, and that not every mixed-European and Native person is Métis. Finally, Inuit (Inuk is the term for a single person) are peoples that live in the North, all across the Arctic parts of Canada, the US, and Greenland. These distinctions do not reflect the vast differences within and between our many cultures, traditions, and languages, nor the cultural similarities and sharing that happen between our peoples.

Speaking of, you should never talk about "Indigenous culture," "Indigenous language," or "Indigenous spirituality." There are hundreds of nations on Turtle Island, and so hundreds of cultureS, languageS, spiritualitlES, and peopleS. Don't homogenize us, the Cree are as different from the Haida as the Spanish are from the Japanese!



Decolonizing History

Indigenous peoples have been on Turtle Island for tens of thousands of years. Our traceable histories extend far beyond the debunked “Bering Strait Land Bridge” theory settlers have been trying to push on us, and we had highly advanced cities and technologies - did you know the largest pyramids in the world aren't in Egypt, but in the southern half of Turtle Island? That Africans and Turtle Islanders were trading, marrying, and kicking ass together well before Columbus was even born? And that one of the world's biggest cities at the start of the 16th century was in what is now known as Minnesota? Indigenous peoples are keepers of scientific, navigational, medicinal, historical, ecological, sociological, mathematical, and economic knowledges that remain far beyond even current European and Euro-colonial societies. This is not a joke or an exaggeration; despite what we've all been taught about the “primitives” of the “undiscovered Americas,” Indigenous peoples had vast international trading networks and cultural exchanges, huge political confederacies and alliances, massive social and scientific gatherings, and settler colonial societies have always ‘Columbused’ (claimed to have discovered something Indigenous peoples, Black folks, and People of Colour have been doing or have invented) Indigenous knowledge when it's convenient, and dismissed or devalued it when it suits the narrative of “uncivilized savages” who benefit from the importation of superior European (or Canadian, American, Australian, etc.) ideas. Part of decolonization is giving credit where credit is due, and resisting bullshit narratives of European cultural and technological superiority.

Use of the term

“settler”

People use the term settler in many different ways but here’s how we are using the term.

If you are settled on Turtle Island and you are not from an Indigenous Nation you are a settler. This is a fundamental positionality which must be addressed in “solidarity” relationships between Indigenous and settler folks, especially if you are a white settler. White privilege is a positionality which pervades all social relations. Reciprocal relationships with Indigenous folks means recognizing where you are coming from and whose lands you are on. White settlers need to be accountable to the fact that their existence on these lands and apparent claim to these territories was facilitated through genocide; a genocide for which they are still complicit.

White privilege : A violent set of social systems and attitudes that centre, celebrate, and protect white people’s bodies, actions, and culture at the expense and depreciation of all other peoples. The humanizing of white people and the dehumanizing of all others. The framing of the white person as subject and all others as objects.

The use of settler is of course very complicated. Colonialism is a global process: A global history of conquest, genocide, and brutality. Black folks stolen from their home territories and brought to Turtle Island against their will as part of the global slave trade could never be considered settlers. White settlers

were also colonizers of Black Nations like Africa. In South America it has been argued that there is a Black Indigenous community; peoples having already migrated pre-European contact and integrated into Indigenous communities. We know that Indigenous and African populations were likely making contact long before European settler-colonialism. Furthermore, there are also folks who identify as Black Indigenous across Turtle Island.

Also, what of migrated folks forced off their home territories due to global processes of colonialism and capitalism. Many peoples have been forced out of their own home territories and onto Turtle Island due to violent colonial processes. Global migration influenced by colonialism and capitalism has also resulted in generations of people with diasporic identities. Peoples who come from families which migrated to Turtle Island but have no connection to a “home territory” other than Turtle Island, the only home they’ve ever known.

The use of the term “settler” is contested and complicated. That said, it’s still an important mark of solidarity between Indigenous folks and non-Indigenous folks. Settler individuals must be critical about the fact that their body existing within Turtle Island is a perpetuation of settler colonialism, a continuation of colonial processes, and reinforces the dispossession of Indigenous territories.

Because I have previously used the term “settler” and offended white settlers, as if I were using a slur, I want to make clear that the term settler is meant to highlight a position of complicity within settler-colonialism. It is not an offensive term but simply a reality settlers need to be conscious of. Colonialism pervades contemporary social relations between Indigenous folks and settlers, especially white settlers who are privileged by this dynamic, and settlers must be accountable to this when attempting to be in

solidarity with Indigenous peoples.

Recognizing one's positionality as a settler is of paramount importance to understanding how colonial relations manifest in violent ways for Indigenous peoples. For example, how settlers are complicit in gendered violence against Indigenous women, girls, and Two-Spirit folks. The subjugation of Indigenous women, girls, and Two-Spirit peoples was critical to the success of economic, cultural, and political colonization. The historical contexts of rape, racism, and colonialism continue to impact the contemporary lives of Indigenous women, girls, and Two-Spirit peoples on Turtle Island. We can see this history present in the rate of violence against Indigenous women, girls, and Two-Spirit folks. Andrea Smith talks more about this in her book *Conquest: Sexual Violence and American Indian Genocide*.

It's important to be accountable to Indigenous communities and recognize your positionality within the colonial context. Historical processes of colonialism continue to manifest in our communities; on our bodies. So, though understanding your positionality should be an ongoing, constant, and consistent process, at the very least it is harm reduction in relationships between Indigenous folks and settler folks which are imbued with ongoing colonial structures of violence.

Appropriation and Redskins/Redmen

I've stopped going out on Halloween, and there are two main and overlapping reasons: the rampant cultural appropriation and inevitable racist caricatures they represent. They're prevalent throughout most of the year, but become shockingly ubiquitous around Halloween, and it's a lot less upsetting to just stay home and miss out on the "fun," rather than go out and be confronted with the level of dehumanization Halloween has come to embody.

The issue of cultural appropriation has been kind of a big deal in mainstream media for a few years now, and it's good to see folks start to take it seriously. If you don't already know, cultural appropriation is the adoption of certain restricted cultural items or traditions by someone from another culture. What do I mean by restricted? A university degree, for example, is a restricted item in settler culture. You have to earn a degree through years of hard work and training, and that diploma represents something about your accomplishments. Not just anyone can stick a fake medical degree on the wall and call themselves a doctor—there would be serious repercussions. No one would argue that they actually just really, really respect the medical profession, and that's why they have that fake Harvard MD in the living room. But that's exactly what we Indigenous folks hear when people try to justify wearing a fake headdress, or eagle feathers, or when they talk about their 'spirit animals.' They really "respect" us, they want the "Native experience."

Of course so much of this racism is bound up in capitalism. Urban Outfitters will sell you stolen "Native" prints on the cheap, some asshole on Etsy will sell you a chicken feather

headdress, you can pay to take a test that will tell you what your “spirit animal” is. Capitalism and colonialism are complicit in centuries of ongoing genocide against Indigenous peoples. This has included banning many of our ceremonies, sacred items, and cultural practices, and now they are being repackaged as cheap knock-offs so settlers can play-act some fantasy of the historical “Indian” while our lands continue to be stolen, our children continue to be taken, and our women and girls continue to be murdered. Cultural appropriation is a big fuckin deal, so don’t be surprised if we get pissed off!

And yeah, Indigenous cultures have created some gorgeous stuff. And not everything is restricted! Moccasins, for example, are an unrestricted item and they’re comfy as hell and if they’re authentic will often have absolutely gorgeous beading. If you want mocs, go authentic. Seriously. They are expensive, but save up or go without, if you want to engage with some of our cultural items the least you can do is get them from us and appreciate the incredible craftsmanship that goes into their creation. Real Indigenous artists will not try to sell you restricted items, and if you’re not sure, ask!

Check out apihtawikosisan’s excellent piece on cultural appropriation here for an expanded discussion:
<http://apihtawikosisan.com/2012/01/the-dos-donts-maybes-i-dont-knows-of-cultural-appropriation/>

Now on to Redmen and Redskins!

In case you skipped the “Terminology” section of this zine, redman and redskin are slurs! So why are McGill’s men’s sports teams called the Redmen (they used to be called the Indians)? Why are there professional sports teams called the Redskins? The answer, unsurprisingly, is racism. Settler-colonialism loves the idea of Indigenous peoples, but hates actual living breathing ones. Caricatures and stereotypes of Indigenous folks have been around just about as long as settlers have, and they have been used simultaneously to position Indigenous peoples as extinct or dying out (the only thing left is this smiling red face), and to dehumanize Indigenous peoples—just about every Indigenous person has a story (or dozens of stories) about being told that they “just don’t seem like a REAL Indian,” because of course, “real Indians” are supposed to live in tipis and hunt with a bow and arrow, not play too much Candy Crush and love Star Trek (actually that may just be me).

There are of course many other stereotypes that Indigenous peoples are faced with: the Noble Warrior, the Squaw, the Pocahottie/Sexy Indian Princess (a Halloween favourite!), the Shaman, the Drunk Injun, the list goes on and on and none of these are even remotely ok. For example, the sexualization of Indigenous women seen in Sexy Indian Princess costumes is resultant of “Squaw” narratives. Squaw narratives ascribe terra nullius on our lands to our bodies, marking our bodies as available for conquest by settlers and thereby rapable and disposable. These narratives actually condone ongoing sexualized violence against Indigenous women, Two-Spirit peoples, and girls. So, when you wear a Sexy Indian Princess costume at Halloween you are in fact enacting gendered and sexualized violence against Indigenous women.

Would you just stand by and accept it if McGill’s team name was a racist slur against another group? Wouldn’t you be embarrassed and angry? My point is that racism against

Indigenous peoples is so normalized and engrained that it's not even on people's radars, or it is and they just can't be bothered to care. There has been lots of good writing on how stereotypes of Indigenous peoples are emotionally and materially harmful, so do that research and educate yourself and those around you! There are "Change the Name" campaigns and lawsuits being filed to pressure racist institutions to get their acts together. It's well past time for McGill to follow suit, and as a student or Montréal community member you are very well positioned to start shaming them for their apathy and racism.

So yeah, as Halloween rolls around, skip the redface and institute a 'no racist costumes' policy at your party. Then maybe I'll be able to join you this year.



Land Acknowledgement Protocol

Do you know the name of the Native peoples on whose territory you live?

When living in “Edmonton” I started becoming more radicalized around my Indigeneity and was simultaneously engaging in predominantly white-dominated radical queer communities. I was often frustrated by the tokenizing and ignorant attempts at “Indigenous solidarity” that existed in white radical spaces in the form of land acknowledgements. At most, folks would do an extremely simplified land acknowledgement and at least they would include a line of writing in their event descriptions like, “we acknowledge that this event is happening on traditional Indigenous territories.”

The idea that an event being organized is held on Indigenous territories should be obvious. This just feels like decolonization light. Settlers have literally done the least amount of work possible to acknowledge their occupation of stolen lands and their contribution to ongoing genocide.

Another common land acknowledgment I would hear was the assertion that Edmonton was on “Treaty 6” territories. This is defining Indigenous land entitlement on the colonist’s terms. I’ve heard people say they do this because, “It was an agreement between settlers and Indigenous folks and is therefore about creating community solidarity.” The reality is that Treaties were achieved through genocidal policies implemented by the settler-colonial nation state which

had nothing to do with the sovereignty or well-being of Indigenous Nations. Through the state-sponsored extinction of the buffalo, strategized famine, germ-warfare, and the destruction of traditional ways of being and knowing, Indigenous peoples were forced to assimilate or die. In nêhiyaw and Anishinaabe territories out West, among many other territories, Indigenous peoples were forced to sign the treaties with the crown. It's important to recognize that many Indigenous Nations had no choice in signing treaties. They were literally forced to sign treaties so they wouldn't starve, die, or be conveniently eradicated by the illegitimate settler colonial state. So, when you base your land acknowledgements in treaty recognition, you're actually legitimizing the colonial project of genocide.

Remember is that land acknowledgement has absolutely nothing to do with settlers. Land acknowledgment isn't about the folks who settled these lands. It's about recognizing the Indigenous peoples who these territories belong, who existed here, and who used these lands long before settlers arrived. Decolonization is not a metaphor.

Historically speaking, the land "Edmonton" sits on was occupied and used largely by the nêhiyaw. The nêhiyaw called these territories amiskwaciwâskahikan. There are several First Nations which still reside on reserved lands within these territories. In fact, the "edmonton capital region" is home to the Enoch Cree Nation. This how I define these lands.

This is not meant to spoon feed you how to do land acknowledgements. You, as a settler, need to do the work to figure out exactly whose lands you're on. Also, the assertion that this is too tedious or hard is settler privilege. In fact, the settler-colonial state is contingent on you refusing to acknowledge whose territories you are on. Indigenous peoples have to navigate the reality of our territories being

occupied everyday. Your settler privilege, which makes it so easy to ignore whose territories you reside on, is facilitated by the ongoing genocide of the Indigenous peoples.

It's important to remember that land protocols don't end with simply defining the lands you reside on. Protocols can be seen as a set of house rules that change depending on who's house you're at, or whose nation or traditional territories you are in. As such, your fulfillment of these protocols should extend to meaningful, and reciprocal relationships with the Indigenous peoples and communities on whose land you reside. Talk to people and figure out what your duties are as a respectful and conscientious inhabitant or visitor on other people's lands. This is part of your responsibility as an occupier and settler.

Creating Reciprocity with Urban Indigenous Peoples

I want to preface this section by saying I think that Indigenous land defense is super important and fucking necessary. Indigenous land defenders are fighting for their survival, the survival of their communities, and the survival of future generations. They need support and external allies to help carry out land resistance. However, there are many aspects to warrior societies only one of which is land defense. It's really interesting to me that when settlers think of resistance and solidarity strategies they only seem to think of land defense.

I feel like activists and community organizers often romanticize land defense because it looks the most like anarchism or manifestations. I get that land defense is ongoing but what can you contribute if: a) You're not an Indigenous person; b) You're not coming from these communities and probably have no understanding of their histories, language, and cultural practices; c) There is so much happening in the urban spaces you occupy and many other opportunities for solidarity work within your own urban communities. Unless of course the communities themselves are asking directly for support in land defense from outside parties or you're an Indigenous person conceptualizing ways to do solidarity work with communities engaging in land defense.

Is it because urban Indigenous folks are struggling in a very visible way that makes settlers uncomfortable? Why are settlers ignoring and refusing to lend their energies to urban strategies within the communities where they actually live?

My Indigenous feminism acknowledges that native bodies are just as important as land. Europe didn't just colonize through military power, it also colonized by imposing oppressive hierarchies and forcibly restructuring our social systems.

Basically, if we get the land back Euro-patriarchy has still been internalized within our Nations. Colonialism functions through and is compounded by structures of patriarchy, heteronormativity, and cisnormativity. There is still astounding rate of abuse and disappearance amongst our women, Two-Spirit peoples, and children. There's still addiction, poverty, and other intergenerational traumas. Indigenous children are still being removed from their homes and put into foster care at soaring rates. Indigenous youth and adults

are more likely to be incarcerated, and for longer periods. Indigenous peoples have one of the highest rates of suicide. Indigenous youth are also the highest rising demographic of new HIV/AIDS infections. It's clear that sovereignty and decolonization doesn't end with land reclamation and that addressing these intersecting oppressions is just as much of a survival issue because women, Two-Spirit folks, and children aren't surviving.

There is so much resurgence happening within Indigenous communities right now dealing with the day-to-day oppression Indigenous peoples face. So, why the decided focus on land defense strategies as decolonization amongst settlers? Also, as a settler, how are you going to claim that you are supporting land resistance when you are still occupying stolen lands? Once again, decolonization is not a metaphor. If you want to support or show solidarity to Indigenous peoples and the only thing you're focusing on is land, your solidarity is falling short.

"I wish people would put their bodies on the line for 2Spirit/ Queer Indigenous youth who are extracted into prison, like extraction on land."

- Erin Marie Kosmo, Land Is Life Panel, Montreal, 2014

Solidarity or Appropriation?

Alright guys, I'm gonna get a little gritty here. I'm about to talk about a very real and ongoing violence in my life. Too long have settlers appropriated the struggle of my communities for their own gain. I'm not here to pacify settlers, I'm here to speak to mine and my communities' truths.

More often than not solidarity organizing is violent and colonialist. I've become very critical of Indigenous solidarity organizing because I've witnessed far too many appropriative groups who cloak their appropriation in language of "solidarity". For example: There is a settler organization in Montreal organizing around the issue of missing and murdered Indigenous women, a collective on which there is not one Indigenous person. Throughout this section I will use my interactions with this group as an example of bad solidarity actions but I want to be clear that there are many other groups engaged in appropriative solidarity work. My interactions with the group stem from attending one of their meetings, them approaching me and other Indigenous folks in incredibly tokenizing manners, and hearing stories from other Indigenous folks who attended their meeting but left when they felt uncomfortable.

This group has a proven track record of tokenizing Indigenous communities and community organizers (ie. by asking them to show up to their events to lend credibility

to their actions). However, outside of these tokenizing attempts at solidarity, they do not have sustained, reciprocal relationships with the Indigenous peoples whose land they are on. They are responsible to no one including the Indigenous communities they supposedly serve. Yet, they still continue to uncritically take up the most space in the conversation of missing and murdered Indigenous women in Montreal, an issue that is extremely visceral and intense for our communities. Arguably, an issue only our own communities know how to deal with responsibility. They have straight up copied or appropriated Indigenous organizing throughout the city by stealing themes and knowledge from Indigenous organizing to lend legitimacy to their own organizing. This group has been called out by several Indigenous organizers and have refused to be accountable to our communities or change their tactics.

Indigenous organizers who have attended and spoke at their events were promised payment and childcare, neither of which were followed through on. When one individual inquired about the promised payment the group guilted her, saying no one else was getting paid so why should she. So, they are literally hoping to profit off the free labour of Indigenous women.

They give workshops using narratives of vulnerable families who have had their daughters, aunties, cousins, etc. stolen with little accountability to these families outside of appropriating their stories. In fact, they commodify these narratives into a quick 1 hour workshop to then give to settlers uncritically.

They continually appropriate what they conceive to be "Indigenous spirituality" and erase Two-Spirit peoples from their analysis at their events. I've witnessed their lead organizer do a "land acknowledgment" at two events

which didn't at all acknowledge whose land they were on, appropriated Indigenous spirituality, and which was basically fluffy feminist oneness politic bullshit that said nothing inherently political or real about the realities of Indigenous peoples in these territories.

IW2SHRC was even approached by an Indigenous woman who went to one of their meetings but left when her feelings about an inquiry were not heard or respected. Instead, the group chose to forward their own stance on the inquiry as if their feelings on the issue were at all equal to that of the Indigenous woman.

I hope this was a clear enough example of where solidarity organizing can fall short. When enacting organizing in solidarity with Indigenous peoples always ensure that Indigenous peoples are present (can't believe I even need to say this). Nothing for us or about us without us. Ensure that you are centring the organizing of Indigenous folks and not simply competing for airtime with Indigenous

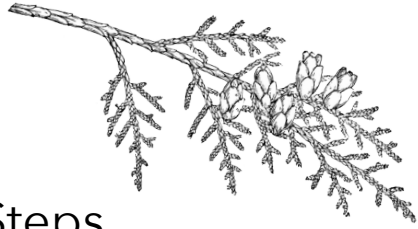


organizing. One way to do this is to lend your support and resources to organizing actually led by Indigenous folks. Or, lending resources to empower Indigenous organizers in your own community.

For example, Walking With Our Sisters in a national collective who have organized a massive commemorative art installation comprised of 1,763+ pairs of moccasin vamps (tops) plus 108 pairs of children's vamps created and donated by hundreds of caring and concerned individuals to draw attention to this injustice. Each pair of vamps (or "uppers" as they are also called) represents one missing or murdered Indigenous woman. The unfinished moccasins represent the unfinished lives of the women whose lives were cut short. The children's vamps are dedicated to children who never returned home from residential schools. Together the installation represents all these women; paying respect to their lives and existence on this earth. They are not forgotten. They are sisters, mothers, aunties, daughters, cousins, grandmothers, wives and partners. They have been cared for, they have been loved, they are missing and they are not forgotten (from the WWOS website: <http://walkingwithoursisters.ca/>).

WWOS is constantly looking for support and recently led a crowdsourcing campaign selling t-shirts to fund their work. Supporting Indigenous led organizing like WWOS over settler organizations appropriating Indigenous organizing is a way to enact meaningful solidarity work.

Conclusion



aka Next Steps

There are a lot of things we didn't cover in this zine. Histories of our territories and that of the peoples whose lands we're currently living on. The staggering levels of criminalization and incarceration of Indigenous folks. Missing and murdered Indigenous women and girls. How Residential Schools, the Sixties Scoop, and current Child Welfare policies are all part of ongoing genocide. Intergenerational trauma. The Indian Act. The sterilization of Indigenous women. Language resurgence. Acts of resistance. Reclaiming our cultures and ceremonies. Solidarity across our nations and the fake borders imposed by settler-colonial states. Land-based education and healing. The incredible work of our Elders, youth, women, artists, and leaders. How proud, dynamic, and incredible we are as peoples.

As we said in the introduction, this zine is meant to open a door for you—not to feel guilty or frustrated, but to feel responsible and committed to decolonization. Stepping through the door will lead you on a long path of questioning, learning, and action. Take this path humbly, live and act reciprocity, respect, and generosity, be prepared to make mistakes and learn from them, put yourself out there, take the lead from Indigenous folks, talk to everyone about colonialism and the importance of decolonization, be on the land, resist the racism you've been socialized into, and above all, listen.

êkosi



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