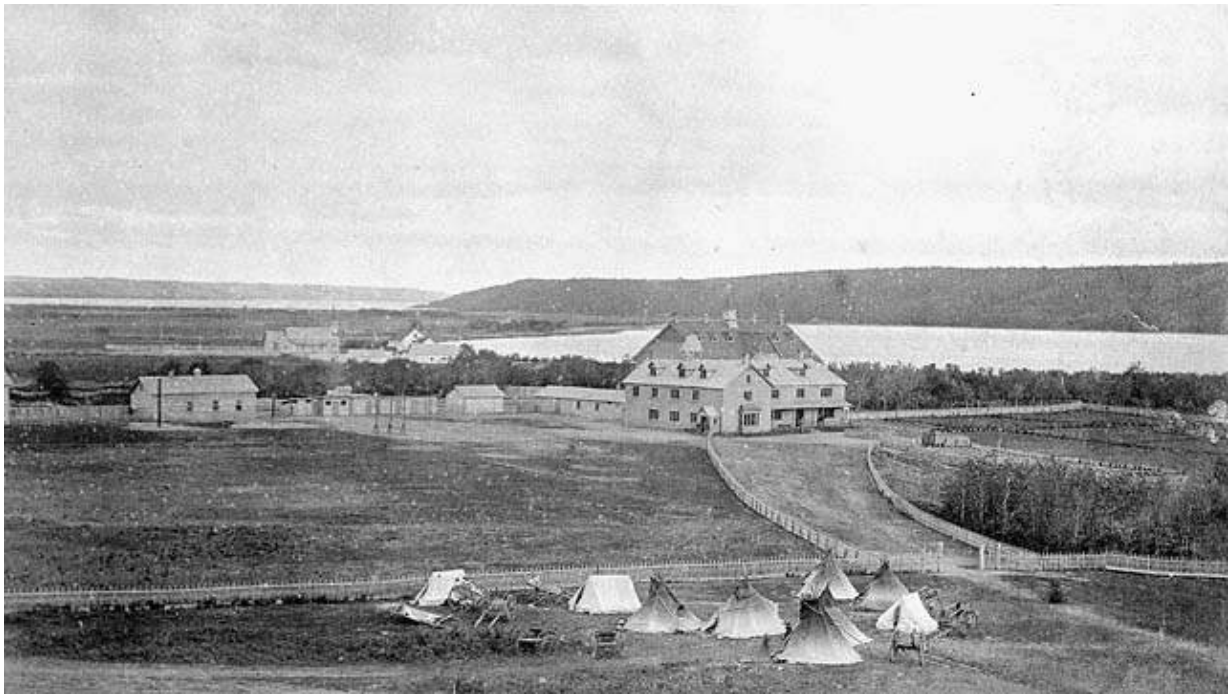
The Decolonial Struggle: Your Module Bundles

- Towards ‘Defining’ Colonialism, Settler Colonialism and Decolonization
- Water is Life
- Land is Everything
- Identity, Kin, and Community
- Womxn, Sexuality and 2LGTBQ+
- Indigenous Arts and Decolonization

Towards ‘Defining’ Colonialism, Settler Colonialism and Decolonization

Scholarly Literature

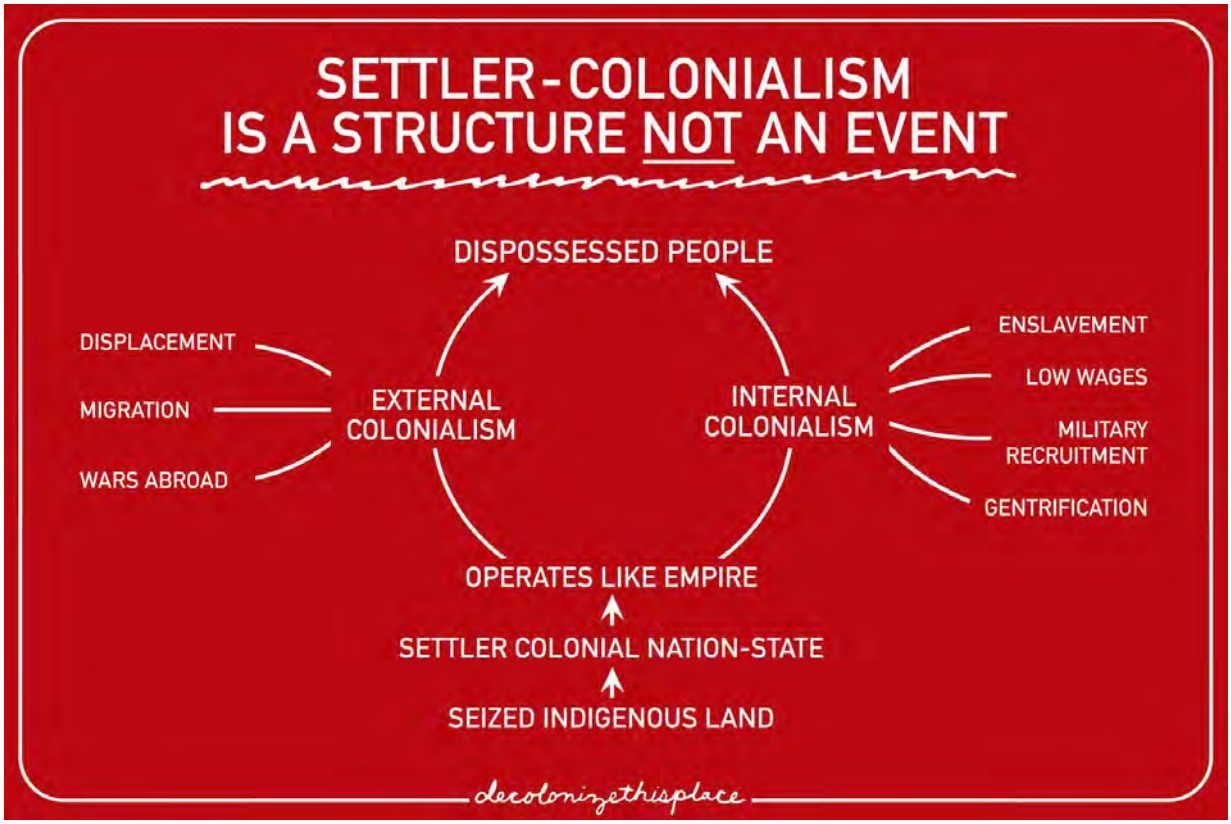


The Qu'Appelle Indian Industrial School in Lebret, Assiniboia, North-West Territories, c. 1885
Source: Library and Archives Canada

Settler colonialism and the elimination of the native

Wolfe, P. (2006). Settler colonialism and the elimination of the native. *Journal of Genocide Research*, 4, 387-409.

"The article explores the relationship between genocide and the settler colonialism. The author asserts that though the settler-colonial logic of elimination has manifested as genocidal-they should be distinguished. The article further analyzes the negative and positive dimensions of settler colonialism. While on the one hand it attempts to dissolve native societies, it also establishes a new colonial society on the seized land base."



Settler - Colonialism Structure Source: squarespace-cdn.com

Understanding Colonialism and Settler Colonialism as Distinct Formations

Veracini, L. (2014). Understanding Colonialism and Settler Colonialism as Distinct Formations. *International Journal of Postcolonial Studies*, 16(5), 615- 633.

"This essay reflects on this distinctiveness, and heuristically suggests that reference to the diverse operation of viral and bacterial phenomena can help an understanding of the distinct functioning of colonial and settler colonial systems. While both viruses and bacteria are exogenous elements that often dominate their destination locales, viruses need living cells to operate, while bacteria attach to surfaces and may or may not rely on the organisms they encounter."

Source: Canadian Dimension

Theorising decolonisation in the context of lifelong learning and transnational migration: anti-colonial and anti-racist perspectives.

Maitra, S. (2019). Theorising decolonisation in the context of lifelong learning and transnational migration: anti-colonial and anti-racist perspectives. *International Journal of Lifelong Education*, 38(1), 5-19.

"In the age of transnational migration, the practices and policies of lifelong learning in many immigrant-receiving countries continue to be impacted by the cultural and discursive politics of colonial legacies. Drawing on a wide range of anti-colonial and anti-racist scholarship, we argue for an approach to lifelong learning that aims to decolonise the ideological underpinnings of colonial relations of rule, especially in terms of its racialised privileging of 'whiteness' and Eurocentrism."

Source: Decolonization, Indigeneity, Education and Society

Decolonization is not a metaphor

Tuck, E. & Yang, K. W. (2012). Decolonization is not a metaphor. *Decolonization, Indigeneity, Education and Society*, 1(1), 1-40.

"This essay reflects on this distinctiveness, and heuristically suggests that reference to the diverse operation of viral and bacterial phenomena can help an understanding of the distinct functioning of colonial and settler colonial systems. While both viruses and bacteria are exogenous elements that often dominate their destination locales, viruses need living cells to operate, while bacteria attach to surfaces and may or may not rely on the organisms they encounter."

Short Articles and Reports

Canada's Dark Side: Indigenous Peoples and Canada's 150th Celebration

Neylan, S. (2018, June). Canada's Dark Side: Indigenous Peoples and Canada's 150th Celebration. *Origins: Current Events in Historical Perspective.*

"In 2017, Canadians marked the 150th anniversary of their nation. But the Canada that was created in 1867 excluded the people who already lived there. This month historian Susan Neylan charts the ways Aboriginal Peoples have been treated by the Canadian government and examines how the ideals expressed in Canada's motto "Peace, Order and Good Government" have not applied to Indigenous people."

Aboriginal leader at the 13th Annual Canadian Aboriginal Festival Source: WikiMedia Commons

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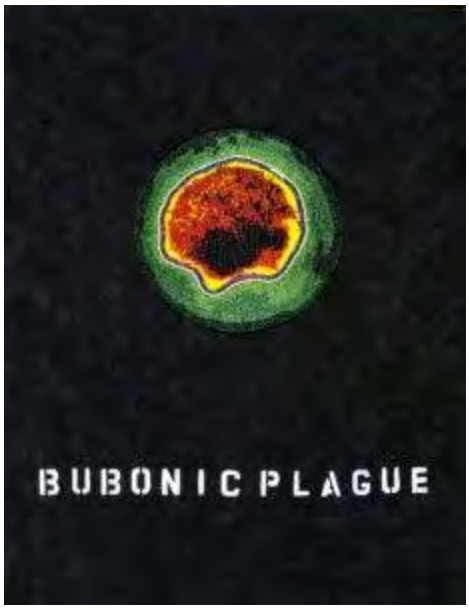
White Allies, Let's Be Honest About Decolonization

Whyte, K. P. (2018, April 3). White Allies, Let's Be Honest About Decolonization. *Yes Magazine*. Retrieved from https://www.yesmagazine.org/issue/decolonize/2018/04/03/white-allies-lets-be-honest-about-decolonization/

"Nobody can claim to be an ally if their agenda is to prevent their own future dystopias through actions that also preserve today's Indigenous dystopias."

Protesters at a march Source: RISE stock image

Artwork



Source: ruthcuthand.ca

Trading Series

Cuthand, R. (n.d.). *Trading Series*. Retrieved from https://www.ruthcuthand.ca/trading-series/

"Beads and viruses go hand-in-hand; new diseases and goods that traders brought to the Americas."

Source: kentmonkman.com

Works by Kent Monkman

Monkman, K. (n.d.) *Kent Monkman*.

Retrieved from https://www.kentmonkman.com/

"Kent Monkman is a Cree artist who is widely known for his provocative interventions into Western European and American art history. He explores themes of colonization, sexuality, loss, and resilience - the complexities of historic and contemporary Indigenous experiences - across a variety of mediums ."

Source: Queen's The Journal

Kent Monkman on decolonizing art & history: artist delivers lecture on his new exhibit at Agnes

Tomlison, C. (2018, January 23). Kent Monkman on decolonizing art & history: artist delivers lecture on his new exhibit at Agnes. *The Queen's Journal*. Retrieved from https://www.queensjournal.ca/story/2018-01-22/arts/kent-monkman-on-decolonizing-art-and-history/

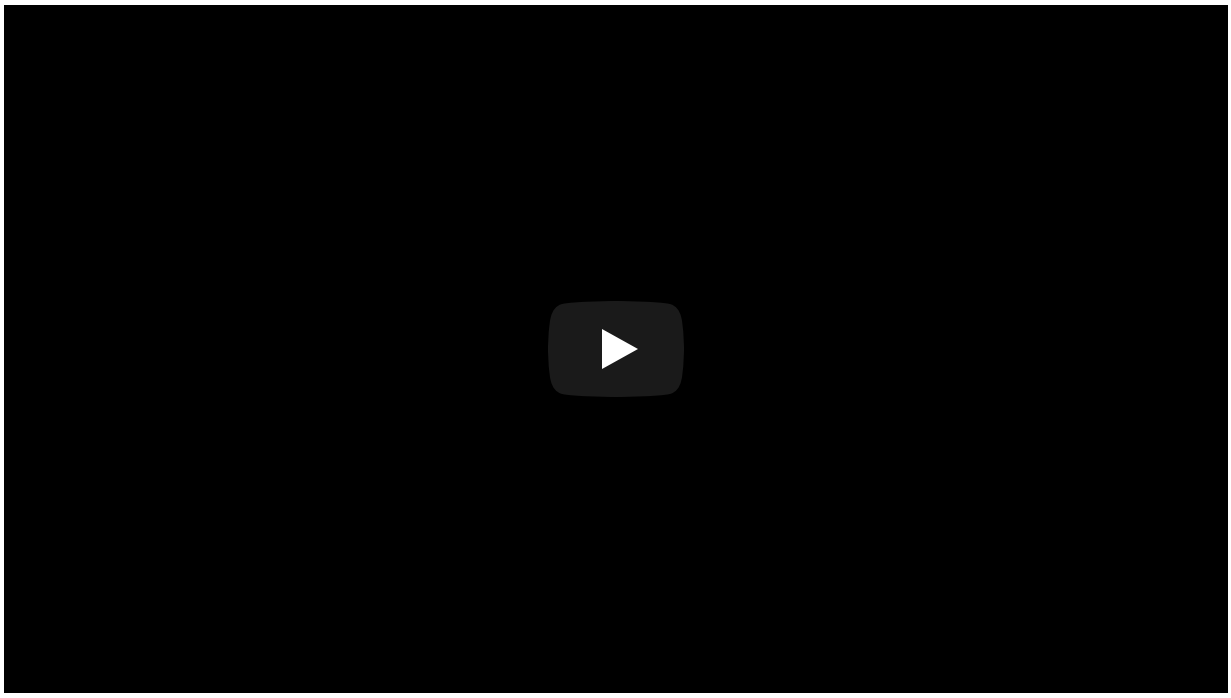
"Monkman spoke with The Journal about challenging ideas of Canadian history and advocating Indigenous perspective."

Film and Video

Decolonization Is For Everyone

TEDx Talks. [Nikki Sanchez] (2019, March 12). *Decolonization Is For Everyone* [Video]. YouTube https://www.youtube.com/watch?v=QP9x1NnCWNY

"This history is not your fault, but it is absolutely your responsibility." A history of colonization exists and persists all around us. Nikki discusses what colonization looks like and how it can be addressed through decolonization. An equitable and just future depends on the courage we show today. "Let's make our grandchildren proud".

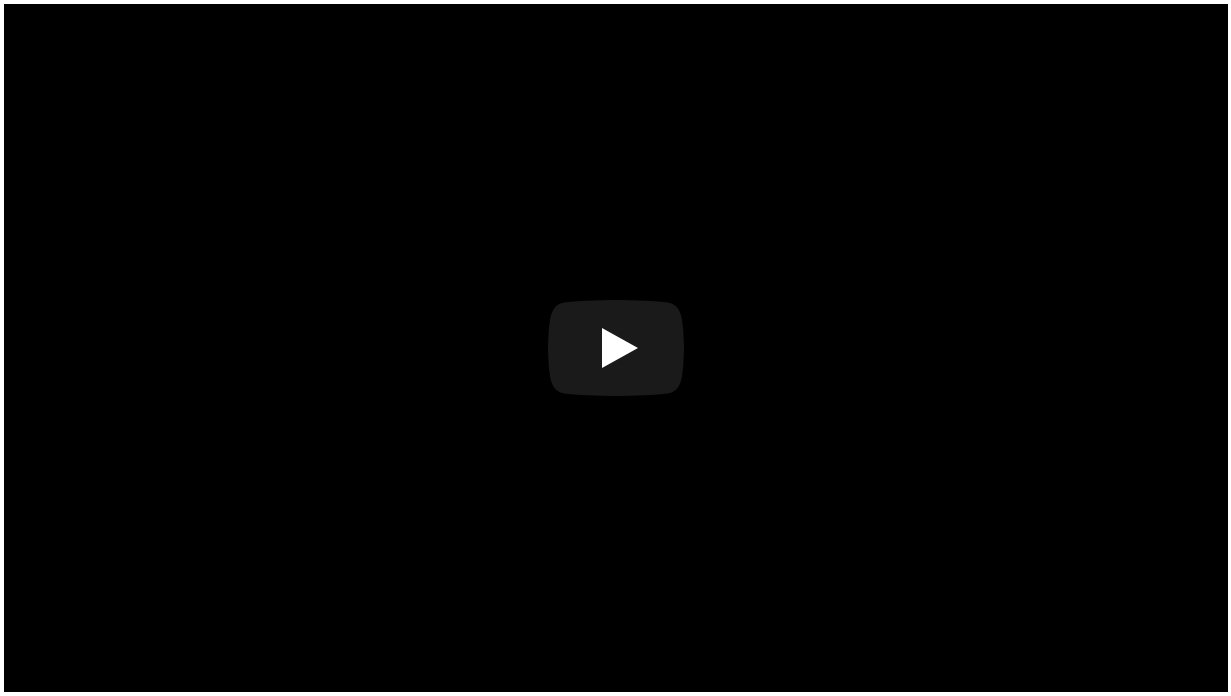


Having trouble accessing the video or interactive transcript? Watch online at this link: Deepen Your Understanding of Decolonisation

TEDx Talks. [Samantha Moyo] (2020, February 14). *Deepen Your Understanding of Decolonisation* [Video]. YouTube. https://www.youtube.com/watch?v=7JFHjpnD8UA

Samantha Moyo shares her exploration into race, diversity and colonialism, challenging the western world to play a bigger in part in decolonisation. Samantha is known by the name

Disruption Doctor & Founder of Morning Gloryville

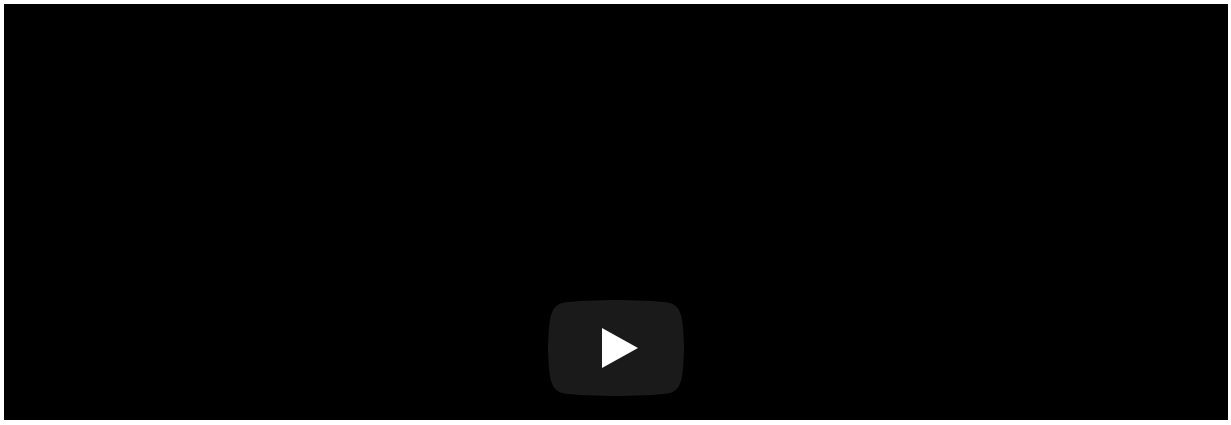


Having trouble accessing the video or interactive transcript?

Watch online at this link: Status

Adler, H. [Half Pint]. (2015, January 10). *Status* [Video]. YouTube https://www.youtube.com/watch?v=y4IMXLYMQ3U&t=1s

Discussions, impressions, and reflections of the Status Card



Having trouble accessing the video or interactive transcript? Watch online at this link: **A Typology of Colonialism**

Shoemaker, N. (2015, October 1). A Typology of Colonialism. *Perspectives on History*. Retrieved from https://www.historians.org/publications-and-directories/perspectives-on-history/october-2015/a-typology-of-colonialism

"In the past several years, settler colonial theory has taken over my field, Native American studies. Comparative indigenous histories focused especially on British-descended "settler colonies"-Canada, New Zealand, Australia, and the United States-have proliferated. And settler colonial theory is now dogma."

Source: historians.org

CONTINUE

Water is Life

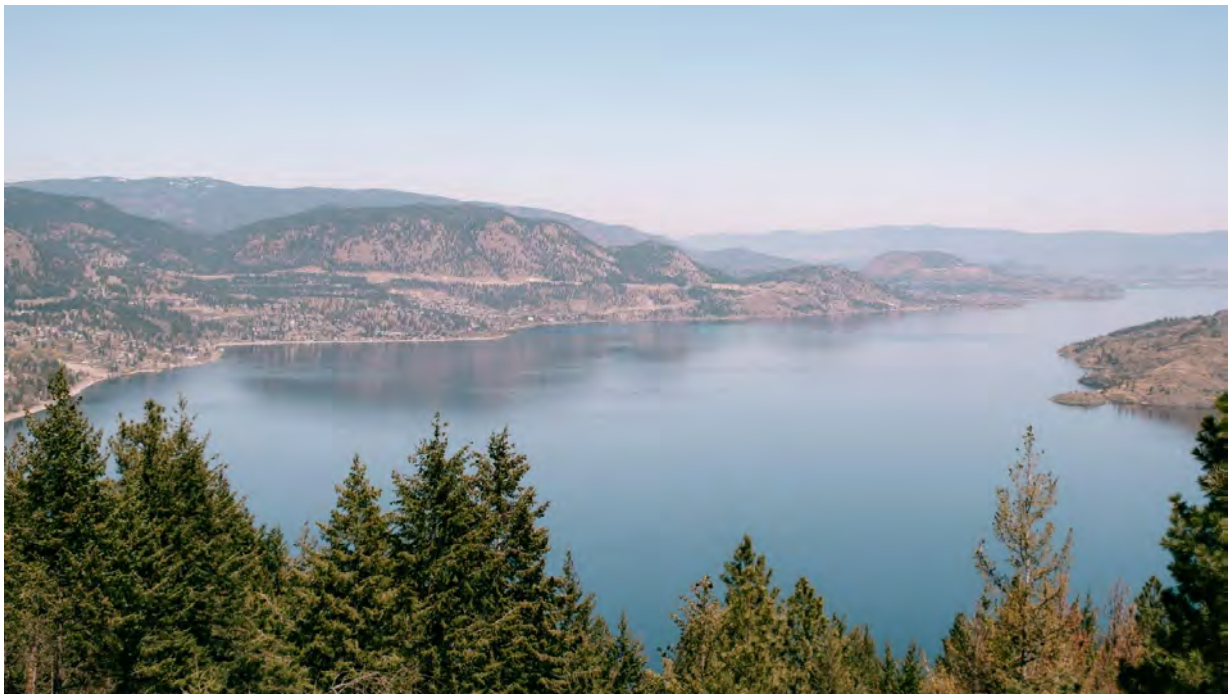
Scholarly Literature

Pipeline through the foothills Source: RISE stock image

The Dakota Access Pipeline, Environmental Injustice, and U.S. Colonialism

Whyte, K. (2017). The Dakota Access Pipeline, Environmental Injustice, and U.S. Colonialism. *Red Ink: An International Journal of Indigenous Literature, Arts, & Humanities*, 19 (1), 154-169.

"The type of injustice is one that many other Indigenous peoples can identify with—U.S. settler colonialism. I seek to show how there are many layers to the settler colonial injustice behind DAPL that will take me, by the end of this essay, from U.S. disrespect of treaty promises in the 19th century to environmental sustainability and climate change in the 21st century."

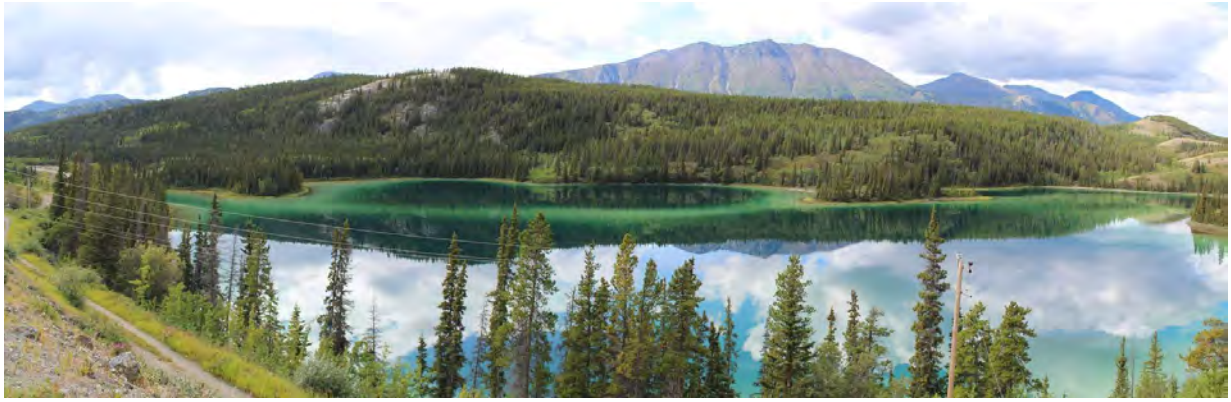


Lake in the Okanagan, British Columbia, Canada Source: RISE stock image

Landscape Aesthetics, Water, and Settler Colonialism in the Okanagan Valley of British Columbia

Wagner, J. (2008). Landscape Aesthetics, Water, and Settler Colonialism in the Okanagan Valley of British Columbia. *Journal of Ecological Anthropology*, 12(1), 22-38.

"Historic and contemporary patterns of settler colonialism and agricultural development in the Okanagan Valley of British Columbia are described, emphasizing the ways in which settler culture has led to the production of a landscape aesthetic that reproduces colonization as an iterative cultural practice. I explore the ways in which this particular landscape aesthetic is dependent on the economic and symbolic meanings of water in Okanagan settlement history."



Emerald Lake at Carcross, Yukon, Canada Source: RISE stock image

Respecting water: Indigenous water governance, ontologies, and the politics of kinship on the ground

Wilson, N. & Inkster, J. (2018). Respecting water: Indigenous water governance, ontologies, and the politics of kinship on the ground. *Environment and Planning E: Nature and Space*, 1(4), 516-538.

"Indigenous peoples often view water as a living entity or a relative, to which they have a sacred responsibility. Such a perspective frequently conflicts with settler societies' view of water as a "resource" that can be owned, managed, and exploited."

Source: Decolonization, Indigeneity, Education and Society

Resurging through Kishiichiwan: The spatial politics of Indigenous water relations

Daigle, M. (2018). Resurging through Kishiichiwan: The spatial politics of Indigenous water relations. *Decolonization, Indigeneity, Education and Society*, 7(1), 159-172.

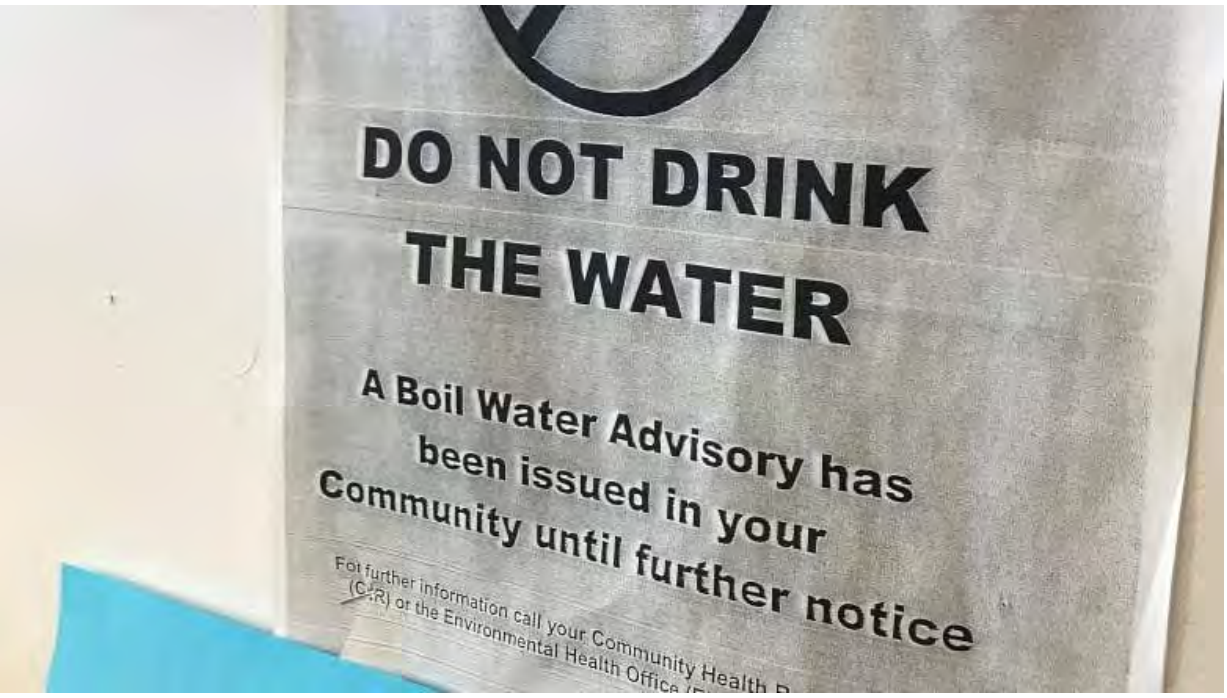
"... such concerns are not naïve to the ongoing violence that Mushkegowuk people continue to be subjected to, nor are they framing responsibility as neoliberal responsibilization. Rather, Elders' concerns area reflection of the intergenerational impacts of settler colonial ruptures to Mushkegowuk governance and the need to reactivate Mushkegowuk spatio-political relations amidst ongoing dispossession and violence."

Short Articles and Reports

Glass half empty? Year 1 progress toward resolving drinking water advisories in nine First Nations in Ontario

David Suzuki Foundation. (2017). ***Glass half empty? Year 1 progress toward resolving drinking water advisories in nine First Nations in Ontario*****. Retrieved from https://davidsuzuki.org/wp-content/uploads/2017/09/REPORT-progress-resolving-drinking-water-advisories-first-nations-ontario.pdf**

"Almost one year after the budget announcement, the process for attaining clean and safe drinking water for First Nations remains flawed. Changes must be made to this complex process for the federal government to maintain progress toward its goal of ending long-term DWAs. Funding alone will not resolve the issue."



Source: CBC.ca

Open for Business

Wallace, K. (2019, May 27). Open for Business. *The Star*. Retrieved from https://projects.thestar.com/climate-change-canada/ontario-ring-of-fire/

"It's kind of something we have to live with and deal with now with the changing climate," said Hunter, who calls himself an environmental steward. "Everything is changing. It's not what it used to be."

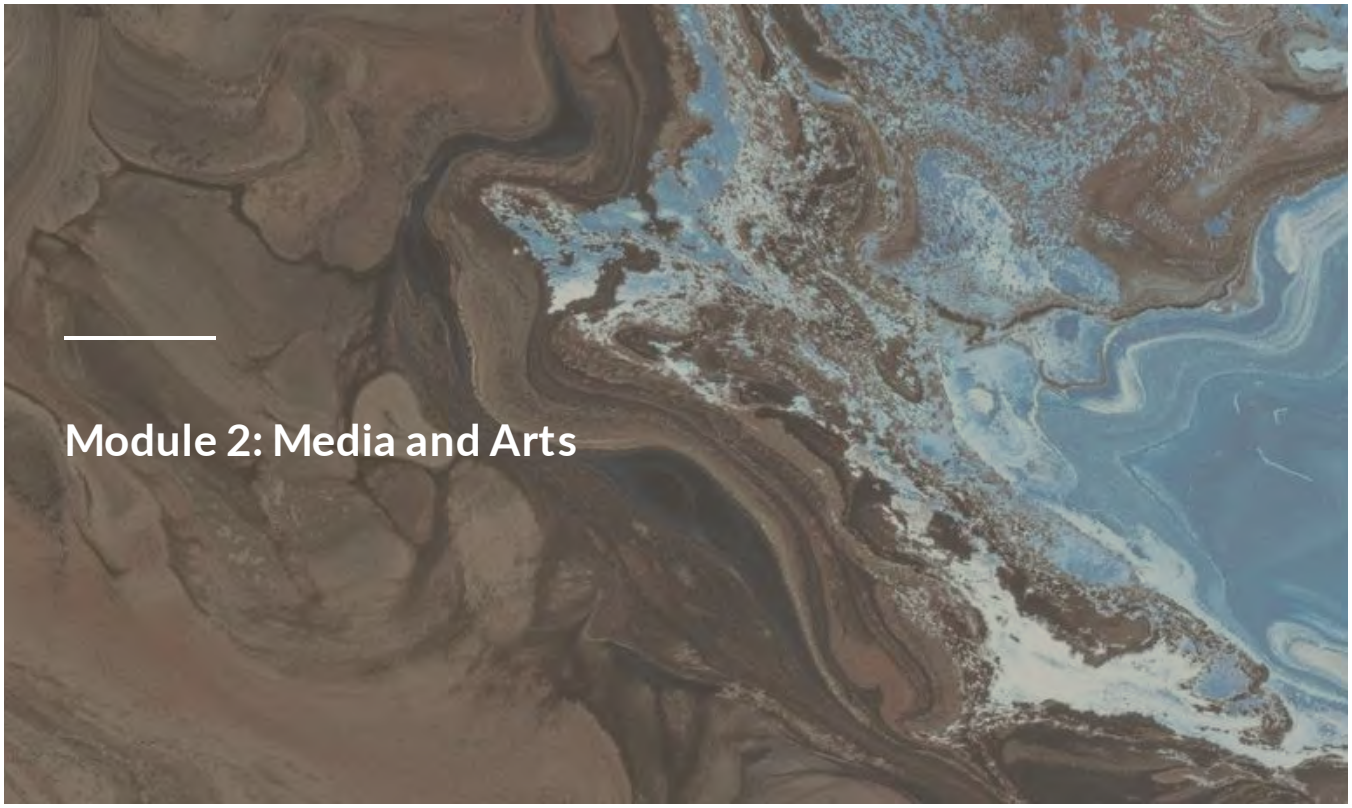
Source: The Star

New Zealand river granted same legal rights as human being

Need citation and resource

"After 140 years of negotiation, Māori tribe wins recognition for Whanganui river, meaning it must be treated as a living entity”

Source: www.parliament.nz



Module 2: Media and Arts

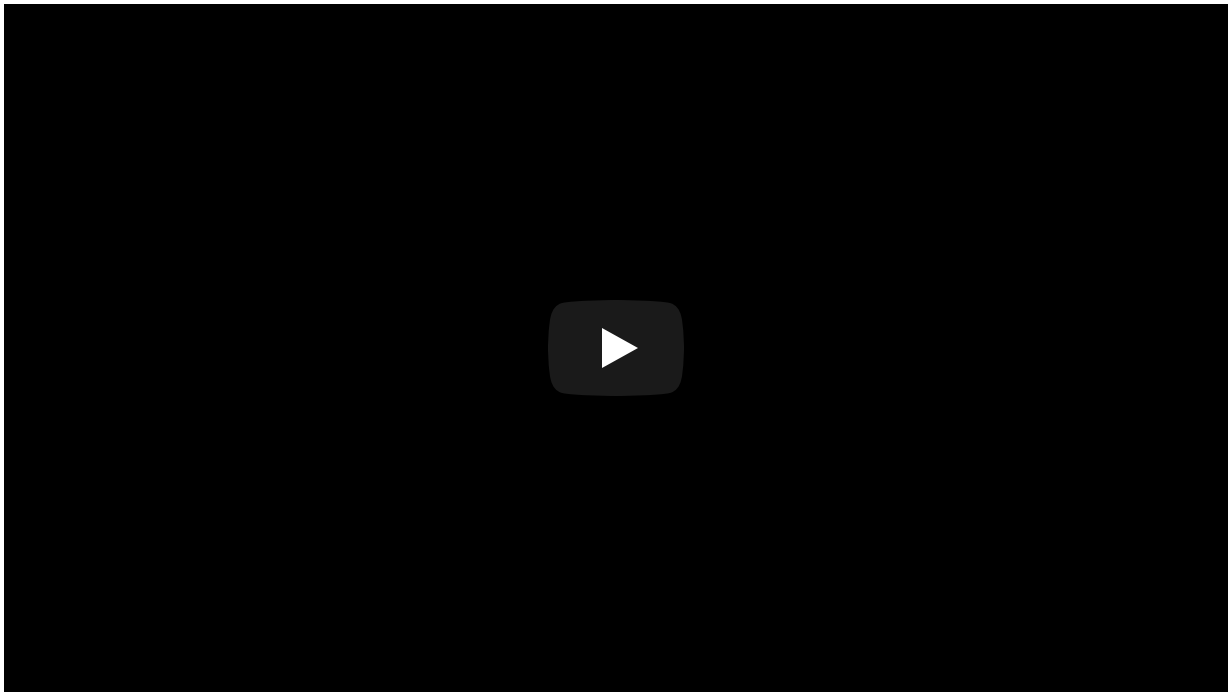
Artwork

Water Serpent

Regan, S. (2016, December 21). *Water Serpent* [Video]. YouTube

https://www.youtube.com/watch?v=78epQ8GspaQ

"A performance at Oceti Sakowin camp using Mirror Shields designed by Cannupa Hanska."



Having trouble accessing the video or interactive transcript? Watch online at this link: https://youtu.be/78epQ8GspaQ

Mirror Shield Project Source: Cannupahanska.com

Mirror Shield Project

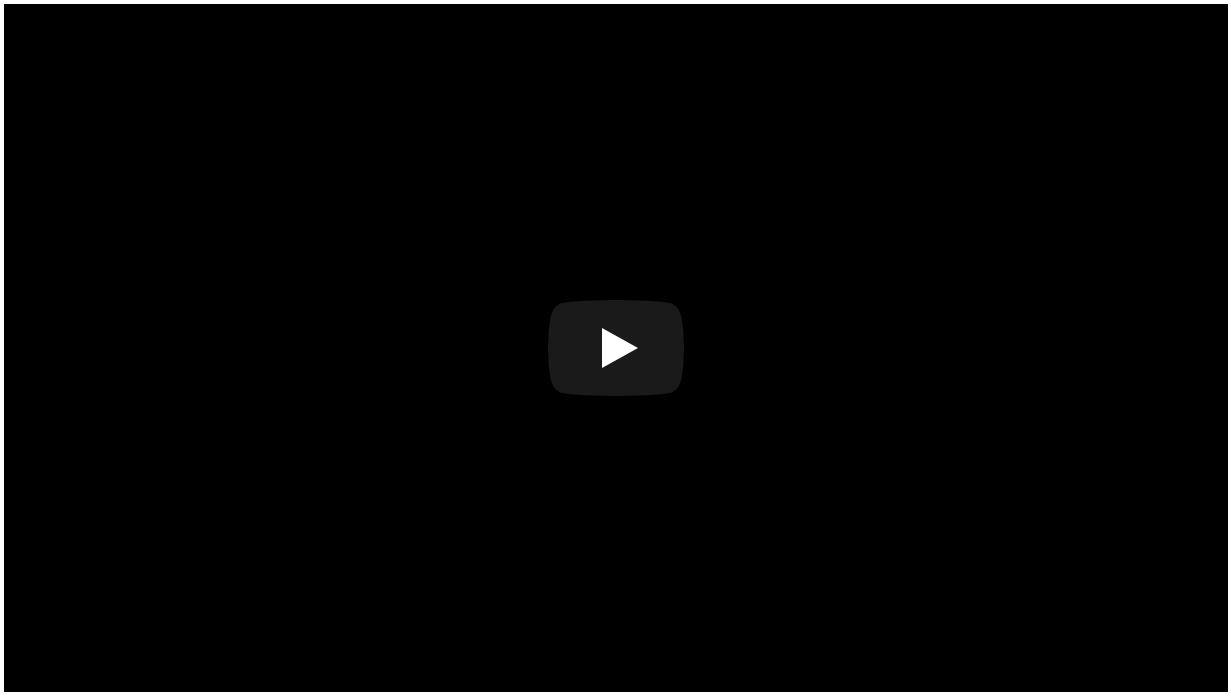
Luger, C. H. (n.d.) *Mirror Shield Project*. Cannupahanska. Retrieved from http://www.cannupahanska.com/mniwiconi

"The Mirror Shield Project demonstrates explicitly that art is a verb, how just one person can acquire one sheet of plywood and cut it into 6 shields, those shields could stand on a frontline protecting hundreds behind them, and behind that line stands millions of people, who are seeking justice through that direct action."

Statement: Standing Rock: Cannupa Hanska Luger

Creative Time Summit. (2017, September 28-30). *Statement: Standing Rock: Cannupa Hanska Luger*. Creative Time. Retrieved from https://creativetime.org/summit/2017/10/18/cannupa-hanska-luger/

"Cannupa Hanska Luger is a multi-disciplinary artist of Mandan/Hidatsa/Arikara/Lakota descent. His work communicates stories of complex Indigenous identities that come up against 21st-century challenges, including human alienation from and destruction of the land to which we all belong. He provokes diverse publics to engage with Indigenous peoples and values apart from the lens of colonial social structuring."



Having trouble accessing the video or interactive transcript? Watch online at this link: https://youtu.be/juGGLdXk8Wo

Film and Video

Natural Resources

Okanagan Nation Alliance. (2017). *Natural Resources*. Retrieved from https://www.syilx.org/natural-resources/water/

"The importance of water in Syilx communities is related through captikwl and the natural laws. Through culture and language, water is a valued component that serves as a

reminder of following protocols for future generations to survive in harmony with all living things."

siwɬkʷ Water Source: Syilx.org

Standing Rock: One year later

Ward, D. (2018, April 6). Standing Rock: One year later. *APTN*. Retrieved from https://www.aptnnews.ca/investigates/standing-rock-one-year-later-2/

""Standing Rock was a seed. Standing Rock was just this little thing that went into the ground and now it's growing everywhere and spreading everywhere," Allard told APTN Investigates."

APTN Investigates

Standing Rock Source: APTN

Water Media

Mother Earth Water Walk. (n.d.) *Water Media*. Retrieved from http://www.motherearthwaterwalk.com/?page_id=19

"Two Anishinawbe Grandmothers, and a group of Anishinawbe Women and Men have taken action regarding the water issue by walking the perimeter of the Great Lakes. Our mission is to raise awareness about our water. Water is essential to survival and health."

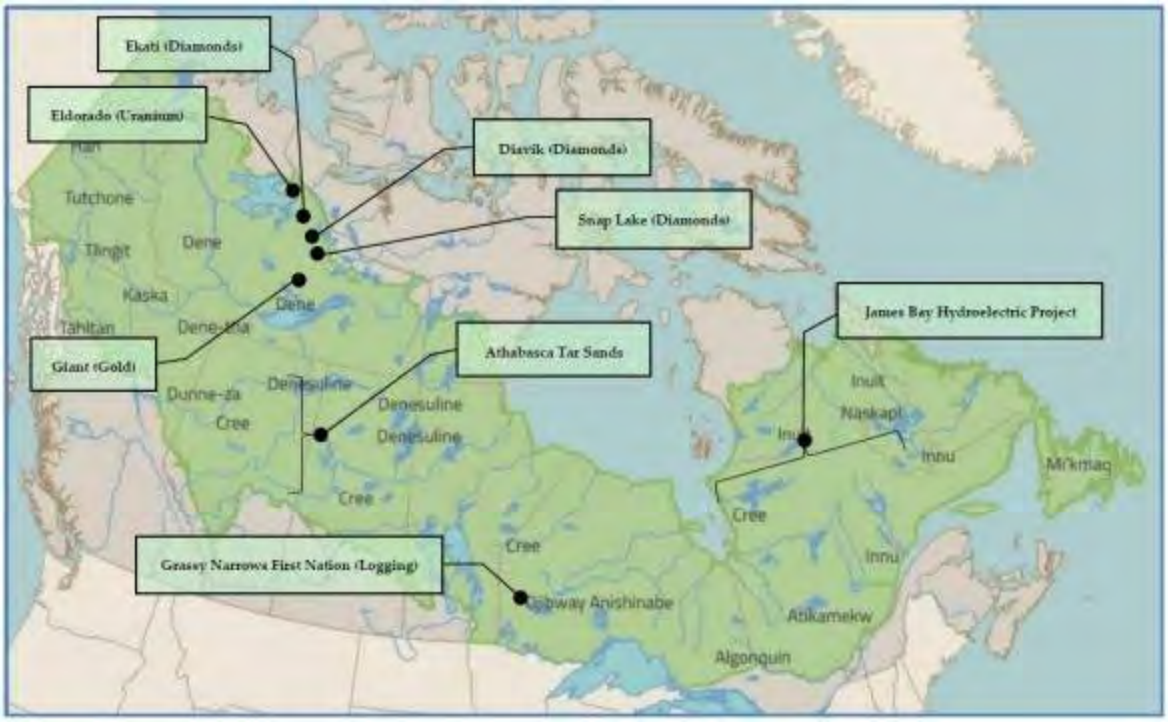
Source: Mother Earth Water Walk

CONTINUE

Land is Everything

Module 3: Readings

Scholarly Literature



Map of Mining on Indigenous Lands Source: A.J. Willows

Indigenous ExtrACTIVISM in Boreal Canada: Colonial Legacies, Contemporary Struggles and Sovereign Futures

Willow, A. J. (2016). Indigenous ExtrACTIVISM in Boreal Canada: Colonial Legacies, Contemporary Struggles and Sovereign Futures. *Humanities*, 5(3), 1-25.

"Manifested in massive hydroelectric developments, clearcut logging, mining, and unconventional oil and gas production, extractivism removes natural resources from their points of origin and dislocates the emplaced benefits they provide. Because externally imposed resource extraction threatens Indigenous peoples' land-based self-determination, industrial sites often become contested, politicized landscapes."

Cross-section of Dakota Access Pipeline proposal Source: G. Proulx

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"To see things in an objective light": the Dakota Access Pipeline and the ongoing construction of settler colonial landscapes

Proulx, G. & Crane, N. (2019). "To see things in an objective light": the Dakota Access Pipeline and the ongoing construction of settler colonial landscapes. *Journal of Cultural Geography*, 37(1), 46-66.

"This paper examines the discourses used by proponents of the Dakota Access Pipeline (DAPL) as claims of universality to which the Standing Rock Sioux tribe and allied activists mounted a movement of opposition in 2014–2017. We position our analysis within the historical context of Lakota and Dakota resistance to settler colonialism, which has endured since the nineteenth century."

Taku River Tlingit territory marker sign. Photo credit: Schreyer, Summer 2005

Learning to talk to the land: Online stewardship in Taku River Tlingit territory.

Schreyer, C. et al. (2014). Learning to talk to the land: Online stewardship in Taku River Tlingit territory. *Decolonization, Indigeneity, Education and Society*, 3(3), 106-133.

"Tlingit First Nation have long embraced in respect to their territory... this paper describes the development of an online participatory mapping tool that combines Taku River Tlingit ideologies of stewardship with Tlingit language place names and stories."

Wild Rice Source: RISE stock image

Gii-kaapizigemin manoomin Neyaashing: A resurgence of Anishinaabeg nationhood

Yerxa, J. (2014). Gii-kaapizigemin manoomin Neyaashing: A resurgence of Anishinaabeg nationhood. *Decolonization, Indigeneity, Education and Society*, 3(3), 159-166.

"Anishinaabeg pedagogy transpires to transcend western notions of time, law and boundary. In the fall of 2013, four of our Anishinaabeg communities, belonging to Treaty Three, came together and embodied nationhood by occupying Neyaashing (the Point) and engaging in land based practices - Gii-kaapizigemin manoomin Neyaashing (we roasted wild rice at the Point)."

Module 3: Media and Arts

Film and Video

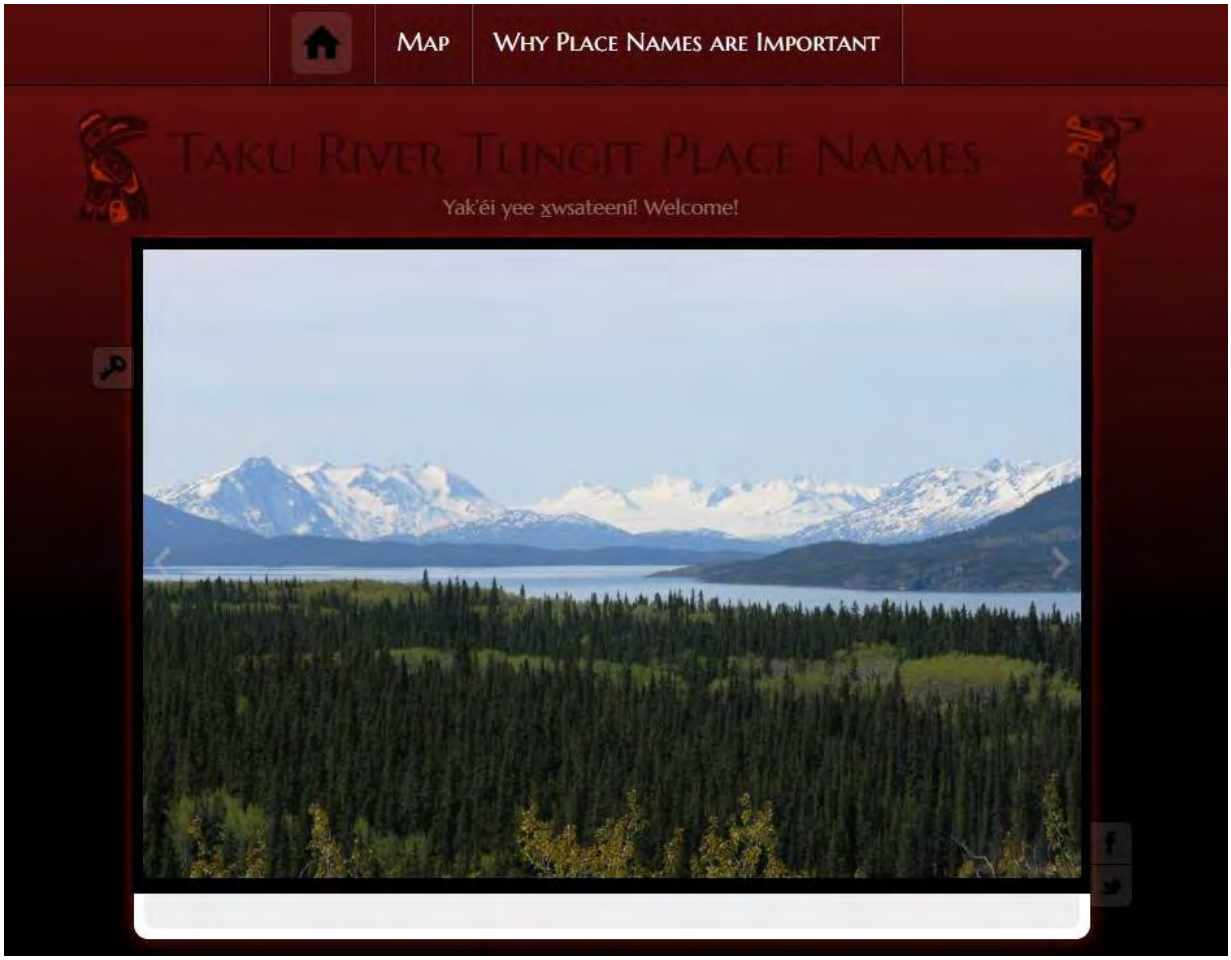
Trick or Treaty?

Obomsawin, A. (2014). *Trick or Treaty?* [Video] National Film Board of Canada.

"Enlightening as it is entertaining, Trick or Treaty? succinctly and powerfully portrays one community's attempts to enforce their treaty rights and protect their lands, while also revealing the complexities of contemporary treaty agreements."

Watch Trick or Treaty Here Source: National Film Board of Canada

Websites



Source: trt.geolive.ca

Why Place Names are Important and Map

Taku River Tlingit First Nation. (n.d.) Why Place Names are Important.

"Place names are anchors of Tlingit language on the land. They are important markers of Taku River Tlingit territory, as well as markers of where our ancestors use to travel. Place names are resilient because the names are remembered even as the Tlingit language is no longer our language of daily communication."

Identity, Kin, and Community

Scholarly Literature

Source: RISE stock image

Indigenous identity, 'authenticity' and the structural violence of settler colonialism

Maddison, S. (2013). Indigenous identity, 'authenticity' and the structural violence of settler colonialism. *Identities: Global Studies in Culture and Power*, 20(3), 288-303.

"In many ways, the structural violence of settler colonialism continues to dominate the lived experience of Indigenous populations, including Aboriginal and Torres Strait Islander peoples in contemporary Australia. One aspect of this structural violence concerns the regulation of Indigenous identity, today perpetuated through state monitoring of the 'authenticity' of Aboriginal people."

Source: RISE stock image

“Eastern Métis” Studies and White Settler Colonialism Today

Leroux, D. (2019). “Eastern Métis” Studies and White Settler Colonialism Today. *Aboriginal Policy Studies*, 8(1), 104-114.

"Authors in the subfield continue to treat knowledge produced by the courts as the ultimate arbiter of truth when it comes to Indigenous identity, all the while harming Indigenous political efforts at self-determination. Another unmistakeable feature of the sub-field is its lack of engagement with Indigenous thinkers. Combined with a bedrock of faulty assumptions about the past and a lavish dose of speculative interpretation, the subfield exemplifies how academia is a generative space for colonial revisionism."

Source: RISE stock image

The settler colonialism of social work and the social work of settler colonialism

Fortier, C. & Wong, E. (2019). The settler colonialism of social work and the social work of settler colonialism. *Settler Colonial Studies*, 9(4), 437-456.

"Through a historical review of the origins of social work and its professionalization in Canada, this paper argues that contemporary social work and social service provision remain circumscribed by the logics of conquest, extraction, apprehension, management, and pacification that advance the settler project and seek to secure settler futurity."

Two Inuit women and three children in their tent on the Strutton Islands, James Bay Source: Library and Archives Canada

Land, life, and knowledge in Chisasibi: Intergenerational healing in the bush

Radu, I. House, L.M. & Pashagumskum, E. (2014). Land, life, and knowledge in Chisasibi: Intergenerational healing in the bush. *Decolonization, Indigeneity, Education and Society*, 3(3), 86-105.

"In 1980, the Fort George iiyiyiwich were unceremoniously moved across the James Bay to the present-day community of Chisasibi - a place not of their choosing. The impacts of a cumulative range of stressors, from residential school abuses, mercury poisoning, and land loss from hydroelectric development, as well as overt paternalism from both governments and settlers working within Cree institutions, have disrupted family structures and undermined individual and community wellbeing."

Short Articles and Reports

Who gets to be Metis? As more people self-identify, critics call out opportunists

Hamilton, G. (2017, November 23). Who gets to be Metis? As more people self-identify, critics call out opportunists. *National Post*.

"...as groups like the Wobtegwa lay claim to special services and territorial rights — in some cases, the same land as other Aboriginal groups — a backlash to the influx of new Métis is emerging. Some critics question the motivation of those who “become” Métis, and the impact of their activism on more established groups. Others question the right to self-identify at all."

A smudging ritual using white sage Source: National Post

I, Ben Miljure, am an Indigenous man': Kamloops tragedy a moment of truth for CTV News journalist

Miljure, B. (2021, June 10). I, Ben Miljure, am an Indigenous man': Kamloops tragedy a moment of truth for CTV News journalist. *CTV News.*

"I have covered many tragedies in my decade as a journalist, and I have mostly been able to keep my emotions in check while telling a story. But not this time, because with this story, the tragedy for those Indigenous families hits close to home."

Ben Miljure as a Grade 5 student at Chief Maquinna Elementary School Source: CTV News

Module 4: Media and Arts

Film and Video

the pass system

Williams, A. (Director). (2015). the pass system [Film]. Tamarack Productions.

"The Pass System illuminates Canada's hidden history of racial segregation. For over 60 years, the Canadian government often denied Indigenous peoples the basic freedom to leave their reserves without a pass."

CBC

CBC Gem

READ MORE CBC >

Beyond blood: Re-thinking Indigenous Identity

Beyond Blood: Re-Thinking Indigenous Identity: Intercontinental Cry. (2011, October 21). ***Beyond blood: Re-thinking Indigenous identity.***

"Pam Palmater argues that the Indian Act's registration provisions (status) will lead to the extinguishment of First Nations as legal and constitutional entities. The current status criteria contain descent-based rules akin to blood quantum that are particularly discriminatory against women and their descendants."

Beyond Blood: Rethinking Indigenous Identity

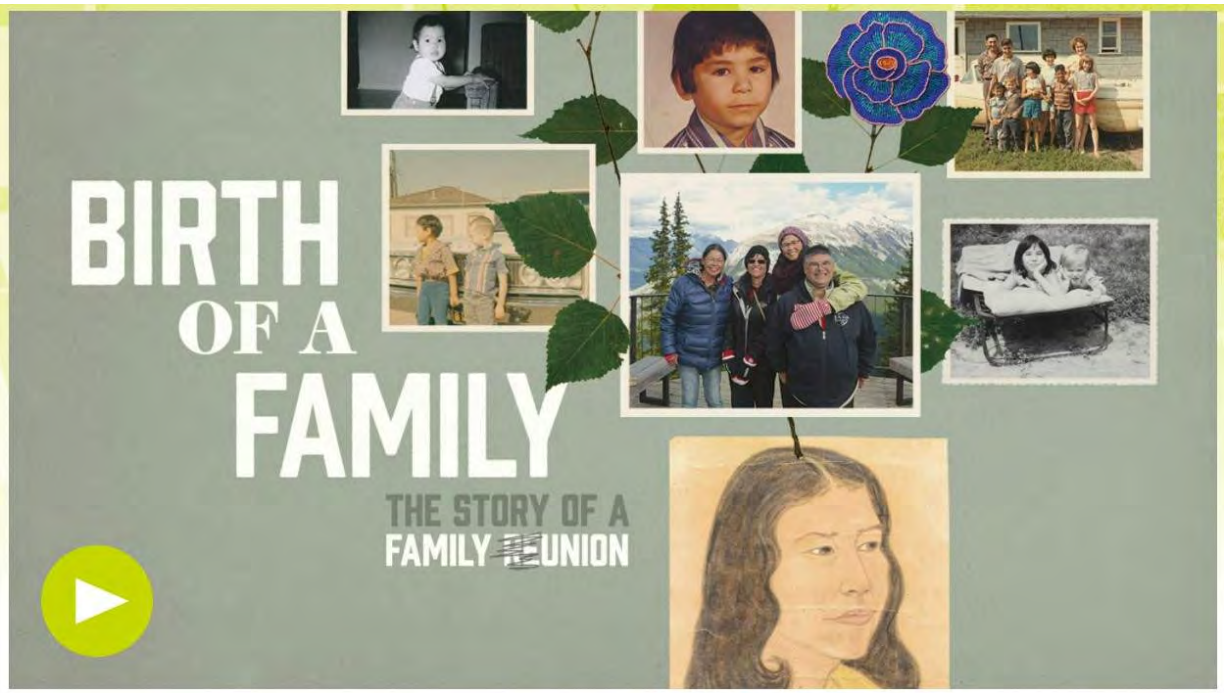
On Friday, October 21, 2011 Dr. Pam Palmater delivered this informative talk about the history of the Indian Act and issues surrounding indigenous identity in Canada. Pam Palmater argues that the Indian Act's registration provisions (status) will lead to the extinguishment of First Nations as legal and constitutional entities.

READ MORE INTERCONTINENTALCRY >

The Birth of a Family

"The Birth of a Family" 2016, Directed by Tasha Hubbard: Hubbard. T. (2016). The birth of a family. *National Film Board of Canada.*

"In this deeply moving feature-length documentary, three sisters and a brother meet for the first time. Removed from their young Dene mother during the infamous Sixties Scoop, they were separated as infants and adopted into families across North America."



Watch The Birth of a Family Here Source: National Film Board of Canada

Podcasts

Advertisement in American Indian Report magazine (August 2005) Source: Kimtallbear.substack.com

We are not your dead ancestors

Tallbear, K. (Host). (2021, June 14). We are not your dead ancestors. [Audio podcast episode]. Unsettle.

"...we are in the middle not only of a viral pandemic, but also a Pretendian Pandemic. “Pretendian” is of relatively recent coinage; it refers to individuals who make false or tenuous claims to Native “identity,” often via distant Indigenous ancestry."

CONTINUE

Womxn, Sexuality and 2LGTBQ+

Scholarly Literature

Source: RISE stock image

Seals, Selfies, and the Settler State: Indigenous Motherhood and Gendered Violence in Canada

Rule, E. (2018). Seals, Selfies, and the Settler State: Indigenous Motherhood and Gendered Violence in Canada. *American Quarterly*, 70(4), 741-754.

"After posting a photograph of her infant child lying next to a dead seal in an act of digital Indigenous activism, the famed Inuk throat singer Tanya Tagaq experienced months of harassment and threats on her life."

Red Dresses hanging on a bridge in B.C., Canada Source: The Narwhal

Killing Abstractions: Indigenous Women and Black Trans Girls Challenging Media Necropower in White Settler States

Palacios, L. (2016). Killing Abstractions: Indigenous Women and Black Trans Girls Challenging Media Necropower in White Settler States. *Critical Ethnic Studies*, 2(2), 35-60.

"Lena Carla Palacios explores a number of cases that demonstrate how activists mobilize outlaw vernacular discourses and media justice strategies in response to legal constructions and mainstream news portrayals of interpersonal, sexual, and state violence. She asks, in the face of such killing abstractions, what positions are actually available from which to critique and contest these necropolitical logics."

Source: RISE stock image

Everyday Decolonization: Living a Decolonizing Queer Politics

Hunt, S. & Holmes, C. (2015). Everyday Decolonization: Living a Decolonizing Queer Politics. *Journal of Lesbian Studies*, 19(2), 154-172.

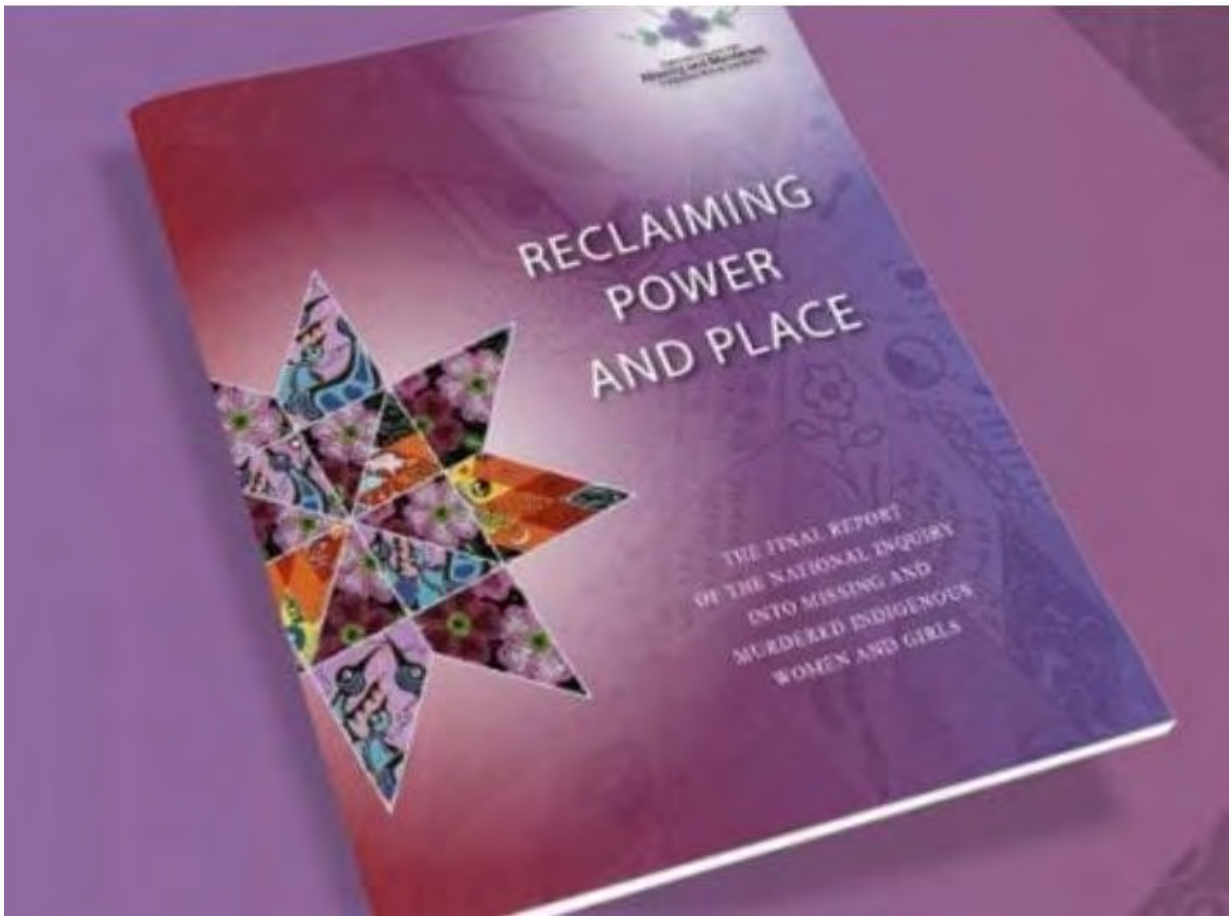
"This article is a joint exploration of what decolonization looks like in everyday interactions within our partnerships, families, and friendships on unceded Coast Salish territories. Stories from the authors—two cisgender queer women, one of whom is Indigenous and one of whom is a White settler—highlight intimate practices of allyship and decolonization that are often made invisible when activism is seen as only taking place in “public” spaces such as community coalitions."

Source: RISE stock image

Caring Labours as Decolonizing Resistance. Studies in Social Sciences

Hall, R. (2016). Caring Labours as Decolonizing Resistance. *Studies in Social Sciences*, 10(2), 220-237.

"This article brings feminist theories of social reproduction in conversation with decolonizing feminisms. It takes up Indigenous women's social reproductive labour as enactments of creative expansion. In approaching social reproduction as a site of struggle, it identifies three processes of expansion and resistance at this site: the expansion of care and intimacy into subsistence production; the expansion of the “family” beyond the nuclear through community and kin networks; and the expansion of relations of care to include the land."



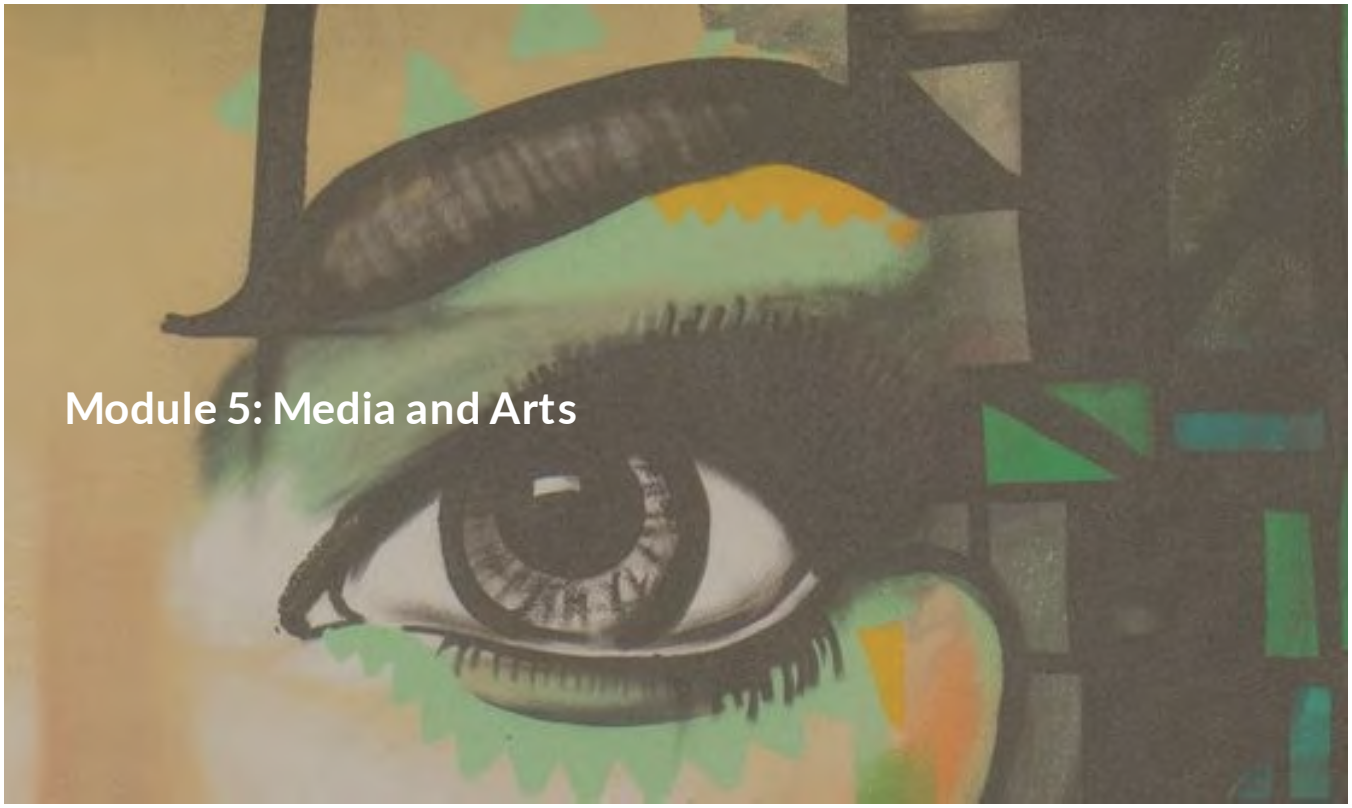
National Inquiry into Missing and Murdered Indigenous Women and Girls Report Source: mmiwg-ffada.ca

Reclaiming power and place: The final report of the national inquiry into missing and murdered Indigenous women and girls

National Inquiry into Missing and Murdered Indigenous Women and Girls. (2019). Reclaiming power and place: The final report of the national inquiry into missing and murdered Indigenous women and girls.

"The National Inquiry's Final Report reveals that persistent and deliberate human and Indigenous rights violations and abuses are the root cause behind Canada's staggering rates of violence against Indigenous women, girls and 2SLGBTQQIA people. The two

volume report calls for transformative legal and social changes to resolve the crisis that has devastated Indigenous communities across the country."



Artwork

#Sealfie image Source: HuffPost

Inuit singer Tanya Tagaq's "sealfie" photo supporting seal hunt sparks backlash

MacNeil, J. (2014, April 2) Inuit singer Tanya Tagaq's "sealfie" photo supporting seal hunt sparks backlash. *Huffpost.*

"Musician Tanya Tagaq showed her support for the Inuit seal hunt last week by posting a "sealfie" on her Twitter account. But the backlash she received was more than she could possibly imagine."

University of Alberta Beading Group Source: WalkingWithOurSisters.ca

The Project

Walking With Our Sisters Art Project led by Metis artist Christi Belcourt: Walking with our sisters. (2020). *The Project*.

"Walking With Our Sisters is a commemorative art installation to honour the lives of missing and murdered Indigenous Women of Canada and the United States; to acknowledge the grief and torment families of these women continue to suffer; and to raise awareness of this issue and create opportunity for broad community-based dialogue on the issue."

Film and Video

Finding Dawn

Welsh, C. (2006). *Finding Dawn*. National Film Board of Canada.

"Acclaimed Métis filmmaker Christine Welsh brings us a compelling documentary that puts a human face on a national tragedy – the epidemic of missing or murdered Indigenous women in Canada. The film takes a journey into the heart of Indigenous women's experience, from Vancouver's skid row, down the Highway of Tears in northern BC, and on to Saskatoon, where the murders and disappearances of these women remain unsolved."

Watch Finding Dawn here Source: National Film Board of Canada

Indigenous Arts and Decolonization

Module 6: Readings

Scholarly Literature

Source: C. Pedri-Spade

Nametoo: There is evidence that he/she is/was present

Pedri-Spade, C. (2014). Nametoo: There is evidence that he/she is/was present. *Decolonization, Indigeneity, Education and Society*, 3(1), 75-100.

"This article presents Nametoo, a collection of photographic artworks that I completed with my family in a place called Gawaabaasheeung. Nametoo confronts the erasure of Anishinabeg from their territorial lands located outside the Indian Act by inscribing our presence on these lands now occupied predominantly by settler Canadians."

Indigenous Ceremony Source: RISE Stock image

Introduction to Indigenous Performances: Upsetting the Terrains of Settler Colonialism

Goeman, M. (2011). Introduction to Indigenous Performances: Upsetting the Terrains of Settler Colonialism. *American Indian Culture and Research Journal*, 35(4), 1-18.

"I began with the Internet sensation by the 1491's and will continue to discuss it and other youth projects, as the video demonstrates the complexity of the relationship between old forms of exploitation rendered possible through the figure of the Indian and indigenous strategies engaging "redfacing," or the transgressive use of stereotypes to undermine the common sense of playing Indian that at times also reifies assumptions about Indians.1 "

Source: RISE stock image

Putting feathers on our words: Kaona as a decolonial aesthetic practice in Hawaiian literature

McDougall, B. (2014). Putting feathers on our words: Kaona as a decolonial aesthetic practice in Hawaiian literature. *Decolonization, Indigeneity, Education and Society,* 3(1),1-22.

"In this essay, I examine contemporary literary examples of “kaona connectivity,” the ways that kaona requires Hawaiians to connect with our kūpuna and with each other, as an affirmation of our aesthetic sovereignty. I begin by offering a reading of the kaona within Donovan Kūhiō Colleps’ “Kāhulu” to discuss kaona as an intellectual and aesthetic practice. I then discuss Hawaiian literary aesthetics and aesthetic sovereignty before giving close readings of contemporary literary works for their kaona."

In the Spirit of Ancestors Source: Gina Aparicio, 2005

Queer Xicana Indígena cultural production: Remembering through oral and visual storytelling

Zepeda, S. J. (2014). Queer Xicana Indígena cultural production: Remembering through oral and visual storytelling. *Decolonization, Indigeneity, Education and Society*, 3(1), 119-141.

"This article traces oral and visual stories of queer Xicana Indígena artists to address colonial forms of epistemic violence or missing memory. Queer Xicana Indígenas enact forms of remembering through their art to regain cultural and ancestral

memory and story. Often times, it is through collaboration and ceremony across generations and with sacred elements that the stories are formed and hidden histories are unearthed."

Short Articles and Reports

Resistance 150: Indigenous artists challenge Canadians to reckon with our history

Cyca, M. (2017, June 21). Resistance 150: Indigenous artists challenge Canadians to reckon with our history. *Chatelaine*.

"Some Indigenous people are pushing back, calling for our country to confront and acknowledge the past. The #Resistance150 project, led by Métis artist Christi Belcourt, has emerged as a prominent voice of protest. Many other artists have joined the movement, sharing work that celebrates the resilience of Indigenous communities and challenges Canadians to reflect on our country's complicated legacy from a new perspective."

Mural of local Indigenous youth in Surrey, B.C. Source: Chatelaine

Art and Decolonization: 'This is my activism'

Ramsay, H. (2017, January 30). Art and Decolonization: 'This is my activism'. *The Tyee.*

"Four bold exhibitions create a new narrative around Indigenous experiences. Inspired by the words of Justice Murray Sinclair, chair of the Truth and Reconciliation Commission, Abbotsford's The Reach, an award-winning gallery on unceded Stó:lō territory, has kicked

off its 2017 winter/spring season with a response to Canada 150, the federal government's celebration of Confederation. "

'Grand Theft Terra Firma,' a reframing of the settlement of Canada as a video game-style heist. Source: The Tyee

Artwork

Rebecca Belmore, The Named and the Unnamed, 2002 Video projection © Rebecca Belmore Photo: Howard Ursuliak/Morris and Helen Belkin Art Gallery

Facing the Monumental

Belmore, R. (2019). Facing the Monumental [Collection]. Musée d'art contemporain de Montréal, Montreal, QB, Canada.

"Facing the Monumental from Canadian artist Rebecca Belmore is the largest exhibition of her work to date and a major overview of the past 30 years. The rich body of work presented will include sculptures, installations, photography and videos, some of which are based on performances. With boundless beauty, sensitivity and resilience, her work explores our problematic relationships with territory, women's lives, historic events and ongoing violence against Indigenous peoples."

Source: NSRGNTS

The Water Protector Mural

NSRGNTS. (n.d.). The water protector mural.

"America suffers from historical amnesia. It is apparent that well into this millennium, the original inhabitants of this paradise still suffer the after effects of colonialism. People seeking freedom arrived on these shores over 500 years ago. It is unfortunate that in the

pursuit of theirs, we were to lose ours. Corralled into areas deemed unfit for human survival, we overcame harsh conditions and thrived."