

# Global Decolonial Repair and Indigenous Resurgence

The following is an analysis related to decolonial repair based on these three graphics. The first is a diagram I created to illustrate the parallels between settler-colonialism in this country and that which continues by Israel.

The second is the [Theory of Change](#) of the Great Plains Action Society (GPAS). And the third is the Decolonial Repair Diagram developed by the [Decolonial Repair Network](#) I'm part of.

The analysis was done by loading the graphics into Gemini 2.5 Flash, which produced this report solely from those images.

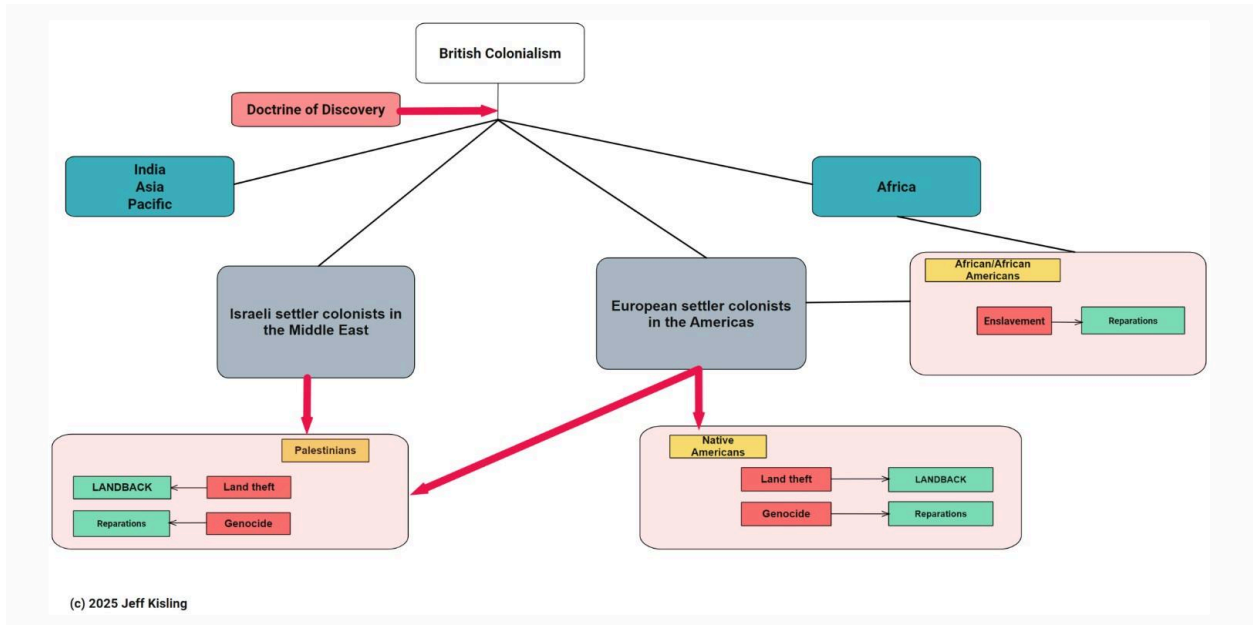
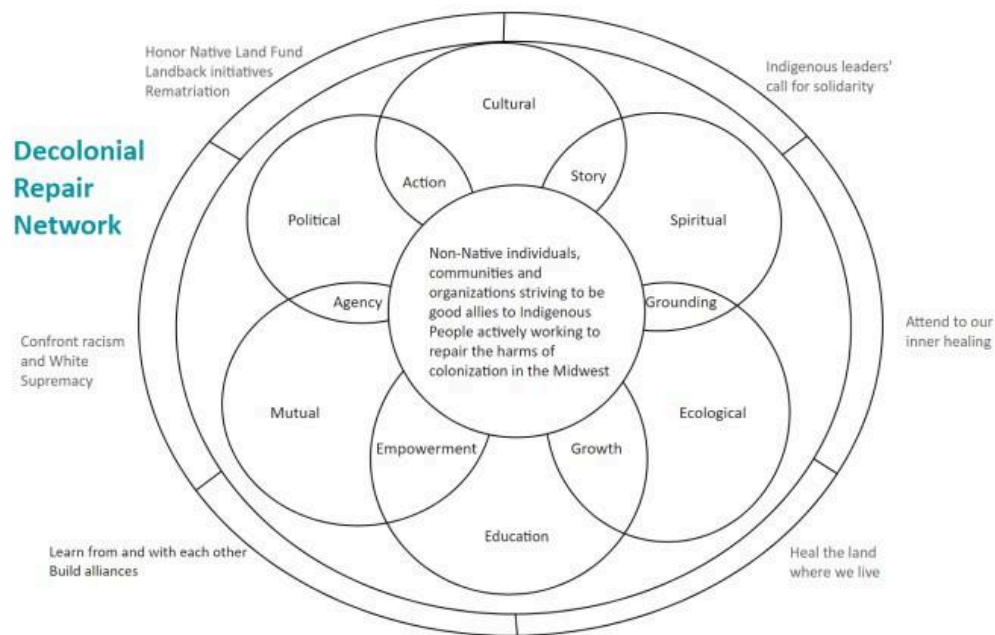


Diagram of the parallels of settler-colonialism



Great Plains Action Society Theory of Change



Decolonial Repair Network

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# A SHARED PATH TO DECOLONIZATION

Decolonization is not a past event but an ongoing process. This is a visual guide to understanding its historical roots, the Indigenous-led vision for the future, and the active role of allies in the work of repair.

## The Doctrine of Discovery: A Blueprint for Conquest

**1455 &  
1493**  
Papal Bulls grant divine right to conquer, enslave, and seize non-Christian lands and property.



**1500s-  
1800s**  
Doctrine is absorbed into international law, justifying colonial expansion and resource extraction.



**1823:  
Johnson  
v.  
M'Intosh**  
U.S. Supreme Court enshrines the doctrine into law, legalizing theft of Indigenous lands.



**Ongoing**  
The precedent continues to impact Indigenous sovereignty and land rights today.

# Global Scars of Colonialism

## Economic Decimation in India

British colonial policy systematically dismantled India's thriving industries to eliminate competition. The result was a catastrophic collapse of India's share of the global economy, directly funding Britain's Industrial Revolution.



## Convergent Harms, Convergent Remedies

Across the globe, while strategies differed, the outcomes of colonialism were brutally consistent: land theft, genocide, and enslavement. The analysis of these harms logically leads to the demands for material repair.

The Foundational Crime

**LAND THEFT**

The Just Remedy

**LANDBACK**

The Accumulated Damages

**GENOCIDE & ENSLAVEMENT**

The Just Remedy

**REPARATIONS**

# The Indigenous-Led Vision for Resurgence

In response to colonial violence, Indigenous peoples have articulated a holistic strategy to build power, heal collective trauma, and create a regenerative future rooted in their own values and lifeways.

## CORE MISSION

**Address trauma and prevent further Christian Colonial Capitalist violence by building power in Indigenous communities through Rematriation, Healing Justice, and a Regenerative Economy.**

### Land Defense & Protect the Sacred

The physical resistance against colonial encroachment and extraction.

#### TACTICS:

Direct Action, Mutual Aid, Solidarity

### Civic Engagement

Influencing colonial political systems while revitalizing traditional Indigenous governance.

#### TACTICS:

Education, Solidarity

### Representation

Fighting racist stereotypes and promoting authentic portrayals of Indigenous life.

#### TACTICS:

Art, Media, Culture, Education

### Rematriation

"Returning the Sacred to the Mother" - The spiritual core of LANDBACK, re-centering women's leadership.

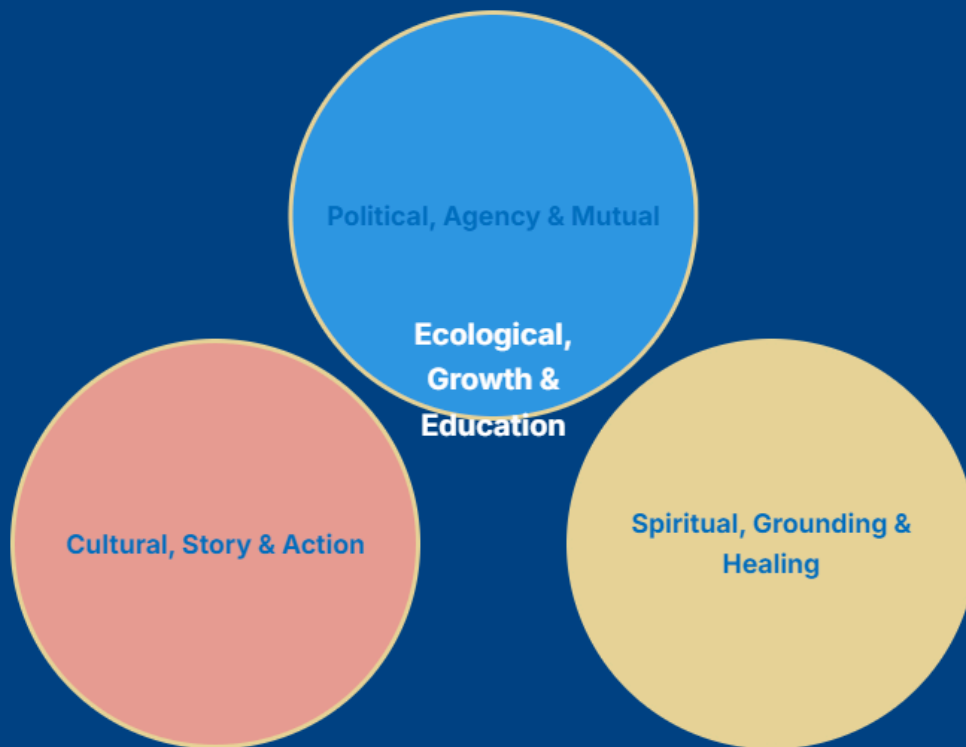
#### TACTICS:

Healing Justice, Culture, Mutual Aid

# The Shared Path: A Framework for Allyship

## The Interconnected Spheres of Repair

Decolonial repair is not a checklist, but an integrated practice where different spheres of life and work overlap and reinforce one another.





## Commitments of a Decolonial Ally

Effective allyship moves beyond sentiment to active, committed practice. It requires both external action and internal transformation.

- ✓ **Material Support:** Provide ongoing financial contributions to Indigenous-led funds.
- ✓ **Education & Unlearning:** Continuously learn about colonial history and current Indigenous issues.
- ✓ **Confront Racism:** Actively challenge racism, from stereotypes to systemic injustice.
- ✓ **Dismantle White Supremacy:** Work to change the systems that uphold colonial power.
- ✓ **Solidarity in Action:** Show up when Indigenous communities call for support.

# The Tangible Acts of Repair

The shared path must lead to material restitution. Allies have a critical role in supporting LANDBACK and advocating for comprehensive reparations for the harms of both Indigenous genocide and Black slavery.

## A Comparative Overview of Reparations Demands in the U.S.

FEATURE	AFRICAN AMERICAN DESCENDANTS OF SLAVES	NATIVE AMERICAN NATIONS
<b>Foundational Harm</b>	Chattel Slavery, Jim Crow segregation, systemic racism.	Land theft, genocide, treaty violations, forced assimilation.
<b>Key Proposals</b>	Direct financial payments, land grants, funding for community programs.	Restitution of land (LANDBACK), full funding of treaty obligations, co-management of public lands.
<b>Current Status</b>	Growing number of state/local initiatives; national debate intensifying.	LANDBACK movement gaining momentum; policy shifts toward co-management occurring.

### The journey of decolonization is a collective one.

It requires constant learning, deep healing, and courageous action to dismantle systems of oppression and co-create a future based on justice, right relationship, and regeneration for all.

## Introduction

The process of decolonization is frequently misconstrued as a discrete historical event, a moment in time marked by the formal transfer of political power from a colonial entity to a newly independent state. This report, however, proceeds from a more nuanced and accurate understanding: decolonization is not a concluded chapter of history but a complex, multifaceted, and ongoing process. It is the continuous struggle to dismantle the enduring structures, ideologies, and inequitable relationships established through centuries of colonial domination. This endeavor requires a comprehensive approach that addresses the historical roots of injustice, centers the self-determined visions of those who have been colonized, and defines a clear, actionable role for allies in the work of repair.

This report synthesizes three distinct yet deeply interconnected visual models to construct a coherent framework for a shared path toward a decolonial future. These models represent three critical and interdependent dimensions of this global process:

1. **The Historical Architecture of Colonial Power:** The first model (Parallels in colonialism by US and Israel graphic) provides a cartography of global colonialism, tracing its ideological origins in the Doctrine of Discovery and mapping its devastating manifestations across the Americas, Africa, Asia, the Pacific, and the Middle East. It meticulously documents the foundational harms of land theft, genocide, and enslavement, and identifies the necessary remedies of LANDBACK and reparations. This analysis establishes the profound historical and legal context—the "why"—that necessitates a decolonial reckoning.
2. **The Holistic Vision for Indigenous Resurgence:** The second model (GPAS Theory of Change graphic) presents a powerful, Indigenous-led framework for liberation and regeneration. It moves beyond a simple opposition to colonialism to articulate a holistic and self-determined vision for building power, healing collective trauma, and creating a sustainable future. Through its integrated initiatives of Land Defense, Civic Engagement, Representation, and Rematriation, and its diverse tactics ranging from Direct Action to Mutual Aid, this model articulates the "what" and "how" of Indigenous resurgence.
3. **The Structured Framework for Transformative Allyship:** The third model (Decolonial Repair Network graphic) outlines a concrete and ethical framework for non-Native individuals and communities to participate in the work of decolonial repair. It moves allyship from a passive sentiment to an active, committed practice. By detailing the interconnected spheres of political, cultural,

spiritual, and ecological action, this model provides a practical guide for how allies can meaningfully support the Indigenous-led vision and contribute to repairing the harms of colonialism.

By weaving together these three dimensions, this report aims to construct a comprehensive narrative that demonstrates their profound interdependence. A truly shared and effective path to decolonization is only possible through a deep, integrated understanding of how the historical and ongoing injustices of colonialism (Parallels in colonialism by US and Israel graphic) demand the centering of an Indigenous-led vision for the future (GPAS Theory of Change graphic), and how that vision can be materially supported and advanced through the collaborative, accountable, and reparative work of allies (Decolonial Repair Network graphic). This synthesized framework offers not just a critique of the past, but an actionable blueprint for co-creating a more just and equitable world.

## Part I: The Foundational Injustice - Deconstructing the Global Architecture of Settler Colonialism

To comprehend the necessity and scope of decolonization, one must first deconstruct the ideological, legal, and material architecture of the global colonial project. The analysis presented in this section uses a structural model of colonial expansion as its guide, tracing the lineage of power from a single ideological origin to its diverse and devastating global manifestations. This examination reveals that colonialism is not a series of disconnected historical events but a coherent global system built upon a specific legal and racial logic that continues to shape the present. Understanding this foundational injustice is the essential first step in charting a path toward its dismantlement.

### The Ideological Blueprint: The Doctrine of Discovery

The entire edifice of European colonialism rests upon a foundational legal and religious concept known as the Doctrine of Discovery. Far from being an obscure historical footnote, this doctrine provided the explicit moral and legal justification for five centuries of invasion, dispossession, and subjugation across the globe.<sup>1</sup> It originated in a series of 15th-century papal bulls—formal decrees issued by the Pope—that codified an ideology of European Christian supremacy. These documents asserted that European peoples, their culture, and their religion were inherently superior to all others, thereby granting Christian empires a divine mandate to conquer the non-Christian world.<sup>1</sup>

Two papal bulls are particularly foundational. The 1455 bull *Romanus Pontifex*, issued by Pope Nicholas V, granted Portugal's King Afonso V the right to "invade, search out, capture, vanquish and subdue all Saracens and pagans," to "reduce their persons to perpetual slavery," and to seize all of their possessions and property.<sup>1</sup> This decree effectively sanctioned the burgeoning transatlantic slave trade and the colonization of Africa. Following Columbus's voyages, Pope Alexander VI issued the 1493 bull

*Inter Caetera*, which granted Spain dominion over all lands "discovered and to be discovered" to the west and south, effectively dividing the non-Christian world between Spain and Portugal and authorizing the colonization of the Americas.<sup>3</sup> These

edicts established the principle of

*terra nullius*, or "empty land," a legal fiction that deemed lands inhabited by non-Christians to be vacant and thus available for seizure by Christian sovereigns.<sup>5</sup>

The power of the Doctrine of Discovery lies in its remarkable adaptability and its capacity for legal transmutation. What began as a religious justification for conquest was quickly secularized and absorbed into the emerging body of public international law recognized by European nations.<sup>5</sup> It became the mutually agreed-upon legal framework that regulated European competition for colonial territories. This process demonstrates a critical dynamic: the doctrine functioned like a legal virus, originating in one host (the Church) but capable of mutating to infect new systems (secular international and domestic law) while retaining its core pathogenic code of dispossession.

This transmission is most clearly illustrated in its formal incorporation into United States federal law. In the landmark 1823 Supreme Court case *Johnson v. M'Intosh*, Chief Justice John Marshall, writing for a unanimous court, enshrined the Doctrine of Discovery as the legal basis for American property law. Marshall argued that upon "discovery," European nations gained an "absolute right" to the lands of the New World, and that the United States, as a successor to Great Britain, inherited this right.<sup>4</sup> The decision explicitly stated that Indigenous nations were dispossessed of their full sovereignty and held only a diminished "right of occupancy," which could be extinguished by the U.S. government at will, either by purchase or by conquest.<sup>9</sup> This precedent effectively legalized the theft of a continent and remains a cornerstone of U.S. federal Indian law, having been cited by courts as recently as the 2005 Supreme Court case

*City of Sherrill v. Oneida Indian Nation of N.Y.*, in which Justice Ruth Bader Ginsburg wrote that "Under the Doctrine of Discovery... fee title to the land occupied by Indians when the colonists arrived became vested in the sovereign".<sup>11</sup>

The doctrine's ideological DNA, carrying assumptions of divine sanction and racial superiority, was then passed on to subsequent political ideologies. It formed the direct intellectual and moral foundation for Manifest Destiny in the 19th century, the belief that the United States was divinely ordained to expand across North America.<sup>12</sup> Manifest Destiny was, in essence, the Doctrine of Discovery repurposed for a nationalistic American audience, providing a ready-made justification for breaking treaties, waging wars of extermination, and dispossessing Indigenous peoples from the Atlantic to the Pacific.<sup>10</sup> The persistence of the doctrine's legal legacy, even after

its original papal form was officially repudiated by the Vatican in 2023<sup>15</sup>, highlights its profound structural impact. This demonstrates that decolonization requires more than symbolic gestures; it necessitates a systematic review and active dismantling of the court precedents, property laws, and political assumptions that are the direct legal and ideological descendants of this foundational injustice.

## From Doctrine to Dominion: Global Manifestations of Colonial Violence

The Doctrine of Discovery was not an abstract theory; it was a practical blueprint for conquest that was applied with devastating consistency across the globe. While the specific strategies of colonization varied to suit different geographical and demographic contexts, the underlying logic of domination and the outcomes of dispossession and violence remained remarkably convergent.

### The Americas:

In the Americas, the application of the doctrine by European settler colonists led directly to the interconnected crimes of land theft and genocide against Native Americans, and the enslavement of Africans.<sup>9</sup> For Indigenous peoples, the colonial project was one of replacement and elimination. This was institutionalized through state policies such as the *Indian Act* in Canada, which sought to control every aspect of Indigenous life; the creation of the reserve system to confine Indigenous populations to fractions of their ancestral lands; and the establishment of residential and boarding schools, which were instruments of forced assimilation and cultural genocide.<sup>1</sup> Violence was both systemic and overt, as exemplified by events like the Sand Creek Massacre, where a former Methodist minister, Colonel John Chivington, led the slaughter of 200 unarmed Cheyenne and Arapaho people, declaring, "I have come to kill Indians, and I believe it is right and honorable to use any means under God's heaven to kill Indians".<sup>3</sup> This violence was justified by the ideology of Manifest Destiny, which framed continental expansion as a divinely inspired mission.<sup>14</sup>

Simultaneously, the same colonial project, authorized by the same papal bulls that permitted the subjugation of non-Christians, fueled the transatlantic slave trade.<sup>3</sup> Millions of Africans were forcibly captured, transported, and subjected to chattel slavery to provide the labor that built the economic foundations of the Americas. The system of racial hierarchy created to justify slavery became deeply embedded in the social, economic, and legal fabric of the United States, with enduring consequences.



Africa, Asia, and the Pacific:

The global reach of British colonialism, as depicted in the schematic, demonstrates the doctrine's adaptability.

- In **India**, British rule began with the commercial exploitation of the East India Company and transitioned to direct Crown rule after the Rebellion of 1857.<sup>19</sup> The colonial strategy was primarily one of economic extraction. Thriving Indian industries like textiles, shipbuilding, and steel were systematically dismantled through prohibitive tariffs and violence to eliminate competition for British goods.<sup>21</sup> The British imposed exorbitant taxes and drained vast wealth from the subcontinent, a process that directly funded Britain's Industrial Revolution and imperial prosperity. The result was the catastrophic de-industrialization and impoverishment of India, which fell from accounting for 27% of global GDP in 1700 to a mere 3% at the time of independence in 1947.<sup>21</sup> This economic devastation was accompanied by immense human suffering, including an estimated 35 million deaths in famines caused or exacerbated by British policies.<sup>21</sup>
- In **Southeast Asia**, Britain colonized Burma and Malaya, implementing policies that had lasting destabilizing effects. They favored immigrant labor from India and China for skilled and administrative roles, deliberately creating ethnic hierarchies and divisions that have fueled political conflict into the contemporary era.<sup>22</sup> Subsistence-based local economies were forcibly transformed into large-scale export economies to serve the needs of the empire, disrupting traditional ways of life and creating new forms of economic dependency.<sup>22</sup>
- In the **Pacific**, the British administered a vast collection of islands under the British Western Pacific Territories (BWPT). The primary colonial activities were the extraction of resources, such as phosphate from Banaba Island, and the regulation of indentured labor, a coercive system known as "blackbirding".<sup>24</sup> This left a legacy of environmental degradation, political disenfranchisement, and economic disruption across the region.<sup>25</sup>
- In **Africa**, British colonialism employed a flexible toolkit of control. In regions with significant European populations, such as Kenya and Southern Rhodesia (Zimbabwe), a system of direct settler rule was established, which involved the violent appropriation of the best lands and the political subjugation of the African majority.<sup>27</sup> In other areas, most notably Nigeria, Britain implemented a strategy of "indirect rule," using existing or newly created local leaders as intermediaries to enforce colonial policies.<sup>27</sup> While framed as a way of preserving indigenous institutions, this strategy was a cost-effective method of control that maximized resource extraction while minimizing British administrative expenses. A key consequence was the deliberate creation or exacerbation of ethnic rivalries by forcing disparate groups into artificial colonial states and favoring certain groups

over others, planting the seeds for post-colonial conflict and civil war.<sup>27</sup>

#### The Middle East:

The model of colonial expansion also correctly identifies Israeli settler colonialism in Palestine as a distinct but related manifestation of this global phenomenon. Scholars characterize Zionism as a settler-colonial movement with an "eliminary logic" aimed at replacing the indigenous Palestinian population with a new society.<sup>29</sup> While it possesses unique characteristics—such as its emergence in a post-colonial era, its lack of a traditional European metropole, and its deep reliance on strategic alliances with Western imperial powers—its core functions align with the global settler-colonial paradigm.<sup>29</sup> These functions include the systematic acquisition of land for exclusive use by the settler population, the mass displacement of the indigenous population during the 1948 Nakba (a process described by some historians as ethnic cleansing), and the ongoing expansion of settlements on occupied land.<sup>29</sup>

This global survey reveals a crucial pattern: while colonial *strategies* were adaptive and context-specific, the *ideological justification* (the right of the colonizer to dispossess and dominate) and the *convergent outcomes* (land theft, genocide, enslavement, and economic extraction) remained consistent. This understanding is vital for decolonial movements, which must also be context-specific. The path to decolonization in a post-colonial state grappling with the legacy of indirect rule and engineered ethnic divisions will necessarily differ from the path in an active settler-colonial state where the primary struggle is against ongoing land dispossession and physical elimination.

## The Unremedied Harms: Land Theft, Genocide, and the Call for Repair

The consequences of the global colonial project—land theft, genocide, and enslavement—are not merely tragic historical events. They are ongoing structures of harm that continue to define the political, economic, and social realities of the present day. The legal fiction of the Doctrine of Discovery, embedded in the jurisprudence of settler states, continues to be invoked to deny Indigenous land rights and validate the original theft.<sup>11</sup> The intergenerational trauma resulting from genocide and forced assimilation manifests in stark disparities in health, education, and economic well-being, as well as disproportionately high rates of suicide and incarceration among Indigenous peoples.<sup>9</sup> The vast economic chasm created by the stolen labor of chattel slavery and the subsequent century of Jim Crow segregation persists in the racial wealth gap that systematically disadvantages African Americans.<sup>32</sup>

Because these harms are structural and ongoing, the remedies must also be structural and reparative. The colonial flowchart logically concludes that the necessary and just responses to these documented crimes are **LANDBACK** and **Reparations**. These are not presented as requests for charity or symbolic gestures of reconciliation. They are demands for material repair, for the restitution of what was stolen, and for the dismantling of the systems that perpetuate the original injustice. The call for LANDBACK is the direct answer to centuries of land theft. The call for reparations is the direct answer to the accumulated damages of genocide and enslavement. This critical link—from specific historical harm to specific material remedy—forms the essential bridge from the diagnosis of the problem of colonialism to the exploration of comprehensive, justice-based solutions.

## **Part II: The Indigenous-Led Vision - A Framework for Power, Healing, and Regeneration**

In direct response to the multifaceted violence of colonialism, Indigenous peoples have articulated a comprehensive and holistic vision for decolonization that moves far beyond mere resistance. The framework presented in the second visual model (GPAS Theory of Change graphic) is not simply a list of grievances or demands; it is a self-determined and integrated strategy for resurgence. It outlines a path to rebuild Indigenous power, heal from intergenerational trauma, and create a regenerative future. This vision is centered on a clear mission that directly confronts the interconnected systems of oppression and proposes a radical alternative rooted in Indigenous values and lifeways.

### **The Mission: Addressing Trauma and Building Power**

At the heart of the Indigenous-led framework is a mission that is both diagnostic and prescriptive: "We address the trauma that Indigenous Peoples and the Earth face and work to prevent further Christian Colonial Capitalist violence by building power in Indigenous communities through Rematriation, Healing Justice, and building a Regenerative Economy." This statement is profound in its clarity and scope. It explicitly identifies the enemy not as a single entity but as an interlocking system of "Christian Colonial Capitalist violence," refusing to delink the religious, political, and economic dimensions of oppression.

This integrated understanding is historically grounded and analytically sharp. The colonial project was never solely about political domination or religious conversion; it was fundamentally an economic enterprise. The Doctrine of Discovery was a license for plunder, explicitly granting the right to seize "possessions and property".<sup>2</sup> Colonialism was often executed by for-profit trading companies, such as the British East India Company in India and the British South Africa Company, which were chartered by the state but driven by the pursuit of profit.<sup>19</sup> This created a powerful and destructive feedback loop: colonial conquest provided the raw materials, cheap labor, and captive markets necessary for the expansion of European capitalism, and the immense profits generated by this exploitation, in turn, funded further colonial expansion.<sup>28</sup> The mission's explicit naming of this tripartite system demonstrates that

a decolonial path cannot be apolitical about economics. It requires a fundamental challenge to the extractive logic of capitalism itself.

The mission's proposed solution is equally integrated. It seeks to build power through three core pillars: Rematriation, Healing Justice, and a Regenerative Economy. The call for a "regenerative economy" is a direct ideological and practical counter-proposal to the extractive model of colonial capitalism. It envisions an economic system based not on endless growth and profit accumulation, but on principles of reciprocity, relationality, stewardship, and the well-being of both the human community and the wider ecosystem.

Crucially, the mission places **Healing Justice** at its center. This concept, developed by queer and trans people of color, is not merely about individual therapy or healing from past events; it is a political strategy for collective liberation.<sup>34</sup> Healing Justice recognizes that systemic oppression inflicts deep, intergenerational trauma on a collective level—on bodies, hearts, and minds.<sup>35</sup> Therefore, the work of dismantling external structures of oppression must be intrinsically linked to the work of healing the internal, collective wounds they create. It posits that social justice movements themselves must be sites of healing, fostering cultures of care and mutual support to prevent the burnout and internal conflict that can arise from working within oppressive systems.<sup>36</sup> By embedding Healing Justice in its core mission, the Indigenous-led framework reframes decolonization as a process that must be psychologically and spiritually transformative for it to be politically sustainable and truly liberating.

## A Holistic Strategy for Resurgence

The Indigenous-led framework operationalizes its mission through a set of interconnected initiatives (the "what") and tactics (the "how"), creating a comprehensive strategy for resurgence that operates on multiple fronts simultaneously.

Initiatives (The 'What'):

The inner circle of the model outlines four primary fields of action, each representing a vital component of the decolonial struggle.

- **Land Defense / Protect the Sacred:** This is the most direct and physical form of resistance. It involves the active defense of land, water, and sacred sites from further desecration, extraction, and colonial encroachment.<sup>38</sup> This is seen in the struggles against oil pipelines, mining projects, and the construction of infrastructure on unceded territory.<sup>9</sup> This initiative is the practical, on-the-ground enactment of the **LANDBACK** movement, a global campaign that seeks the full restitution of all stolen lands to Indigenous stewardship and sovereignty.<sup>39</sup> It is a demand for material return and the restoration of Indigenous jurisdiction.
- **Civic Engagement:** This initiative operates on a dual track. On one hand, it involves mobilizing Indigenous communities to participate in and influence the political systems of the colonizing state, for example, through get-out-the-vote efforts and advocacy on legislation affecting Indigenous rights.<sup>38</sup> On the other hand, and more fundamentally, it involves the revitalization and assertion of traditional Indigenous governance structures, rebuilding sovereign nations from within, independent of the colonial state.
- **Representation:** This is a crucial cultural battle. It involves actively fighting against the racist stereotypes, caricatures (such as sports mascots), and cultural appropriation that have been used to dehumanize Indigenous peoples and justify their dispossession.<sup>38</sup> Simultaneously, it focuses on promoting accurate, authentic, and complex portrayals of Indigenous peoples, histories, and contemporary realities in media, educational curricula, and all facets of public life. This work is essential for reclaiming the narrative and challenging the colonial mindset.
- **Rematriation:** This concept represents the spiritual and philosophical core of the entire framework. It is a term that deliberately reframes and decolonizes the patriarchal concept of "repatriation." As defined by Indigenous women leaders, **Rematriation** means "Returning the Sacred to the Mother".<sup>43</sup> It is an Indigenous

women-led movement to restore balance to the world by honoring matrilineal societies, re-centering women's leadership, and revitalizing Indigenous knowledge systems in sacred relationship with the Earth, our mother.<sup>45</sup>

Rematriation is the deep, spiritual underpinning that animates the political and material goals of the LANDBACK movement. It asserts that the return of land is meaningless without the corresponding return of sacred relationships, cultural practices, and a worldview rooted in kinship and reciprocity.

#### Tactics (The 'How'):

The outer circle of the model details the diverse and flexible tactics used to advance these initiatives. This demonstrates a sophisticated understanding that decolonization requires a multi-pronged approach.

- **Mutual Aid:** This involves building community-based, non-hierarchical networks of support to meet collective needs outside of inadequate or hostile state systems. Examples include Indigenous-led food sovereignty projects, community-run housing initiatives, and rapid-response networks for crises like the COVID-19 pandemic or wildfires.<sup>38</sup>
- **Direct Action:** This encompasses a range of non-violent tactics, including protests, marches, blockades, and occupations, designed to physically intervene and halt destructive colonial projects and assert Indigenous sovereignty. The resistance camps at Standing Rock and the Land Back manifesto protest at Mount Rushmore are powerful examples of this tactic in action.<sup>38</sup>
- **Education:** This involves creating and disseminating knowledge about colonial history, treaties, Indigenous rights, and ongoing resistance struggles to both Indigenous and non-Indigenous audiences. This can take the form of workshops, publications, community events, and online resources.<sup>38</sup>
- **Solidarity:** This is the crucial work of building broad-based alliances with other Indigenous nations, non-Indigenous allies, and other social justice movements to create collective power and amplify shared goals.<sup>38</sup>
- **Art, Media, Culture:** This tactic recognizes the power of cultural production as a tool of resistance and revitalization. Film, music, literature, visual art, and traditional ceremonies are used to tell Indigenous stories, challenge colonial narratives, preserve and transmit cultural knowledge, and inspire action.<sup>38</sup>

Together, these initiatives and tactics form a dynamic and resilient framework. It is a vision that is simultaneously defensive (protecting what remains) and offensive (reclaiming what was lost), political and spiritual, local and global. It provides a comprehensive roadmap for Indigenous-led decolonization, one that aims not just to survive colonialism, but to build a thriving, just, and regenerative world in its place.

## Part III: The Shared Path - A Model for Decolonial Repair and Transformative Allyship

The work of decolonization cannot be shouldered by Indigenous peoples alone. The systems of colonialism were created and are maintained by the non-Native world, and therefore, non-Native peoples have a fundamental responsibility to participate in their dismantlement. This final part of the report synthesizes the preceding analyses, using the third visual model (Decolonial Repair Network graphic) as an organizing framework to define the concrete role, responsibilities, and practices of non-Native allies. It demonstrates how a structured and accountable form of allyship can directly support the Indigenous-led vision for resurgence (Part II) in order to repair the foundational harms of colonialism (Part I). This creates a truly "shared path" where the work of repair is a collective and transformative endeavor.

### The Call to Action: The Decolonial Repair Network

The third model provides a powerful framework for what it means for non-Native individuals and organizations to become "good allies." This is not an abstract ideal but a set of concrete, actionable commitments, exemplified by the real-world **Decolonial Repair Network**. This network, composed of non-Native people, operates on the understanding that the dominant culture bears the primary responsibility for the damages of colonialism and, therefore, that white people in particular have a specific duty to engage in the work of repair.<sup>49</sup> The network outlines a series of commitments that serve as a practical guide for transformative allyship:

1. **Material and Financial Support:** Allies are called to provide ongoing financial contributions to Indigenous-led funds, such as the Honor Native Land Fund, which directly supports the LANDBACK and Rematriation efforts of organizations like the Great Plains Action Society.<sup>49</sup> This is a tangible form of reparations, moving beyond symbolic acknowledgment to the material redistribution of wealth stolen through colonialism.
2. **Education and Unlearning:** A core commitment is to engage in continuous learning by regularly attending meetings and workshops focused on Indigenous



history, colonial history, and the current political and social issues facing Indigenous communities.<sup>50</sup> This is the work of unlearning the dominant colonial narratives and relearning a more truthful history.

3. **Confronting Racism:** Allyship requires the willingness to actively confront racism in all its manifestations, from overt acts to the subtle but pervasive harm of racist sports mascots, cultural appropriation, and harmful stereotypes.<sup>50</sup>
4. **Dismantling White Supremacy:** This commitment moves beyond interpersonal racism to target the systemic level. It involves working to change the legal, political, and cultural systems that uphold colonial power and white supremacy.<sup>50</sup>
5. **Solidarity in Action:** True allyship is measured by action. This commitment requires allies to be prepared to show up—physically, politically, and financially—when Indigenous leaders and communities call for support and solidarity.<sup>49</sup>

This model of allyship is predicated on a crucial insight into its dual nature: it requires both external action and internal transformation. The outward-facing work involves political advocacy, resource redistribution, and public education. However, for this external action to be authentic, sustainable, and non-performative, it must be coupled with deep internal work. This inner transformation involves confronting one's own complicity in colonial systems, unlearning ingrained mentalities of superiority and entitlement, and building a genuine sense of respect and relationship with the land and its original peoples. Without this internal work, allies risk replicating the very colonial dynamics they claim to oppose, such as paternalism or saviorism. The "Decolonial Repair Network" model understands that allyship is not about "helping" or "saving" Indigenous people; it is a collective process of transforming a shared, toxic system that has damaged everyone, albeit in vastly different and unequal ways.

## The Interconnected Spheres of Repair

The Venn diagram at the center of the third model powerfully illustrates that decolonial repair is not a checklist of isolated actions but an integrated practice where different spheres of life and work overlap and reinforce one another.

- **Political, Agency & Mutual:** This sphere represents the work of leveraging one's position and privilege within colonial society for systemic change. For non-Native allies, this means advocating for the adoption and implementation of policies that support Indigenous sovereignty, such as the UN Declaration on the Rights of Indigenous Peoples.<sup>51</sup> It involves actively ceding decision-making power to Indigenous communities in matters that affect them, and participating in or supporting mutual aid networks that redistribute resources and build community resilience outside of state control.<sup>40</sup>
- **Cultural, Story & Action:** This is the sphere of narrative change. It involves allies actively challenging and dismantling dominant colonial stories, such as the myth of "discovery" and the doctrine of *terra nullius*.<sup>17</sup> It also means using one's platforms and resources not to speak for Indigenous people, but to amplify Indigenous stories, voices, and perspectives. This sphere connects directly to taking concrete action against cultural appropriation and supporting Indigenous artists and media makers.
- **Spiritual, Grounding & Healing:** This sphere speaks directly to the commitment of "inner transformation" and "attending to our inner healing".<sup>49</sup> For allies, this is the difficult but essential work of examining their own relationship to colonialism, land, and privilege. It involves grounding one's actions in a genuine ethic of respect and accountability, rather than guilt or charity. This process of self-healing and unlearning is a core tenet of the Healing Justice framework, recognizing that one cannot contribute to collective healing without addressing the ways in which one has been shaped by and benefits from oppressive systems.<sup>34</sup>
- **Ecological, Growth & Education:** This sphere connects personal responsibility to the land and to the community. It involves allies taking action to "heal the land where we live," which can mean participating in ecological restoration projects, often under Indigenous guidance. It also encompasses a commitment to continuous personal and collective growth through education ("Learn from and with each other") and the intentional work of building trust-based, long-term relationships and alliances with Indigenous communities ("Build alliances").

These overlapping spheres demonstrate that an effective ally does not simply choose

one area of focus. Rather, they understand that political advocacy is strengthened by cultural narrative work, which is in turn sustained by personal spiritual grounding, and all of it is connected to a right relationship with the land.

## The Tangible Acts of Repair: LANDBACK and Reparations as a Collective Responsibility

Ultimately, the shared path of decolonial repair must lead to material restitution. The frameworks analyzed in this report converge on two fundamental and non-negotiable outcomes: **LANDBACK** and **Reparations**. These are not radical outliers but the logical and just conclusions drawn from an honest accounting of colonial history. The role of allies is to understand, advocate for, and materially support these movements.

### Supporting LANDBACK:

The LANDBACK movement is a direct remedy for the foundational crime of land theft. For allies, supporting this movement goes far beyond performative land acknowledgments. It involves concrete actions such as:

- Contributing to Indigenous-led funds that purchase ancestral lands for return to tribal stewardship.
- Participating in voluntary "land tax" or "rent" programs, such as Real Rent Duwamish in Seattle or the Shuumi Land Tax in California, which provide direct, no-strings-attached funding to local tribes from non-Indigenous people living on their traditional territory.<sup>40</sup>
- Advocating for municipal, state, and federal policies that facilitate the return of public lands to Indigenous nations and support co-management agreements for parks and conservation areas.<sup>53</sup>
- For landowners, exploring legal mechanisms for directly returning parcels of land to the original Indigenous stewards, following the example of individuals and institutions who have already done so.<sup>40</sup>

### Advocating for Reparations:

As the colonial flowchart indicates, reparations are the necessary remedy for the accumulated harms of both the genocide and dispossession of Indigenous peoples and the enslavement and systemic oppression of African Americans. These two struggles are historically linked by their common origin in the Doctrine of Discovery and the colonial project it authorized. Allies have a critical role to play in building the political will for comprehensive reparations programs.

The table below provides a comparative overview of the demands for reparations, clarifying the distinct historical contexts and specific proposals for redress. This synthesis demonstrates the shared roots of oppression while respecting the unique nature of each claim, providing allies with the concrete information needed to advocate effectively.

**Table 1: A Comparative Overview of Reparations Demands in the U.S.**

Feature	African American Descendants of Slaves	Native American Nations
<b>Foundational Harm</b>	Chattel Slavery (stolen labor), economic exploitation, state-sanctioned terrorism, Jim Crow segregation, systemic racism. <sup>32</sup>	Land theft, genocide, treaty violations, forced assimilation, cultural destruction, resource extraction. <sup>9</sup>
<b>Historical Context of Demand</b>	Post-Civil War promise of "40 acres and a mule" (vetoed); Black Manifesto demanding \$500 million from churches (1969); H.R. 40, a bill to study reparations, first introduced in 1989. <sup>32</sup>	Indian Claims Commission established (1946) to settle historic land claims; numerous tribal lawsuits against the U.S. government for treaty violations and trust fund mismanagement; formal U.S. apology (2009). <sup>33</sup>
<b>Key Proposals &amp; Precedents</b>	Direct financial payments to individuals; land grants (e.g., 40 acres per family); funding for educational, health, and social service programs; rights to emerging industries (e.g., cannabis); national apology. <sup>32</sup>	Restitution of land (LANDBACK); per capita payments from claim settlements; establishment of tribal trust funds for community projects; co-management or transfer of federal lands; full funding of federal treaty obligations. <sup>33</sup>
<b>Current Status</b>	H.R. 40 remains in congressional committee; a growing number of state and local initiatives (e.g., California, Evanston, IL) are exploring or implementing reparations programs; national debate is intensifying. <sup>33</sup>	The Indian Claims Commission has concluded, but lawsuits over trust mismanagement and treaty rights continue; the LANDBACK movement is gaining significant momentum and achieving localized successes; policy shifts toward co-management of public lands are occurring. <sup>33</sup>

This comparative analysis reveals the deep convergence of these reparative frameworks. LANDBACK and Rematriation represent the specific, material, and spiritual restoration of the foundational relationship between Indigenous peoples and their land. Reparations is the broader legal and economic framework for redressing

the accumulated harms of both Indigenous genocide and Black slavery. Healing Justice is the essential psycho-spiritual framework that addresses the intergenerational trauma resulting from these harms, making the work of repair both transformative and sustainable. The Decolonial Repair Network model shows how non-Native allies can and must engage with all three pillars: by funding LANDBACK, advocating for reparations, and committing to the internal work of healing and unlearning that is central to Healing Justice. A shared path that focuses on only one of these aspects at the expense of the others will be incomplete and ultimately incapable of achieving true decolonization.

## **Conclusion: Weaving the Strands into a Path Forward**

The analysis presented in this report, guided by three distinct but complementary visual frameworks, illuminates a clear and coherent shared path to decolonization. This path is not simple, nor is it linear. It is a complex, cyclical, and relational process that demands simultaneous and sustained effort on three critical fronts.

First, the path requires an unflinching and continuous reckoning with the deep historical and ongoing violence of the global colonial project. This system, ideologically rooted in the legal fiction of the Doctrine of Discovery and its assertion of racial and religious supremacy, has manifested in diverse strategies of domination across the world. Yet, its outcomes have been brutally consistent: the theft of land, the perpetration of genocide, the enslavement of peoples, and the extraction of wealth on a planetary scale. Acknowledging this architecture of harm, as detailed in the first framework (Parallels in colonialism by US and Israel graphic), is the non-negotiable starting point for any genuine effort at repair.

Second, the path forward must be guided by, and materially supportive of, the holistic and self-determined visions of Indigenous peoples for their own liberation, healing, and regeneration. The second framework (GPAS Theory of Change graphic) articulates a powerful and comprehensive strategy that integrates land defense with cultural revitalization, political engagement with spiritual renewal, and direct action with the deep, patient work of healing. Centering this Indigenous-led vision means moving beyond colonial paradigms of control and charity, and instead fostering relationships based on respect, trust, and the recognition of Indigenous sovereignty and wisdom. It means understanding that the solutions to the crises of colonialism—ecological, social, and spiritual—are held within the very knowledge systems that colonialism sought to destroy.

Third, this shared path demands the dedicated, long-term, and reparative work of non-Native allies. The third framework (Decolonial Repair Network graphic) provides an actionable model for this engagement, transforming allyship from a passive identity into an active practice. It calls for a dual commitment: to external action through the material redistribution of land and wealth (LANDBACK and Reparations) and political advocacy, and to internal transformation through the difficult work of unlearning colonial mentalities and healing the wounds of complicity. This accountable form of allyship is the necessary engine for dismantling the structures of

colonialism from within.

Ultimately, the three strands—understanding the harm, centering the Indigenous solution, and defining the ally's role in repair—are woven together into a single, indivisible cord. The journey of decolonization is a collective one. It requires constant learning, deep healing, and courageous action from all parties to dismantle the interlocking systems of oppression and to co-create a future based not on domination and extraction, but on justice, right relationship, and regeneration for all peoples and for the Earth itself.



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