



Settler Responsibility

Land Back: No Liberation on Stolen Land

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Resources for Settlers

Financial Reparations

[Treaty Truckhouse Legal Fund, organized by Michelle Paul](#)

[Indian Residential School Survivor Society](#)

[How many reparations should I give?](#)

[How do I budget for reparations?](#)

Indigenous Reading List

[Billy-Ray Belcourt - NDN Coping Mechanisms](#)

[Arielle Twist - Disintegrate/Dissociate](#)

[Jaye Simpson - it was never going to be okay](#)

[Jas M. Morgan - nîtisânak](#)

[Tenille K. Campbell - #IndianLovePoems](#)

[Joshua Whitehead - Jonny Appleseed](#)

[rosanna deerchild - calling down the sky](#)

[Katherena Vermette - The Break](#)

[Syan Jay - Bury Me In Thunder](#)

[Leanne Betasamosake Simpson - This Accident of Being Lost](#)

[Alicia Elliott - A Mind Spread Out on the Ground](#)

[Terese Marie Mailhot - heart berries](#)

Treaties and History of Colonization

[Teaching Resources for Kids, Teens and Adults on Truth and Reconciliation](#)

[Yellowhead Institute - Calls to Action Accountability: A 2020 Status Update on Reconciliation](#)

[Treaty Day Resource](#) (Youth Project - October 1st, 2020)

[A Reading of the Manitoba First Nation Education Resource Centre Inc.'s Treaty Tale Trilogy](#)
[Video]

["In Our Words" - Understanding Treaties \(1 of 8 video series\)](#) (see all 8 videos in one [here](#))

[Video]

[Learn about the Wabanaki \(Dawnland Confederacy\)](#)

[Learn about the Peace and Friendship Treaty \(1752\)](#)

['I regret it': Hayden King on writing Ryerson University's territorial acknowledgement](#)

General Resources

[Anti-Racist Solidarity Resources](#)

[Land Back Party](#) is a group of Settler-Canadians that is working to hold governments accountable to reject the Doctrine of Discovery and the ongoing occupation and dispossession of Indigenous Lands.

[Settlers Take Action](#) resources compiled by the On Canada Project

[The National Centre for Collaboration Indigenous Education \(NCCIE\)](#)

Resources for White Settlers

[Right Relationship Conversation Series by For the Wild](#) Conversations exploring Indigenous sovereignty and settler responsibility (also available as a [podcast](#)) [YouTube Playlist]

[What happens when I try to talk race with white people](#)

[DO THE WORK NOW: Anti-racism resources for white people](#)

[31 Resources That Will Help You Become a Better White Ally](#)

Maps and Land Based Resources

[What First Nations are closest to where I live?](#)

[Map of Residential Schools](#)

[Halifax Water Source Water Protection Areas](#)

[Source Water Protection - Halifax](#)

[StopAltonGas - Mi'kmaq Water Protectors](#)

Language Learning and Courses

[FREE Indigenous Canada Course - University of Alberta](#)

Free Mi'kmaw language learning app - L'nui'suti ([Apple/Android](#))

[L'nui'suti: Mi'kmaw Language App | Halifax Public Libraries](#)

Education/News

Pam Palmater - [Youtube](#) & [Website](#)

[Knowledge Space - National Centre for Collaboration in Indigenous Education](#)

Local Resources

[Mi'kmaw Native Friendship Centre](#)

[Wabanaki Two-Spirit Alliance](#)

[Reclaiming Our Roots](#)

[Podcast - Mi'kmaq Matters](#)

[Kwilmu'kw Maw-klusuaqn – How are Mi'kmaq seeking to exercise their treaty rights?](#)

[A Brief History of the Mi'kmaw](#)

[Resources – Mi'kmaq History Month](#)

[Marian Nicholas, Mi'Kmaq Water Protector on the Importance of Protection of Water for Future Generations – Eastern Hub](#) [Video]

[Assembly Demands Work Be Stopped in Pleasantfield – Kwilmu'kw Maw-klusuaqn – we are seeking consensus](#)

[Looking for Mi'kmaw terms to describe the two-spirit experience | Information Morning - Cape Breton with Steve Sutherland | Live Radio](#)

Two-Spirit

[Ma-Nee Chacaby talks about Two Spirit identities](#) [Video]

[The Indigenous Doctor Helping Trans Youth](#) [Video] (CW: suicide)

[Language, culture, and Two-Spirit identity. – âpihtawikosisân](#)

[What Does Two-Spirit Mean? | InQueery | them](#) [Video]

Baskin, C. (2016). Strong helpers teachings: The value of Indigenous knowledges in the helping professions. 245-267. (2). Canadian Scholars Press.

Cross Cultural Solidarity

[There's Something in the Water \(2019\) \(On Netflix\)](#)

[Roundtable Discussion on Indigenous Sovereignty and Black Liberation](#) [Video]

[Black Liberation and Indigenous Sovereignty Are Interconnected](#)

[Black and Asian-American Feminist Solidarities: A Reading List — Black Women Radicals](#)

[Sisters and Siblings in the Struggle: COVID-19 + Black + Asian-American Feminists Solidarities](#)

[Video]

[Seedcast: There Is No Indigenous Sovereignty Without Black Liberation](#) [Podcast]

Indigenous Ways of Knowing and Being

[An Introduction to Indigenous Knowledges](#) [Video]

[Etuaptmuk: Two-Eyed Seeing | Rebecca Thomas | TedxNSCCWaterfront](#) [Video]

[Canada's 1st female Indigenous surgeon on racism in health care system](#) [Video]

['No such thing as impossible:' Nunavut MP reflects on time in Parliament](#)

[Indigenous Beauty Through Generations](#) - Jenn Harper, Shanese Steele, Erica Violet Lee, Arielle Twist

[Global Footprint of Indigenous Peoples in Contemporary Media | Jan Iverson & Joy Macko | TEDxSwansea](#) [Video]

What is Colonization?

Colonization is the ongoing and historical systematic and violent erasure of Indigenous people and cultures across the globe for the purpose of establishing a monolithic settler nation-state. Settler colonialism is a form of colonialism that seeks to replace and eliminate the Indigenous population of the colonized territory with a new society through the use of inequitable power and violence.

The settler-colonial canadian state was founded upon, and benefits from, seizing Indigenous territory, forcibly removing Indigenous peoples from their ancestral homelands across Turtle Island, preventing them from speaking their languages, practicing traditional hunting, and restricting their movement off reserve.

This settler-colonial ideology is rooted upon racist and white supremacist ideas of acceptable ways of living, knowing, and being. The legacy of these policies and ideology continue to impact Indigenous peoples today.

For more than a century, a major part of canada's federal public policy involved stealing children from their families, forcing them to attend residential schools, severing their connection to their Indigeneity. Many of these children never returned home. The last residential school closed in 1996, with graves of Indigenous children, graves that Indigenous families always knew existed, unearthed in recent weeks.

Despite the 1996 closure of the last residential school, Indigenous children continue to be disproportionately [targeted](#) by child protection services; a process similar to those their ancestors were subject to in previous generations.

You can read the original policies and letters by prominent canadian politicians that explicitly advocate for these actions [here](#).

[What We Have Learned](#) - Principles of Truth and Reconciliation (2015)

[Honouring the Truth, Reconciling for the Future](#) - Executive Summary of the Truth and Reconciliation Commission (2015)

[Reports - NCTR](#)

[Kent Monkman's paintings](#) explore themes of colonization, sexuality, loss and resilience (CW: sex, nudity, violence)

[94 Calls to Action](#) - Truth and Reconciliation Commission of Canada

What is a Settler?

A settler is someone who has relocated and established a permanent residence to lands they do not have ties to. While all settlers have a responsibility to honour treaties and fight for Indigenous Sovereignty, it is crucial to understand that enslavement and ongoing global violence forces people to various regions.

Settlers have on-going responsibilities to disrupt systemically and socially learned anti-Indigenous racism. In these conversations, there is no space for public displays of [white guilt or fragility](#). While guilt and shame are deeply important emotions to process, discuss, and work through -- it is critical that these conversations happen with other settlers who are committed to holding each other to accountability. Public conversations should be about uplifting and centre Indigenous experiences and voices.

[What happens when I try to talk race with white people](#)
[DO THE WORK NOW: Anti-racism resources for white people](#)
[31 Resources That Will Help You Become a Better White Ally](#)

What is your relationship to the land you live on?

The land we live on is integral to our survival as well as its preservation. It is essential to learn about the Indigenous territory that you are on as well as learn histories of that land through Indigenous perspectives and challenge dominant colonial historical narratives.

In contrast to western perspectives that see humans as distinct from the environment, many Indigenous worldviews place humans in relationship to the land as a living body and teacher.

“Upholding our responsibility of sustainability, reciprocity, and community stewardship.

Netukulimk is our commitment to harvest only what we need, give back what we can, and pass our traditions on to the future generation” [NED-ODU-GOO-LIMK] ([Reclaiming Our Roots](#)). Thus our relationship with the land also calls settlers to build relationships with all living things within it.

[This resource](#) shows you the territory that you are residing on, you can also text your postal code to 855-917-5263 to find similar information.

[Learn about the Wabanaki \(Dawnland Confederacy\)](#)

[Learn about the Peace and Friendship Treaty \(1752\)](#)

[What First Nations are closest to where I live?](#)

[Kwilmu'kw Maw-klusuaqn – How are Mi'kmaq seeking to exercise their treaty rights?](#)

[A Brief History of the Mi'kmaw](#)

[Resources – Mi'kmaq History Month](#)

Learn about your ancestral history

Settlers have an ongoing responsibility to not only acknowledge the territories that they are occupying, but also to locate their personal histories and ancestry that resulted in their current settlement on Turtle Island. Through these reflections, it is necessary to also reflect on the ways that you have, and are, benefitting from the displacement of Indigenous people nationally and beyond.

Histories that centre white settler-colonial history are disproportionately documented and widely accessible through our public education system, our archives, and the statues in our cities, while Indigenous histories and knowledge systems have been systematically destroyed and undocumented. Settlers, part of this investigative work is holding public institutions of learning to account and demand that national histories are told accurately and Indigenous experiences are not intentionally excluded and silenced.

What is a Treaty?

Treaties are written documents created to establish relationships between Indigenous peoples and the British colonial crown, due in large part to the crown's historic dependence on the knowledge of Indigenous peoples to survive. Typically, these treaties include the rights, responsibilities, and relationships between Indigenous people and the settler-colonial state. However, these treaties, honorable and sacred on the surface, were often marked with fraud or coercion by the crown; today, many of the crown's treaty responsibilities have been ignored or forgotten.

In Mi'kma'ki, we are governed by the Peace and Friendship Treaties that were first signed between the British settlers and Mi'kmaq people in 1752. This initial treaty was signed to establish peace during war that was catalyzed due to realities of colonization, weaponized assimilationist ideals, and [imperialism](#). These treaties promised harmony and Mi'kmaq rights to land, culture, spirituality, language, and self-governance.

The 1752 treaty and the treaties that followed never signed over land rights; settlers are on Mi'kma'ki, the unceded and unsundered land of the Mi'kmaq peoples.

Treaties are forever relevant, we are all treaty people, and we share a collective responsibility in upholding these treaties. In September of 2020, when Mi'kmaq fishers were targeted for exercising their right to moderate livelihood without any support or intervention from the state, we are reminded that treaties are consistently devalued and anti-Indigenous racism is ongoing and pervasive. For more information, please see the [Treaty Day Resource](#) that the Youth Project released on October 1st, 2020.

[A Reading of the Manitoba First Nation Education Resource Centre Inc.'s Treaty Tale Trilogy](#)

[Video]

["In Our Words" - Understanding Treaties \(1 of 8 video series\)](#) (see all 8 videos in one [here](#))

[Video]

Where Does Your Water, Heat, and Electricity Come From?

Colonial resource extraction is specifically detrimental to Indigenous peoples, as multinational corporations have consistently lied about the impact of resource extraction on the environment, denied Indigenous communities' legislated right to adequate consultation, and are in direct violation of treaties. Intentionally, the stewardship and protection of land is also criminalized -- Indigenous land and water protectors experience rampant carceral violence, police brutality, and incarceration while attempting to preserve natural resources. While Indigenous land and water protection is vilified, predominantly the white settler dominated "go green" industry and nonprofit sector is celebrated and heroized.

Environmental violence also takes the form of the deliberate contamination and poisoning of natural resources that primarily affect Indigenous and Black communities. Locally, we see examples of this in Shelbourne and Boat Harbour, for more information we recommend reading [Ingrid Waldron's "There's Something in the Water"](#) or watching the [documentary based on the book](#).

[Halifax Water Source Water Protection Areas](#)

[Source Water Protection - Halifax](#)

[StopAltonGas - Mi'kmaq Water Protectors](#)

[Marian Nicholas, Mi'Kmaq Water Protector on the Importance of Protection of Water for Future Generations – Eastern Hub](#)

[Assembly Demands Work Be Stopped in Pleasantfield – Kwilmu'kw Maw-klusuaqn – we are seeking consensus](#)

Challenge Dominant Colonial Narratives of Indigeneity

Information that is dominant in media, including movies, television, daytime news and schools have created a largely false and negative view of Indigenous people and are rooted in harmful myths, dangerous stereotypes, and prejudice. These stories are almost always created by non-Indigenous people, often with the intention to oppress and justify violence of all kinds against Indigenous people, nations and cultures.

A key function of these oppressive stories is the way they justify anti-Indigenous racism, through the perpetuation of false assumptions of Indigenous peoples. It is settler responsibility to disrupt colonial narratives by highlighting Indigenous created and led perspectives, and histories.

According to a [study](#) conducted by FirstNations.org, there are four themes that can be used to build strong anti-colonial narratives:

1. Values of family, connection to the land and respect for culture and tradition are highly respected and understood by non-Indigenous peoples. Creating a link to these values builds connection and understanding across the identity divide.
2. Weaving in historical facts about local Indigenous people's history can illuminate a lack of understanding, and create curiosity about what non-Indigenous people were not taught in school or media.
3. Highlighting the continued resilience and impact of Indigenous peoples in our society, remarking the visibility and creativity of Indigenous creators, writers and scholars combats systemic erasure.
4. Creating a strong call to action for non-Indigenous people to do something, this can include doing more self-education, sending money or resources to Indigenous initiatives, and continuing to engage in changing discriminatory and prejudicial narratives.

[Canada's 1st female Indigenous surgeon on racism in health care system](#)

['No such thing as impossible:' Nunavut MP reflects on time in Parliament](#)
[Indigenous Beauty Through Generations](#) - Jenn Harper, Shanese Steele, Erica Violet Lee,
Arielle Twist
[Global Footprint of Indigenous Peoples in Contemporary Media | Jan Iverson & Joy Macko |](#)
[TEDxSwansea](#)

Engage in Local Struggles and Build Relationships

It is imperative always and especially now that settlers take meaningful action, there are many important ways to hold this work:

1. Deepening your understanding through engaging in this work together, personal familial/ancestral research, learning about histories of the land through Indigenous written/created information.
2. Building meaningful relationships with members of your communities who will hold you to loving accountability.
3. Working to build relationships of trust and mutuality with local Indigenous-led organisations or frontline organisers by being committed to supporting this work all-year round. Understand that relationship building takes time, no one is entitled to trust, and trust has to be negotiated, preserved, and earned.
4. Budgeting for reparations, as well as understanding that reparations can exist as time volunteered, meals cooked, child care offered, etc...
5. Calling in our chosen and/or bio families and community networks that we have access to. Calling out businesses that are founded on appropriation, as well as holding our local and national governments to account.
6. Understand that you have power to create radical change and that you have power to help build futures of liberation, equity, understanding, and joy.

Education/News:

[Podcast - Mi'kmaq Matters](#)

Pam Palmater - [Youtube](#) & [Website](#)

[Knowledge Space - National Centre for Collaboration in Indigenous Education](#)

Local Resources:

[Mi'kmaw Native Friendship Centre](#)

[Wabanaki Two-Spirit Alliance](#)

[Reclaiming Our Roots](#)

(Inter)national Resources:

[The National Centre for Collaboration Indigenous Education \(NCCIE\)](#)

Financial Reparations:

[Treaty Truckhouse Legal Fund, organized by Michelle Paul](#)

[Indian Residential School Survivor Society](#)

Why is Cross-Cultural Solidarity vital to Liberation?

There are many examples, both past and present, of cross-cultural collaboration, solidarity and movement building. Shifting racist narratives of Indigenous peoples paves the way for a closer examination of history and for all who have been marked by the state as dangerous or deviating from normality. As identity is complex and influenced by time and place, we must also remember that many of us live at the intersections of multiple identities. The multiplicity of our experiences also lends itself to rejecting structures of power that continue to oppress and marginalize others. We are called to dream of futures in which collective liberation is the only acceptable reality.

[There's Something in the Water \(2019\) \(On Netflix\)](#)

[Roundtable Discussion on Indigenous Sovereignty and Black Liberation](#)

[Black Liberation and Indigenous Sovereignty Are Interconnected](#)

[Black and Asian-American Feminist Solidarities: A Reading List — Black Women Radicals](#)

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[Seedcast: There Is No Indigenous Sovereignty Without Black Liberation](#)

What is Two-Spirit?

Pre-colonization, Indigenous communities celebrated a multitude of gender expressions across Turtle Island. The settler Canadian state enacted violence against Indigenous bodies that moved outside of the gender binary. Indigenous people who we would now refer to as Two-spirit, were specifically targeted because of their unique responsibilities within their communities. Language reclamation efforts by Indigenous peoples seeking to revitalize Indigenous knowledge, brought forth the establishment and recognition of the culturally-specific identity, “Two-Spirit”.

“Two-spirit” is the English translation of the Northern Algonquin phrase “**niizh manitoag**”, generally understood as an Indigenous person who holds a balance of feminine and masculine spirits (Baskin, 2016). It is an Indigenous specific identity that can only be claimed by an Indigenous person.

The term Two-Spirit was chosen at the third international gathering of the Native American Gay and Lesbian Movement in 1990, to reflect the unique cultural and historical experiences of Indigenous peoples. Whereas lesbian, gay or queer refers to sexual orientation, Two-Spiritness is more closely related to gender orientation; inextricable from all other parts of self, and connected to the roles and responsibilities Two-spirit people hold within their communities.

Two-spirit is not a term that is accepted by all individuals and communities, as many Indigenous nations have their own words to describe people with diverse gender identities and cultural roles, such as Winkte (Lakota), Nádleeh (Diné/Navajo) and Ogokwe (Ojibwe). Therefore, terminology is unique to each person and is constantly evolving. As settlers, it is important that we respect the terminology that an Indigenous person uses to describe themselves.

Two-Spirit people are represented in the umbrella acronym with “2S or TS”. However, it is important to note that some Two-Spirit people feel that inclusion in the acronym alone denotes a superficial inclusion in the community. These concerns are often tied to a lack of acknowledgement from the greater queer and trans community, who has and continues to benefit from colonization; with many of the gains made by the queer community made inaccessible to Two-Spirit people due to ongoing settler-colonial violence.

[Ma-Nee Chacaby talks about Two Spirit identities](#) [Video]

[The Indigenous Doctor Helping Trans Youth](#) [Video] (CW: suicide)

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