

decolonize! land back! decolonize! land back!

We are in
HUCHIUN.

We are on
LISJAN
OHLONE
LAND.

decolonize! land back! decolonize! land back!

Decolonization is the ACTION of removing colonialism from all aspects of knowledge gathering, and prioritizes LAND.

- Regan de Loggans, Let's Talk: Land Back, 2020

Decolonization brings about the repatriation of Indigenous land and life; it is not a metaphor for other things we want to do to improve our societies and schools.

- Tuck and Yang, Decolonization is not a Metaphor, 2012

Decolonization, which sets out to change the order of the world, is, obviously, a program of complete disorder. But it cannot come as a result of magical practices, nor of a natural shock, nor of a friendly understanding. Decolonization, as we know, is a historical process: that is to say it cannot be understood, it cannot become intelligible nor clear to itself except in the exact measure that we can discern the movements which give it historical form and content.

-Franz Fanon, The Wretched of the Earth, 1963

Things you can do
(that I've done/am working on)

**pay your land tax & commit to taking
real estate off the speculative market**
sogoreate-landtrust.org/shuumi-land-tax
[theselc.org/](http://theselc.org/radicalrealestateweek) [radicalrealestateweek](#) recap

**learn whose land you're on and keep
asking questions**
native-land.ca
sogoreate-landtrust.org/lisjan-history-and-territory/

**listen to the indigenous community &
engage with respect**
[An Indigenous People's History of the
United States - Roxanne Dunbar-Ortiz](#)

protest & direct action
[Accomplices Not Allies: Abolishing the Ally
Industrial Complex \(zine\)](#)

**support radical indigenous mutual aid
groups by following/venmoing**
[@indigenoukinshipcollective](#)
[@frontlinemedics](#)

What I'm currently processing / learning / feeling

In 1770 the Spanish erected their first Bay Area mission, institutionalizing the erasure of Indigenous culture, land, and life that had begun when the colonizers arrived. It's 2020 now; 250 years later.

250 years is not that long ago. Stories of that first genocidal wave of violence are only one generation away.

"I'm only one person separated from this story. And my mother directly has that story with her. This is recent history; we all have family stories of this." - from a 2018 interview with Andrea, a Lakota person recounting 19th-century genocide in what is now North Dakota.

We can't treat settler colonization as a thing that happened in the past that we are not connected to. We are still perpetuating violence as new settlers! The more we can realize, understand,

and share our connection to this, the more we can understand how to change our mindsets and our actions.

To put things in a different perspective, I'd like to share some history about the country my parents emigrated from, Indonesia.

In 1595, the Dutch came to Sunda Kelapa, claiming it as Batavia, the capital of the the Dutch East Indies Company. The Dutch imposed colonial rule in Batavia and the surrounding islands, extracting spices for the benefit of the Netherlands.

In 1945, the Indonesian people reclaimed their sovereignty over the land they lived on from before the Dutch arrived. Indonesian independence marked the end of 350 years of colonial rule. 350 years - now that is a long time compared to how it's been only 250 years since colonizers essentially did the same thing to Ohlone land. When I put things in this perspective, I can start to see my place in the current history of

occupation of Indigenous land. Indigenous Americans also deserve their right to sovereignty.

“We now have an opportunity to turn away from extractive and genocidal legacies and towards healing and justice.” - Lindsey Shivley

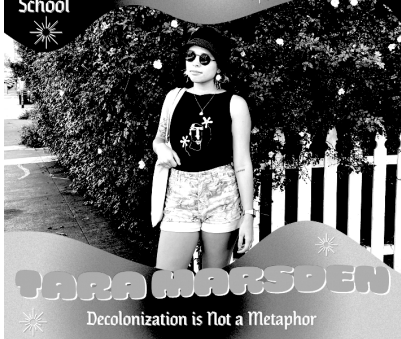
What independence means in Indonesia is a decolonization of a sort, but the people are still undergoing other forms of decolonization. The societal composition, culture, and life has certainly changed in the past 400 years. My Chinese family left Indonesia because the Dutch-imposed racial caste system (Dutch first, then Chinese, then Indigenous Pribumi) lasted for centuries and was being unlearned through racist violence and hatred. There's still a lot to grapple with. There's tension and connection and rebuilding trust and new fights for liberation from oppressive harm (as Indonesia now claims rule over West Papua and its indigenous people).

We here on Ohlone land will also deal with disorder and rebuilding. We will also deal with turmoil, confusion, and questions of what to do and how to unlearn centuries of systemic racism. The liberation of Black and brown folk is also deeply intertwined with the call for Indigenous sovereignty.

I myself am coming to terms with the fact that though my family immigrated to the so-called US to leave the turmoil of dictatorship and racism, I am now a settler on American Indigenous land. And I share this realization with you as a tiny part of decolonization work.

Oakland
Summer
School

* Mondays from 6:00 - 7:30 pm
Nov 9th - 30th



TARA MARSDEN

Decolonization is Not a Metaphor

A study group for (diaspora POC) settlers wishing to critically engage with the real political implications of decolonization in the so-called United States.

This mini zine shares my in-progress thoughts and actions spurred by what we've engaged with so far. I am indebted to Tara and the radical participants in the Oakland Summer School study group for sharing and creating space for this unsettling and accompliceship.