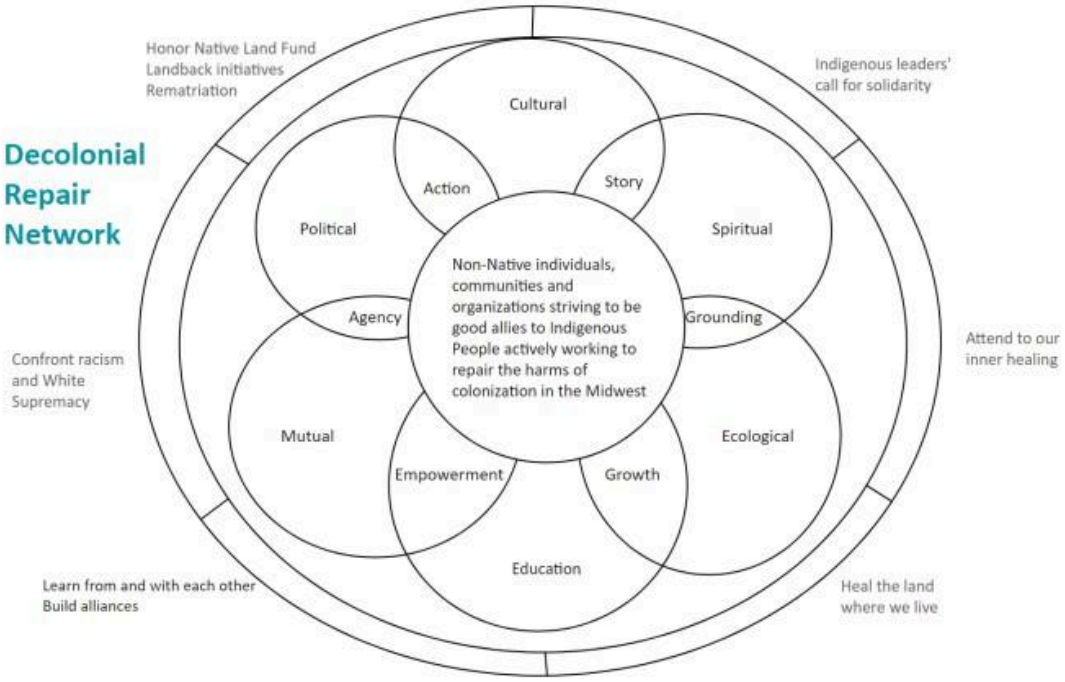
The Decolonial Repair Network Diagram



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The Decolonial Repair Network

A framework for non-Native allies to repair the harms of colonization by centering Indigenous leadership, fostering systemic change, and building a future grounded in justice and "Right Relationship."

Two Pillars of Decolonial Work

Pillar 1: External Action & Indigenous Sovereignty

The Keystone Pipeline resistance exemplifies the power of direct, sustained action. Its success was not just an environmental victory but a profound assertion of Indigenous sovereignty, proving that centering Indigenous leadership is a strategic and ethical imperative for meaningful change.

- **Key Tactic:** Building diverse coalitions and engaging in grassroots organizing.
- **Core Principle:** Indigenous self-determination and the defense of ancestral lands.
- **Outcome:** Systemic challenge to extractivist industries and colonial power structures.

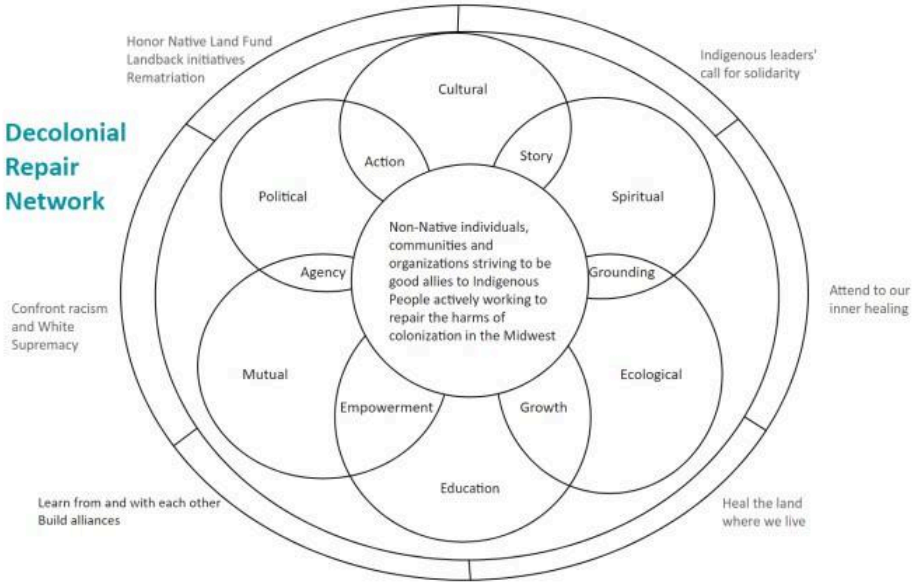
Pillar 2: Internal Transformation & Allyship

The journey of Quaker communities illustrates that effective external allyship requires deep internal work. This involves confronting historical complicity, dismantling ingrained biases, and actively ceding power to create space for authentic, Indigenous-led partnerships.

- **Key Tactic:** Truth-telling, education, and confronting uncomfortable histories.
- **Core Principle:** Humility, listening, and a commitment to decolonial mutual aid.
- **Outcome:** Moving from paternalism to genuine solidarity and shared power.

The Framework for Repair

The Decolonial Repair Network is built on a set of interconnected principles that form its philosophical and operational core. These are not separate ideas, but facets of a single, holistic approach to healing and justice.



1. Executive Summary

The Decolonial Repair Network image presents a comprehensive conceptual framework for non-Native individuals, communities, and organizations committed to repairing the harms of colonization, particularly in the Midwest. This report analyzes the network's multifaceted structure, synthesizing its aspirational goals with practical manifestations and inherent challenges illuminated by detailed case studies. The analysis draws from a decolonial examination of the Keystone Pipeline Resistance and the evolving relationship between Quakers and Native Americans.

Effective decolonial repair, as demonstrated by the evidence, necessitates a robust framework for allyship. This framework emphasizes that genuine engagement is not merely about providing support but involves a continuous process of internal transformation, authentic power-sharing, and a holistic understanding of justice. The Keystone Pipeline Resistance unequivocally illustrates the strategic imperative of Indigenous leadership, demonstrating that centering Indigenous voices and sovereignty is crucial for achieving tangible victories against powerful corporate and governmental forces.[1] Concurrently, the Quaker community's journey highlights the critical importance of internal decolonization—confronting settler identity, dismantling ingrained biases, and actively ceding power—as a prerequisite for authentic and impactful external solidarity.[1]

The network's core principles, encompassing action, agency, mutual aid, empowerment, growth, education, cultural revitalization, truth-telling through story, spiritual grounding, and ecological justice, are intricately linked to specific calls to action. These include supporting Landback initiatives, responding to Indigenous leaders' calls for solidarity, attending to inner healing, healing the land, building alliances, and confronting systemic racism and White Supremacy. The report concludes that the Decolonial Repair Network serves as a dynamic blueprint for re-establishing "right relationship," fostering new, just, and sustainable ways of being and interacting that fundamentally reshape the future beyond merely redressing past wrongs.

2. Introduction: Understanding the Decolonial Repair Network

Overview of the Decolonial Repair Network

The Decolonial Repair Network image visually represents a conceptual model for decolonial action, structured as a concentric circular diagram. This design illustrates the interconnected and multifaceted nature of decolonial repair. At its core lies a central premise, which is encircled by inner components representing foundational principles and essential action areas. These elements are, in turn, encompassed by an outer ring that delineates specific calls to action or desired outcomes, providing a comprehensive overview of the network's operational and philosophical scope.

Central Premise Analysis

The network's core statement articulates its purpose: "Non-Native individuals, communities and organizations striving to be good allies to Indigenous People actively working to repair the harms of colonization in the Midwest." This premise clearly positions the network as an initiative driven by non-Native actors who are committed to allyship and redress. It explicitly acknowledges the historical legacy of colonization and the imperative for repair, focusing on the specific geographical context of the "Midwest." While the network's immediate focus is regional, the principles and practices discussed in the accompanying research materials, such as the Keystone Pipeline resistance [1] and the Quaker-Native American relationship [1], demonstrate broader applicability across North America. This indicates that while the network may be regionally focused, its underlying decolonial framework resonates universally, providing a model for similar efforts elsewhere.

The diagram's central premise, by explicitly stating "Non-Native individuals... striving to be good allies," highlights a crucial responsibility for non-Native actors. However, this framing also subtly positions the efforts of non-Native individuals at the network's core. The provided documents, particularly the analysis of Quaker decolonization efforts, repeatedly emphasize the critical need for non-Native allies to "actively cede power to Indigenous leadership" and to avoid "tokenism" or "saviorism".[1] This suggests a potential dynamic tension within such networks: the journey from "striving

to be good allies" to becoming truly Indigenous-led or Indigenous-centered, where non-Native roles are explicitly in support of Indigenous self-determination rather than defining the repair process. For the network to achieve genuine decolonial practice, it must engage in continuous self-assessment regarding its internal power dynamics, ensuring that allyship translates into authentic power-sharing and Indigenous self-determination.

Defining Decolonial Work and Allyship

To fully comprehend the network's objectives and the depth of its mission, it is crucial to establish a foundational understanding of "decolonial work" as presented in the research. Decolonial work is defined as "the active and ongoing resistance against colonialism and the colonial mentalities that permeate governmental institutions and systems".[1] This framework fundamentally demands an Indigenous perspective, centering Indigenous land, Indigenous sovereignty, and Indigenous ways of thinking as foundational to any transformative process.[1] Allyship within this context is not passive support but an active engagement in dismantling systems of oppression. It necessitates "critical self-reflection" on one's own complicity in settler-colonial systems and a willingness to "actively cede power to Indigenous leadership".[1] This deep understanding of decolonization and allyship forms the bedrock upon which the Decolonial Repair Network operates.

Report Objectives

This report aims to systematically extract and analyze the topics presented in the Decolonial Repair Network image. It will then relate each topic to the rich information and practical examples found within the provided documents. By undertaking this analysis, the report seeks to offer deeper understandings into the theoretical underpinnings, practical manifestations, and inherent challenges of decolonial repair work, providing a comprehensive overview for stakeholders and practitioners.

3. Core Pillars of Decolonial Repair: Inner Circles Analysis

Overview of Inner Circles

The inner concentric circles of the Decolonial Repair Network diagram delineate key areas of focus and engagement for the network. These elements—Action, Agency, Mutual, Empowerment, Growth, Education, Cultural, Story, Spiritual, Grounding, and Ecological—are interconnected and collectively form the operational and philosophical core of the network's work, providing the foundational principles for decolonial repair.

Detailed Analysis and Connections

Action

Action, within the network's framework, refers to active engagement, practical steps, and direct intervention in decolonial processes. The Keystone Pipeline Resistance serves as a powerful illustration of sustained, multi-faceted action against colonial power structures. This resistance involved diverse tactics, including "public rallies and demonstrations," "civil disobedience and direct action," and extensive "community organizing and training".[1] Similarly, Quaker communities have engaged in "direct action, challenging systemic injustices" [1], notably supporting carbon pipeline resistance and participating in the First Nation-Farmer Unity Climate March.[1] The Keystone resistance is described as a "profound decolonial struggle" that successfully challenged "extractivist industries and settler-colonial paradigms," requiring "sustained resistance" over a decade.[1] This demonstrates that effective decolonial action is not limited to protest; it encompasses a broad spectrum from grassroots organizing and direct action to legal advocacy and policy engagement. The Canadian Friends Service Committee's (CFSC) strategic evolution from "direct, on-the-ground intervention" in an armed conflict to "systemic legal and policy advocacy" for the UN Declaration on the Rights of Indigenous Peoples (UNDRIP) [1] further exemplifies this crucial broadening of "action." This indicates that effective decolonial action is dynamic and adapts to various levels of oppression, from immediate conflict resolution to long-term structural transformation, recognizing that enduring change requires influencing the legal and policy frameworks that underpin colonial injustices.

Agency

Agency represents the capacity of individuals and communities, particularly Indigenous peoples, to act independently, make their own choices, and exert control over their destinies. This concept is directly linked to "Indigenous self-determination" and "sovereignty".[1] The success of the Keystone Pipeline resistance was fundamentally attributed to its ability to "assert Indigenous sovereignty" and "self-determination".[1] Within Quaker mutual aid, there is an explicit emphasis on a "flat or horizontal hierarchy, where everyone has a voice in decisions" [1], actively fostering

collective agency. Decolonial work explicitly states that it "demands an Indigenous perspective, centering Indigenous land, Indigenous sovereignty, and Indigenous ways of thinking".[1] This implies that Indigenous agency is an inherent right and a powerful force, not something to be "granted" or "empowered" by non-Native actors. For non-Native allies, fostering Indigenous agency means actively "ceding power to Indigenous leadership" and ensuring initiatives are "truly Indigenous-led".[1] This understanding positions non-Native agency in decolonial repair not as a directive force, but as a supportive one that creates space, removes barriers, and provides resources for Indigenous self-determination, recognizing that true repair must be driven by those who have been harmed.

Mutual

The term "Mutual" signifies reciprocal relationships, shared responsibility, and mutual benefit, moving beyond one-sided aid. This concept is central to the Quaker "mutual aid" philosophy, which is explicitly described as a "flat or horizontal hierarchy" fostering "solidarity and reciprocal support".[1] This approach fundamentally diverges from traditional charity or top-down aid models, emphasizing shared power and collective decision-making. Jeff Kisling articulates that "Mutual Aid is the Quaker way of being in the world" [1], emphasizing "solidarity and reciprocal support" and "accompaniment and giving voice".[1] This framework is explicitly linked to "anti-capitalism," "decolonization," and "dismantling systems of oppression".[1] The network's understanding of "Mutual" extends beyond simple reciprocity to a specific "decolonial mutual aid philosophy".[1] This means it is not just about reciprocal helping, but about actively dismantling the inherent power imbalances and exploitative dynamics often found in traditional aid or capitalist systems. By explicitly linking mutual aid to "anti-capitalism" and challenging the "philosophy of endless possession" [1], the network's understanding of "Mutual" becomes a strategic decolonial methodology that confronts economic and power structures, rather than merely a relational concept.

Empowerment

Empowerment refers to the process of strengthening the capacity, self-confidence, and self-determination of individuals and communities. This aligns directly with the emphasis on "Indigenous self-determination" [1] and the critical role of Indigenous leadership. The success of the Keystone resistance "demonstrated that centering Indigenous voices and sovereignty is not just an ethical imperative but a strategic necessity for effective resistance".[1] Quaker efforts explicitly aim to "empower rather than paternalize" [1] by ceding power to Indigenous leadership. The Keystone Pipeline analysis highlights how Indigenous leadership "asserted sovereignty and challenged extractivist colonial paradigms".[1] The decolonial lens reframes "empowerment" not as giving power to others, but as non-Indigenous allies

ceding power. It involves recognizing the inherent power and agency of Indigenous peoples and actively working to remove the colonial structures and paternalistic attitudes that suppress it. This distinction shifts the focus from the act of giving by the powerful to the act of reclaiming by the marginalized, facilitated by allies who understand their role as supportive rather than directive.

Growth

Growth implies development, progress, expansion of understanding, and increased impact over time. This is evident in the "evolution" of the Keystone resistance, which transformed from an environmental protest into a "profound decolonial struggle".[1] Similarly, Quaker communities have undergone a "paradigm shift" towards decolonial mutual aid.[1] Jeff Kisling's personal "transformation" and commitment to a "lifelong fight to protect Mother Earth" [1] illustrate individual growth, while the Canadian Friends Service Committee's (CFSC) evolution from direct intervention to systemic legal advocacy [1] showcases organizational growth in strategy and maturity. The term "Growth" in this context is not a linear, upward trajectory. Instead, it represents a more complex, iterative, and often challenging process. Quaker decolonization efforts, for example, are "fraught with both internal and external obstacles" [1], highlighting that growth involves continuous "internal transformation," "self-correction," and the dismantling of "ingrained biases".[1] This indicates that decolonial growth is not a straight line to a fixed goal, but an ongoing, often uncomfortable, process of learning,

adapting, and transforming both individuals and institutions, recognizing that setbacks and challenges are an inherent part of the journey.

Education

Education encompasses learning, knowledge sharing, raising awareness, and fostering critical understanding. It was central to both case studies. The Keystone resistance utilized "educational initiatives" such as videos and widespread efforts to "raise public awareness about the dangers associated with tar sands oil".[1] Friends Peace Teams' (FPT) "Toward Right Relationship with Native Peoples" (TRR) program offers extensive "educational workshops, slide presentations, sermons, and talks" to promote "truth-telling" about historical harms.[1] Decolonizing Quakers explicitly focuses on "learning and sharing the truth" and challenging historical myths.[1] Education in this context is a profound process of "decolonial unlearning" and "re-learning." It involves actively "dismantling the pervasive myth of universally 'good relationships'" [1] and confronting "uncomfortable truths about their past" [1], particularly concerning Quaker complicity in boarding schools. A critical aspect is the explicit recognition that "Some of this work needs to proceed independently without bringing about further injury on Indigenous people, by placing a burden on them to educate European-Americans".[1] This highlights a proactive, internal responsibility for education and self-correction among non-Native allies, emphasizing that genuine allyship requires self-driven learning to avoid re-traumatizing Indigenous communities.

Cultural

"Cultural" refers to the respect for, revitalization of, and engagement with Indigenous cultures, languages, and traditional practices. Indigenous ways of thinking are identified as "foundational to any transformative process" in decolonial work.[1] The painful legacy of Quaker involvement in Indian boarding schools, which aimed to "forcibly remov[e] them from their families and communities, compelling them to abandon their names, languages, and cultural identities" [1], underscores the historical attack on Indigenous cultures. Contemporary Quaker efforts, such as the "year's long connection" with the Prairie Awakening event, actively support "cultural exchange" and "cultural revitalization".[1] Colonialism systematically sought to suppress and

eradicate Indigenous cultures. Therefore, supporting "Cultural" aspects is not merely an add-on but a direct act of resistance against colonial legacies and a vital component of holistic healing and decolonization. The Quaker community's acknowledgment of their role in cultural suppression through boarding schools [1] and their subsequent active support for cultural events and resurgence [1] demonstrates a profound shift from complicity to active repair, recognizing culture as integral to Indigenous well-being, self-determination, and the re-establishment of relationality.

Story

"Story" emphasizes the importance of narratives, truth-telling, shared histories, and challenging dominant historical accounts. "Truth-telling" is identified as a "foundational principle for action" in addressing historical injustices.[1] Jeff Kisling's blogs extensively cover the issue of Indian boarding schools and stress that "history needs to be told so it is not forgotten".[1] Decolonizing Quakers explicitly challenges "the pervasive myth of universally 'good relationships' between Quaker ancestors and Indigenous peoples" and "benign stories often told about Quaker history".[1] The documents repeatedly stress that "history needs to be told" regarding events like the Dakota War of 1862 [1], and the imperative to "set aside the myths" that hinder genuine understanding.[1] FPT's workshops explicitly present truths about "genocide, land theft, colonization, and the forced assimilation".[1] "Story" in this context is far more than mere recounting of events; it is a powerful decolonial tool for shaping collective consciousness and demanding accountability. By actively challenging "myths" and insisting that "history needs to be told," the network leverages narrative to disrupt dominant colonial narratives, expose historical injustices, and compel non-Native communities to confront their complicity and ongoing benefit from colonial legacies. This process of truth-telling is presented as a non-negotiable prerequisite for genuine healing, reconciliation, and the establishment of right relationship.

Spiritual

"Spiritual" refers to the connection to spiritual values, traditional beliefs, and the holistic well-being that transcends purely material concerns. Decolonial environmentalism acknowledges the "deep connection to land" and "Indigenous ways

of thinking" as foundational.[1] Within Quakerism, traditional testimonies of "peace, equality, and justice" are radically amplified through decolonial praxis, translating spiritual principles into concrete action.[1] Friends Peace Teams views decolonization as a "transformational journey that requires a shift in consciousness" and aims to foster an "ecological culture" deeply connected to all aspects of the natural world.[1] For both Indigenous peoples, whose struggles are rooted in a deep connection to land and ancestral responsibilities [1], and Quaker allies, whose traditional testimonies are "radicalized" through decolonial praxis [1], spiritual grounding is not separate from action but fundamentally informs and motivates it. The concept of an "ecological culture" [1] suggests a holistic, relational spirituality that underpins the desire for right relationship and actively challenges the colonial separation of nature and culture. This indicates that decolonial repair is not just a political or social endeavor, but a deeply spiritual one that seeks to restore balance and interconnectedness.

Grounding

"Grounding" implies a connection to land, place, and foundational principles, often rooted in Indigenous perspectives. The "inherent connection to the land" is central to Indigenous peoples' struggles against resource extraction.[1] Decolonial environmentalism explicitly emphasizes "respecting Indigenous self-determination and land sovereignty".[1] The #LANDBACK movement is identified as a core aspect of Quaker decolonial mutual aid, viewed as a direct challenge to the "philosophy of endless possession" that fueled land theft.[1] The documents highlight the "defense of ancestral lands and self-determination" [1] and explicitly link mutual aid to the #LANDBACK movement, framing it as a direct challenge to the "philosophy of endless possession" that led to "Indian Wars" and "the evils of capitalism".[1] Furthermore, it is stated that "energy politics are fundamentally land politics".[1] "Grounding" is more than just being connected to land; it is about the politics of land and the economic systems that underpin its exploitation. This indicates a deep commitment to land justice, including the #LANDBACK movement, and a fundamental critique of the economic systems that perpetuate land dispossession and exploitation. It is a call to re-establish a relationship of caretaking with the land, rather than one of extraction and commodification.

Ecological

"Ecological" focuses on environmental protection, sustainability, and fostering a harmonious relationship with the natural world. Decolonial environmentalism explicitly acknowledges that "contemporary environmental issues are inextricably intertwined with the historical legacy of colonialism".[1] The Keystone Pipeline resistance was a pivotal fight against "extractivist industries" and for "environmental protection".[1] Quaker support for carbon pipeline resistance [1] and the concept of moving towards "infrastructures of caretaking" rather than exploitative "infrastructures of capitalism" [1] directly align with this principle. The documents state that "the same systems that have oppressed peoples have simultaneously damaged the planet" [1] and highlight the "defense of ancestral lands".[1] While the diagram separates "Ecological" as a distinct circle, the evidence reveals its profound integration with decolonial work. "Decolonial environmentalism" explicitly argues that "the same systems that have oppressed peoples have simultaneously damaged the planet".[1] This means ecological repair is fundamentally decolonial repair, challenging the "colonial ecology of energy systems" [1] and moving towards "infrastructures of caretaking".[1] Furthermore, the concept of "green colonialism" [1] introduces a critical nuance: even seemingly beneficial renewable energy projects can replicate colonial harms if they disregard Indigenous land rights and consent. This indicates that true ecological sustainability cannot be achieved without a decolonial lens that prioritizes Indigenous self-determination and avoids perpetuating historical injustices.

Table 1: Decolonial Repair Network Inner Circle Topics and Corresponding Research Manifestations

Inner Circle Topic	Diagram's Implied Meaning/Definition	Research Connection/Manifestation	Supporting Documents
Action	Active engagement, practical steps, direct intervention.	Keystone Resistance: sustained, multi-faceted opposition, civil disobedience, community organizing.[1] Quaker support for carbon pipeline resistance.[1] CFSC's evolution from direct intervention to systemic legal advocacy.[1]	[1]
Agency	Capacity for independent action, choice, and control, especially for Indigenous peoples.	Centering Indigenous sovereignty and self-determination in decolonial work.[1] Mutual aid fostering "horizontal hierarchy" where "everyone has a voice".[1] Non-Native allies actively ceding power to Indigenous leadership.[1]	[1]
Mutual	Reciprocal relationships, shared responsibility, mutual benefit, beyond one-sided aid.	Quaker "mutual aid" philosophy as "flat or horizontal hierarchy" fostering "solidarity and reciprocal support".[1] Explicitly linked to anti-capitalism and dismantling	[1]

		oppression.[1]	
Empowerment	Strengthening capacity, self-confidence, and self-determination of communities.	Indigenous leadership asserting sovereignty in Keystone victory.[1] Non-Native allies ceding power to Indigenous leadership to avoid paternalism.[1]	[1]
Growth	Development, progress, expansion of understanding, increased impact over time.	Keystone Resistance evolution into a decolonial struggle.[1] Quaker "paradigm shift" towards decolonial mutual aid.[1] CFSC's strategic evolution in advocacy.[1]	[1]
Education	Learning, knowledge sharing, raising awareness, fostering critical understanding.	Keystone's "educational initiatives" on tar sands dangers.[1] FPT's TRR program workshops on historical harms.[1] Decolonizing Quakers' mission to "learn and share the truth" and challenge myths.[1]	[1]
Cultural	Respect for, revitalization of, and engagement with Indigenous cultures.	Indigenous ways of thinking foundational to decolonial work.[1] Addressing historical attacks on Indigenous cultural identities through boarding schools.[1] Supporting cultural	[1]

		revitalization efforts like Prairie Awakening.[1]	
Story	Importance of narratives, truth-telling, shared histories, challenging dominant accounts.	Emphasis on "history needs to be told" regarding traumatic events.[1] Decolonizing Quakers challenging "myths" of benign Quaker history.[1] FPT workshops presenting truths about genocide and land theft.[1]	[1]
Spiritual	Connection to spiritual values, traditional beliefs, holistic well-being.	Indigenous deep connection to land and ancestral responsibilities.[1] Quaker testimonies "radicalized" through decolonial praxis.[1] FPT's view of decolonization as a "shift in consciousness" towards an "ecological culture".[1]	[1]
Grounding	Connection to land, place, and foundational principles, rooted in Indigenous perspectives.	Defense of ancestral lands in Keystone resistance.[1] #LANDBACK movement as challenge to "philosophy of endless possession" and "evils of capitalism".[1] Energy politics as fundamentally land politics.[1]	[1]

Ecological	Environmental protection, sustainability, harmonious relationship with nature.	Decolonial environmentalism linking environmental issues to colonial legacy.[1] Keystone resistance against "extractivist industries".[1] Quaker support for carbon pipeline resistance.[1] Caution against "green colonialism".[1]	[1]

4. Calls to Action: Outer Ring Analysis

Overview of Outer Ring

The outer ring of the Decolonial Repair Network diagram outlines specific, actionable directives or desired outcomes that guide the network's practical engagement in decolonial repair. These calls to action—Honor Native Land Fund, Landback initiatives, Rematriation; Indigenous leaders' call for solidarity; Attend to our inner healing; Heal the land where we live; Learn from and with each other, Build alliances; and Confront racism and White Supremacy—provide concrete pathways for action, intricately linked to the broader principles and practical efforts detailed in the research.

Detailed Analysis and Connections

Honor Native Land Fund, Landback initiatives, Rematriation

These terms represent concrete actions towards land justice: financial support for Indigenous land initiatives, the literal return of land to Indigenous stewardship, and the restoration of Indigenous matriarchal systems and governance. The #LANDBACK movement is explicitly and actively supported by Quaker communities, viewed as "direct action to dismantle systemic injustice rooted in colonialism and capitalism".[1] The concept of "energy decolonization" is intrinsically tied to "land politics" and ultimately "land repatriation".[1] Quaker initiatives, such as those by Friends Peace Teams, explicitly "consider the need for reparations and wealth redistribution to rectify past economic injustices".[1] Jeff Kisling's creation of the "LANDBACK Friends website" and the framing of #LANDBACK as a direct challenge to the "philosophy of endless possession" and "the evils of capitalism" [1] underscore the material nature of this call. The defeat of the Keystone pipeline is linked to the concept that "true energy sustainability requires addressing historical injustices, including land theft, and

ultimately moving towards land repatriation".[1] These three terms are deeply interconnected and represent a comprehensive approach to reparative justice. "Landback" (the return of land) and "Rematriation" (the restoration of Indigenous women's leadership, traditional ecological knowledge, and governance structures) are not merely about physical land but about dismantling patriarchal colonial structures and restoring holistic Indigenous sovereignty and well-being. The "Honor Native Land Fund" serves as a financial mechanism to support these broader goals. These initiatives are linked to "reparations and wealth redistribution" [1], indicating that land justice is a multi-faceted form of reparative justice that addresses not only historical land theft but also its ongoing economic, social, and cultural consequences. This implies that financial contributions are not charity but a form of tangible redress.

Indigenous leaders' call for solidarity

This call acknowledges, prioritizes, and actively responds to the leadership and directives of Indigenous peoples in decolonial efforts. Indigenous leadership was deemed "indispensable" to the success and longevity of the Keystone Pipeline Resistance.[1] The Indigenous Environmental Network (IEN) played a "central and long-term involvement" [1], demonstrating the power of Indigenous-led movements. Quaker efforts explicitly emphasize "actively ceding power to Indigenous leadership" and ensuring that initiatives are "truly Indigenous-led and not merely performative".[1] The Keystone analysis highlights "Indigenous leadership and advocacy" as central to the victory, noting that centering Indigenous voices is "not just an ethical imperative but a strategic necessity".[1] While "solidarity" often implies standing *with* someone in support, the diagram's explicit mention of "Indigenous leaders' call" and the emphasis on "ceding power to Indigenous leadership" [1] fundamentally reframe this concept for non-Native allies. It shifts from a position of general support to one of actively

following Indigenous direction and prioritizing Indigenous self-determination. This is a critical distinction, indicating that genuine solidarity requires humility, listening, and a willingness to be guided by those directly impacted by colonial harms, recognizing that Indigenous communities possess the inherent knowledge and right to lead their own liberation.

Attend to our inner healing

This directive focuses on personal and collective healing from the impacts of colonialism, particularly for non-Native allies, including addressing complicity and internalized biases. Quaker communities face significant "internal challenges" in confronting their "settler identity and historical complicity".[1] The research explicitly states that "internal decolonization within the Quaker community is as crucial as external activism for authentic mutual aid".[1] This internal work involves addressing "ingrained biases" and "dismantling internal myths" about their past [1], particularly concerning Quaker involvement in Indian boarding schools. The documents repeatedly emphasize that "the internal work of decolonization within the Quaker community is as crucial as external activism for authentic mutual aid" [1] and discuss the necessity of "confronting settler identity and historical complicity".[1] This call for "inner healing" for non-Natives is not a self-indulgent or optional exercise but a strategic necessity for effective decolonial work. The evidence demonstrates a causal relationship: without rigorously confronting internal biases, settler identity, and historical complicity, external actions risk becoming "superficial or even perpetuating existing power imbalances".[1] This indicates that genuine external impact and authentic solidarity are directly limited by the depth of internal transformation. Therefore, inner healing, which involves critical self-reflection and dismantling internalized colonial mindsets, is presented as a fundamental form of decolonial action itself, enabling more respectful, impactful, and non-harming allyship.

Heal the land where we live

This call to action involves active participation in ecological restoration, environmental protection, and fostering a renewed, respectful relationship with the natural environment. The Keystone Pipeline resistance was a direct fight for "environmental protection" and against "extractivist industries" [1], highlighting the inseparable link between land and people. Decolonial environmentalism emphasizes "respecting Indigenous self-determination and land sovereignty" and "promoting knowledge pluralism that values Indigenous Traditional Ecological Knowledge".[1] Quaker support for carbon pipeline resistance [1] and the concept of moving towards "infrastructures of caretaking" rather than exploitative "infrastructures of capitalism" [1] directly align with this principle. The documents highlight the "defense of ancestral lands" and

challenging "extractivist colonial paradigms".[1] "Heal the land" extends beyond simple environmental clean-up or conservation. The evidence connects it to "Indigenous Traditional Ecological Knowledge (TEK)" and the concept of "infrastructures of caretaking".[1] This indicates a fundamental shift from a Western, anthropocentric, and extractive relationship with land to one of relationality, reciprocity, and stewardship, deeply informed by Indigenous worldviews that view humans as an integral part of nature.[1] It implies that true land healing requires not just physical restoration but a fundamental change in human-land relationships, moving away from colonial resource exploitation and towards a more holistic and respectful coexistence.

Learn from and with each other, build alliances

These directives emphasize collaborative learning, fostering mutual understanding, and forming strong, reciprocal partnerships across diverse communities and movements. The Keystone resistance was characterized by a "diverse coalition" of organizations and individuals, demonstrating the power of "grassroots organizing and coalition-building".[1] Jeff Kisling's experience fostered crucial connections, leading to "Native friends participating in the First Nation-Farmer Climate Unity March" [1], illustrating cross-movement solidarity. Quaker mutual aid explicitly emphasizes "building solidarity during crises" and "fostering authentic relationships and mutual aid".[1] The documents detail the "diverse coalition" and "grassroots organizing" [1], and the "interconnectedness of these struggles".[1] They also discuss "building solidarity during crises" and "fostering authentic relationships and mutual aid" [1], as well as the imperative to "learn from Indigenous leadership".[1] "Building alliances" is not just about forming groups; it is about recognizing the profound "interconnectedness of social justice struggles—encompassing environmental justice, anti-racism, feminism, and broader decolonization efforts".[1] The evidence shows that these alliances are often long-term, involve shared knowledge and skills, and are built on principles of "accompaniment and giving voice".[1] This indicates that effective alliances are built on shared values, mutual learning, and a recognition that liberation from one form of oppression is inextricably linked to liberation from others, forming a robust and resilient network of resistance and repair.

Confront racism and White Supremacy

This call involves actively challenging systemic racism, white dominance, and the underlying ideologies that perpetuate colonial oppression. Decolonial work is fundamentally aimed at dismantling "the specific systems of oppression rooted in colonial legacies".[1] Quaker efforts explicitly work to "deconstruct historical legacies of racism, exploitation and oppression" and challenge "identities rooted in white dominance and racism".[1] A particularly strong stance is their active campaign for the repudiation of the "racist Doctrine of Discovery" in law and practice.[1] The need to confront "settler identity and historical complicity" within the Quaker community is also a crucial part of this confrontation.[1] The documents mention decolonization's aim to "dismantle the specific systems of oppression rooted in colonial legacies".[1] They detail FPT's work to "deconstruct historical legacies of racism, exploitation and oppression" and challenge "identities rooted in white dominance and racism" [1], and the explicit campaign for the repudiation of the "racist Doctrine of Discovery".[1] "Confronting racism and White Supremacy" is not merely about addressing individual prejudice but about dismantling deeply embedded "systems of oppression".[1] The evidence reveals that this involves a multi-layered approach: challenging legal doctrines (like the Doctrine of Discovery), confronting economic structures (e.g., "racial capitalism" [1]), and critically examining internal biases and complicity ("settler identity" [1]). This indicates that effective confrontation requires simultaneous action on external policies and structures, as well as internal ideologies and individual roles in perpetuating these systems.

Table 2: Decolonial Repair Network Outer Ring Calls to Action and Corresponding Research Manifestations

Outer Ring Call to Action	Diagram's Implied Meaning/Definition	Research Connection/Manifestation	Supporting Documents
Honor Native Land Fund, Landback initiatives, Rematriation	Concrete actions towards land justice: financial support, land return, restoration of Indigenous governance.	Active support for #LANDBACK movement as dismantling systemic injustice.[1] Energy decolonization linked to land politics and repatriation.[1] Consideration of reparations and wealth redistribution.[1]	[1]
Indigenous leaders' call for solidarity	Acknowledging, prioritizing, and actively responding to Indigenous leadership.	Indigenous leadership indispensable to Keystone success.[1] Non-Native allies actively ceding power to Indigenous leadership, avoiding tokenism.[1]	[1]
Attend to our inner healing	Focus on personal/collective healing for non-Native allies from colonialism's impacts, addressing complicity.	Quaker internal challenges confronting "settler identity and historical complicity".[1] Internal decolonization as crucial as external activism for authentic mutual aid.[1]	[1]
Heal the land where we live	Active participation in ecological restoration and fostering respectful	Keystone resistance for environmental protection against extractivist	[1]

	relationship with nature.	industries.[1] Decolonial environmentalism valuing Indigenous TEK and "infrastructures of caretaking".[1] Quaker support for carbon pipeline resistance.[1]	
Learn from and with each other, Build alliances	Collaborative learning, mutual understanding, forming strong, reciprocal partnerships.	Keystone resistance as a "diverse coalition" with "grassroots organizing".[1] Cross-movement solidarity (e.g., DAPL resistance).[1] Quaker "mutual aid" fostering "authentic relationships and mutual aid".[1]	[1]
Confront racism and White Supremacy	Actively challenging systemic racism, white dominance, and colonial ideologies.	Decolonial work dismantling "systems of oppression rooted in colonial legacies".[1] Quaker efforts to "deconstruct historical legacies of racism" and challenge "white dominance".[1] Campaign for repudiation of "racist Doctrine of Discovery".[1]	[1]

5. Interconnectedness and Holistic Nature of Decolonial Repair

The Decolonial Repair Network diagram, with its concentric and overlapping circles, visually represents the synergistic relationships between its various components. The topics from the inner circles and calls to action from the outer ring are not isolated elements but form a holistic, interconnected, and intersectional approach to decolonization. For instance, "Cultural" revitalization (inner circle) is deeply connected to "Rematriation" (outer ring), as restoring Indigenous matriarchal systems is a profound cultural act that re-establishes traditional governance and knowledge. Similarly, "Ecological" concerns (inner circle) are directly addressed by the call to "Heal the land where we live" (outer ring) and the resistance to "extractivist industries".[1] The "Spiritual" grounding (inner circle) provides the moral and philosophical impetus for "Action" (inner circle) and "Heal the land" (outer ring), fostering an "ecological culture".[1]

A fundamental understanding from the research is that decolonial work inherently recognizes the "interconnectedness of social justice struggles—encompassing environmental justice, anti-racism, feminism, and broader decolonization efforts".[1] The Quaker community explicitly acknowledges that the work of decolonizing "intersects with the need to address the legacy of slavery, continuing racism, and the continuing oppression of women".[1] This holistic perspective means that addressing one form of oppression often necessitates addressing others, as they are deeply intertwined within colonial legacies. For example, land dispossession is not merely an environmental issue but is inextricably linked to economic exploitation and the perpetuation of racial capitalism.[1] Therefore, a truly comprehensive approach to repair must simultaneously address these interconnected dimensions.

The evidence consistently highlights that decolonization is "not a one-time event but an ongoing process of vigilance and systemic transformation".[1] This requires "sustained commitment" over decades, as evidenced by the Keystone resistance's decade-long struggle [1] and the Quaker community's "continuous process of internal decolonization".[1] It demands adaptability, continuous self-reflection, and a willingness to confront emerging challenges like "green colonialism" [1], ensuring that new solutions, such as renewable energy projects, do not inadvertently perpetuate old harms by disregarding Indigenous land rights and consent. This ongoing nature underscores that decolonial repair is a continuous journey of learning, adapting, and transforming.

The documents repeatedly emphasize the profound interdependence between internal transformation and external action in decolonization efforts.[1] For instance, the assertion that "internal decolonization within the Quaker community is as crucial as external activism" [1] highlights a critical feedback loop. External actions, such as supporting the #LANDBACK movement or resisting carbon pipelines, often compel internal reckoning within non-Native communities, leading to confrontation of settler identity and dismantling of ingrained biases. This internal transformation, in turn, enables more authentic, effective, and non-harming external action, such as genuinely ceding power to Indigenous leadership. This indicates that the network's long-term success and authenticity are contingent on this continuous, self-reflective, and mutually reinforcing cycle of internal and external decolonial work. This dynamic interplay ensures that efforts are not superficial but are rooted in genuine understanding and a commitment to systemic change.

6. Conclusion: Pathways to Sustained Decolonial Action

The Decolonial Repair Network diagram provides a comprehensive and interconnected framework for non-Native allyship in decolonial repair. The analysis, supported by the detailed case studies of the Keystone Pipeline resistance and the evolving Quaker-Native American relationship, demonstrates how the network's principles—from fostering agency and mutual aid to promoting truth-telling and land justice—are not merely theoretical but are actively manifested in practical, impactful efforts to dismantle colonial structures and repair historical harms.

A paramount finding is the indispensable and strategically effective role of Indigenous leadership. The Keystone victory unequivocally demonstrated that centering Indigenous voices, knowledge, and sovereignty is critical for achieving tangible successes against powerful corporate and governmental forces.[1] For non-Native allies, this translates into a commitment to actively ceding power and following Indigenous direction, recognizing that true repair must be Indigenous-led.

The journey of decolonial repair is characterized as an ongoing, dynamic process rather than a static destination. It demands sustained commitment over extended periods, adaptability in strategy, and continuous internal self-reflection from non-Native allies to confront their complicity and biases.[1] This continuous engagement is vital for navigating the complexities of historical redress and emergent challenges.

The Decolonial Repair Network, grounded in principles of intersectionality and holistic justice, serves as a compelling model for other communities and organizations grappling with their own colonial legacies. It underscores that true reconciliation extends beyond apologies, requiring tangible redistribution of resources, systemic transformation, and a fundamental re-evaluation of societal structures that perpetuate injustice. While celebrating victories, continued vigilance against emerging challenges like "green colonialism" [1] is essential to ensure that future climate solutions do not inadvertently replicate old harms by disregarding Indigenous land rights and self-determination.

Ultimately, the Decolonial Repair Network functions as a dynamic blueprint for re-establishing "right relationship".[1] This relationality extends beyond human-to-human interactions to encompass a renewed, reciprocal relationship with the land and the broader natural world, and a profound transformation within

non-Native communities themselves. This concept of transformative relationality, deeply rooted in Indigenous worldviews and amplified by the radicalized Quaker testimonies, is the ultimate outcome and ongoing process that the network facilitates. It indicates that the network's true value lies in fostering new, just, and sustainable ways of being and interacting, moving beyond merely fixing past wrongs to fundamentally reshaping the future for all.

Works cited

1. The Evolving Relationship Between Quakers and Native Americans: Addressing Historical Injustices and Forging Right Relationship

https://g.co/gemini/share/5ecce615dc41