



YEAR IN REVIEW

MMIWG2: RESPONSES ACROSS THE MEDICINE LINE | INDIGENEITY ACROSS CONTINENTS

U.S. SUPREME COURT TARGETS INDIGENOUS SOVEREIGNTY | DECOLONIZED BEATZ: CELEBRATING OUR ARTS & CULTURES

FROM THE FOUNDER

Welcome to the first edition of *Crushing Colonialism: The Magazine*! I'm excited beyond words to bring you this publication. Crushing Colonialism was founded in 2016 as an independent Indigenous news publication under the digital magazine *Resist Media*. Unfortunately, the resources weren't there for us to publish. However, there was a strong online following and community desire for an organization to support our storytellers.

Over the past seven years, Crushing Colonialism has created grassroots media, including trainings, workshops, and employment campaigns to support Indigenous journalists and creatives. We've expanded to develop arts and cultural events and talking circles to engage in the advancement of Indigenous sovereignty, self-determination, and sustainability.

Launching an independent publication by and for Indigenous people around the world has remained in the back of my mind all these years. I wasn't sure if we'd get here, but now in 2023 we're releasing the very first edition of our publication with the theme, "Year in Review."

We've had a very busy 2023 that included reporting on the Indian Child Welfare Act case at the Supreme Court of the United States, as well as the theft of Indigenous children around the world due to colonization. We hosted our first Decolonized Beatz event on Treaty 1 territory "Winnipeg, Manitoba, Canada." We've supported the fight to end the genocidal crisis of Murdered and Missing Indigenous Women, Girls, and Two-Spirits in the "U.S." and "Canada." We've also created partnerships with incredible organizations like the American Indian Film Institute, Ficamazonia, Disabled Journalists Association, and Somos Abya Yala, who you'll learn more about in *The Magazine*.

We even relaunched our website that includes a number of disability and language access features like the ability to translate languages with ease or to change fonts or colors, and much more. You can find a digital version of *The Magazine*, with additional content in video and audio format, at www.CrushingColonialism.org.

Our editorial team, contributors, and designers are Indigenous people with community and cultural connections to ensure relevant and appropriate coverage of news and events. Our content is created with the highest level of community access as possible. We're currently offering *The Magazine* in English and Spanish with as many culturally specific and accurate translations as possible. We also know that the digital divide is pervasive and many Indigenous communities lack access to electricity, internet, cell phone service, and technological devices to access our online content. We're offering 400 copies of the print edition in English or Spanish for free to Indigenous-led organizations and tribal nations whose people can't easily access *The Magazine* online. It's also available to all others for a suggested donation of \$10 USD.

Order your copy at www.CrushingColonialism.org

We're also open for submissions. You can learn how to submit your work on page 13. Whether you're a talented artist new to the industry, a seasoned journalist, or a community member with a story you'd like to see covered or the desire to stay informed on Indigenous issues, we're here for you.

Wado,



Photo credit Eleanor Goldfield.

Jen Deerinwater

FOUNDING EXECUTIVE DIRECTOR



BERTA CÁCERES

Vive

Somos una Abya Yala

Encuentro Continental

Jovenes Tejiendo Vida y Unidad Popular en Nuestra América.



Photo of a mural of murdered Indigenous climate activist, Berta Cáceres, taken at the Somos Abya Yala 2016 Encuentros Continentales in "Guatemala."
Photo credit Danilo Zuleta.

Editorial Staff

- Lis-Marie Alvarado, *Somos Abya Yala*
- Acee Agoyo, *Indianz.com*
- Jen Deerinwater, *Crushing Colonialism*
- Jorge Andrés Forero-González, *Somos Abya Yala*
- Jarune Uwujaren, *Crushing Colonialism*

Graphic Design & Layout

- Selena Benally, *Selena Benally Designs*
- Jarune Uwujaren, *Crushing Colonialism*

Contact

- 600 Pennsylvania Ave SE, #15581
- Washington, DC, USA 20003
- +1 202-996-7848
- Info@CrushingColonialism.org
- www.CrushingColonialism.org
- Facebook: @ircc.resist
- YouTube: @CrushingColonialism
- Instagram: @CrushingColonialism
- TikTok: @CrushingColonialism
- Linkedin: @CrushingColonialism

Cover photo taken at the Murdered and Missing Indigenous Women's Day rally in "Baltimore, Maryland, U.S.," on May 5, 2023. Photo is of "Baltimore" Native community member Jennifer Hunt (Choctaw) standing in front of other Native people and allies. Jennifer is the co-founder of Indigenous Strong, an Indigenous grassroots social justice organization and the 2023 Maryland Native American of the Year. Photo credit Jen Deerinwater.

*Throughout the magazine, we default to using Indigenous place names unless otherwise stated. Colonial names are indicated in quotation marks for context.

CONTENTS

- 3 GLOBAL INDIGENOUS NEWS**
- 4 DISPATCHES FROM OUR RELATIVES: THEO CUTHAND**
- 5 REMEMBERING URBAN MURDERED AND MISSING INDIGENOUS WOMEN, GIRLS, AND TWO-SPIRIT PEOPLE**
- 7 WE ARE NOT AMERICA**
- 9 SUPREME COURT OF THE COLONIZERS**
- 11 DECOLONIZED BEATZ**
- 13 INDIGENOUS CINEMATIC RESISTANCE IN THE AMAZON**
- 14 A LOOK AT WHAT'S TO COME**

GLOBAL INDIGENOUS NEWS

ACEE AGOYO & JEN DEERINWATER



Photo of Aby Yala known as the "Americas" taken at the Somos Abya Yala 2016 Encuentros Continentales in "Guatamala." Photo credit Danilo Zuleta.

Australian sovereignty vote

("Australia") On October 14th, Australians overwhelmingly voted no on the controversial referendum, known as "The Voice," to change the constitution, which would have potentially led to the creation of a parliamentary advisory body on policies affecting Aboriginal and Torres Strait Islander people. Even many Indigenous people were split on the referendum as some supported it as a path forward towards reconciliation, while others deemed it colonized and racist.

"80,000 plus years of culture & sacred inheritance is still running through our veins as it was on Friday. As it was Yesterday. As it is Today. As it will Always...Regardless of colonial recognition," wrote musician and community based activist, Neil Morris (Yorta Yorta) also known as Drmngnow, after the vote.

Sánchez de Lozada to pay damages

("U.S.") The former president of Bolivia, Gonzalo Sánchez de Lozada, and his former defense minister will pay damages to the families of eight people killed during a 2003 massacre of more than 60 people in El Alto. The murders were perpetrated by the army to squelch the Indigenous-led movement against a proposed natural gas pipeline.

The lawsuit was brought in civil courts in the "U.S." by eight Bolivian families whose relatives were killed in the massacre. This case could have serious future implications for international Indigenous and human rights cases.

Women's World Cup

(International) In separate incidents, videos were released online showing the Holland and Spain women's football teams mocking the Māori haka ahead of the Women's World Cup,

held in Aotearoa "New Zealand" and "Australia." The haka is a ceremonial Māori dance traditionally practiced when parties meet. This often includes athletic competitions, including the Black Ferns, women's "New Zealand" rugby team, fixtures.

Pueblo shooting

("Española, New Mexico, U.S.") On September 28, 2023 Jacob Johns, an Indigenous activist and artist, was shot in the chest at a vigil in opposition to the decision by the Rio Arriba County Commissioner's office to reinstall a monument of Juan de Oñate, the Spanish colonizer responsible for the 1599 Acoma Pueblo massacre of 800 Acoma people. The shooter, Ryan Martinez, wore a Make America Great Again hat that is synonymous with white supremacy and fascism in the "U.S." Martinez has been charged with attempted murder and aggravated assault with a deadly weapon.

"It's unfortunate that during a prayer filled ceremony that an individual was seriously harmed over this issue," said All Pueblo Council of Governors (APCG) Vice Chairman Jerome Lucero, the former governor of the Pueblo of Zia, in a press release. "This shows that the historical trauma and pain inflicted on our Pueblo people by Oñate is still here. As tribal leaders, we are very concerned about the possibility of continued violence against Native people who vehemently disagree with the commission's decision," Lucero said in the release.

DISPATCHES FROM OUR RELATIVES

THEO CUTHAND

JEN DEERINWATER



Selfie of Theo Cuthand. Taken in October, 2023 in London, U.K.



Photo of Theo Cuthand, directing on the set of Kwéskosiw (She Whistles), in 2020 in Tkaronto (Toronto, Ontario, Canada). Photo credit Jason Jarrett.

(Treaty 1 Territory, “Winnipeg, Manitoba, Canada”) At the inaugural event in Crushing Colonialism’s Decolonized Beatz, Indigenous World Pride event and media series the short film, *Extractions*, by Two-Spirit Little Pine First Nation member, Theo Cuthand, was screened. Following the screening was a pre-recorded conversation between Theo and founding executive director, Jen Deerinwater. Included here is a snippet of that conversation. You can watch the full event on our Facebook page at fb.watch/nTTgk2gGuw

Jen Deerinwater: How did you get into filmmaking?

Theo Cuthand: I got into it when I was 16 years old. I was in a workshop that was part of a queer film festival that was in Saskatoon in ‘95. It was just for that one year.

We made a video for that weekend called “Lessons in Baby Dyke Theory.” It was about trying to find other lesbians.

It was this short, cute video...in the mid nineties, there wasn’t a lot of work being done by queer youth in the video art world. It traveled to all these queer film festivals internationally.

Jen Deerinwater: Your film *Extractions* covers a lot of topics in a very intersectional way. The ties between resource extractive industries and creative practices is relatively unknown to many. Many of them (resource extractive companies) fund museums and film festivals.

Theo Cuthand: I had this issue when I was in the Whitney Biennial. Warren B Kanders was on the board the year I was in the Biennial. He’s a war profiteer who made tear gas that was used in Palestine and on the “U.S.-Mexico” border.

Jen Deerinwater: What advice do you have for Indigenous people, especially our Two-Spirit and queer relatives, who want to get into filmmaking?

Theo Cuthand: There are a lot of film festivals and artist run centers in “Canada” that have programs for emerging artists to make a film or learn. You can also apply to film school, but I think community-based learning is also key for people who don’t feel confident with the education system and want to experience more hands-on learning. If you’re learning editing, you can do a lot with YouTube tutorials.

I’m like a big believer in community-based art practices and teaching emerging Indigenous creatives skills. I come out of a DIY kind of punk community and aesthetic. I guess there’s still part of me that’s a scrappy punk that just wants these communities to not have to play the big art game with all the money people.

You can find Theo’s work at vimeo.com/thirzacuthand

REMEMBERING URBAN MURDERED AND MISSING INDIGENOUS WOMEN, GIRLS, AND TWO-SPIRIT PEOPLE

Native Community Response Across the Medicine Line

JEN DEERINWATER

(International) The rates of Murdered and Missing Indigenous Women, Girls, and Two-Spirits (MMIWG2) in both “Canada” and the “U.S.” are astronomical. According to Statistics Canada, between 2015 to 2020, the average homicide rate for Indigenous people was six times higher than the homicide rate for non-Indigenous people. The U.S. Department of Justice found that on some lands, American Indian and Alaska Native women are murdered at ten times the national homicide rate. Until recently, much of this crisis centered heavily around reserve and reservation communities, but urban Indigenous communities in “Winnipeg, Manitoba, Canada” and “Baltimore, Maryland, U.S.” are making their voices heard.

Seven in 10 Native people in the “U.S.” live in urban areas. The Urban Indian Health Institute (UIHI) conducted the first-ever report on urban missing and murdered Indigenous women, girls and Two-Spirit people in 2018. They found that many MMIWG2 weren’t being properly counted by law enforcement, making it difficult to advocate for policy to end this violence. Media coverage was also found abysmal, resulting in a lack of public awareness. UIHI found

506 cases of MMIWG2. However, the collection of data on violence against Indigenous trans women and Two-Spirits are significantly lower. Of those cases, 25 percent were missing persons, 56 percent were murdered, and 19 percent are unknown. The youngest victim was less than 1 year old, with the oldest being 83 and a median age of 29. Of the 506 cases that the UIHI identified, 153 of them weren’t listed in any law enforcement databases.

“Baltimore” was one of the cities that UIHI looked at. On May 5, 2023 – a national day of recognition for MMIWG2 and Relatives in the “U.S.” and “Canada” – the “Baltimore” Native community gathered to celebrate the lives of two murdered Indigenous women, Tiffany Jones and Yasmine Wilson. The rally was held at the exact spot that the 20-year-old Wilson lost her life.

On the other side of the “U.S.” “Canada” border, often referred to as the “medicine line” by Indigenous people to the north, the Indigenous community of “Winnipeg” is waging a war against the government to bring home the bodies of several Indigenous women believed to have been murdered by an alleged white supremacist serial killer,

Jeremy Skibicki. Rebecca Contois, Mercedes Myran, Morgan Harris, and an unidentified woman named by community elders as Mashkode Bizhiki’ikwe (Buffalo Woman) are believed to be in area landfills, but the government has refused to search for the women.

In response, Camp Morgan and Camp Mercedes were erected, along with numerous demonstrations and blockades, by the families of the women and local Indigenous community.

Included here is a photo essay highlighting the community response to remember the women, bring justice to the Indigenous communities and families, and to end the genocide of Indigenous people.



Photo of a longhouse frame covered with red dresses and banners, at Camp Morgan on Treaty 1 territory (“Winnipeg, Manitoba, Canada”) taken on August 8, 2023. Photo credit Jen Deerinwater.



Mom and daughter of Yasmine Wilson at the memorial rally to honor MMIW Tiffany Jones and Yasmine Wilson in “Baltimore, Maryland, U.S.” on May 5, 2023. Photo credit Jen Deerinwater.



Photo of Cambria Harris, daughter of MMIW Morgan Harris, speaking at Crushing Colonialism's Decolonized Beatz Indigenous World Pride on Treaty 1 territory ("Winnipeg, Manitoba, Canada") on August 11, 2023. Photo credit Jen Deerinwater.



"Baltimore" Indigenous community and allies gather at the memorial rally to honor MMIW Tiffany Jones and Yasmine Wilson in "Baltimore, Maryland, U.S." on May 5, 2023. Photo credit Jen Deerinwater.



"Baltimore" Indigenous community members listen to speakers at a rally to honor MMIW Tiffany Jones and Yasmine Wilson in "Baltimore, Maryland, U.S." on May 5, 2023. Photo credit Jen Deerinwater.



The family of MMIW, Yasmine Wilson, gather to remember and honor Yasmine and Tiffany Jones at a MMIW rally in "Baltimore, Maryland, U.S." on May 5, 2023. Photo credit Jen Deerinwater.

WE ARE NOT AMERICA

ACHIOTE

Somos Abya Yala (We are Abya Yala) is an autonomous youth-led regional communications network and face-to-face convener of people around the region created in 2014 that connects grassroots organizations, Original Peoples, people of African descent, peasants, and social movements. Our collective efforts and areas of work seek to align people across constituencies and borders to promote principles, processes, and practices that build economic and political power to shift away from capitalism, settler colonialism, border imperialism, and all extractive ideologies. Through our communications and youth *Encuentros* (gatherings), we work to build awareness, influence public discourse, reclaim the narrative, and shift the paradigms of what it means to be the people of Abya Yala, our beloved fertile land.

Why Abya Yala?

Abya Yala is a term derived from the Guna language of the Kuna nation (what is now the North region of “Colombia” and the Southeast region of “Panama”) which means “land in full maturity” or “land of vital blood” and rejects ideas of the Americas as the discovery of the “New World.” In the 1980s the World Council of Indigenous Peoples during the Second Continental Summit of Indigenous



Photo of the author; Jorge Andrés Forero-González also known as Achiote, taken at the *Somos Abya Yala 2016 Encuentros Continentales* in “Guatemala.” Photo credit Danilo Zuleta.

Peoples and Nationalities in Kiruna, Sweden had increasingly referred to the “Americas” as Abya Yala, enacting an Indigenous locus of cultural and political expression to decolonize epistemologies, fostering dialogue and creating alliances. By July 1990, the Confederation of Indigenous Nationalities of Ecuador (CONAIE) together with the National Indigenous Organization of Colombia (ONIC) and the South American Indian Information Center (SAIIC) organized the First Continental Conference on Five Hundred Years of Indigenous Resistance. Hundreds of leaders and organizations throughout the continent formed a united front for autonomy and self-government, and Abya Yala gained broader use.

Since then, using Abya Yala has been a way of removing colonial vestiges, reclaiming our millenary past, and destroying the legacy of Spanish colonizers who slaughtered, enslaved, raped, robbed, and forced Christianity upon our ancestors. The defense of our traditions, beliefs, and knowledge is central to the struggle for our definite social liberation as a people. Today thousands of nations, such as the Mapuche from “Chile”, the Quechua from “Peru”, and the K'iche from “Guatemala” have embraced the term because it is a constant act of resistance to the

Western world. Abya Yala is part of our ancestral heritage and our connection to our territories as communities. It also acknowledges the relationship between the Original peoples of North, Central, and South America before 1492. It is also about fulfilling our ancestors’ dream of sovereignty and creating a new level of intergenerational collective consciousness. It is about continuing to be the caretakers of *Pachamama* (Mother Earth), protecting our lands, respecting wildlife and passing down our food system, spiritual traditions and millennial knowledge to future generations. It is about reclaiming *Quiénes Somos* (who we are).

How was *Somos Abya Yala* formed, and what are the thematic areas of focus?

Somos Abya Yala was born at the continental youth gathering called “*Youth Rooted in Resistance, Seeding Sovereignty*” held in June 2014 in “Sanare, Venezuela” by SOA Watch, a nonviolent grassroots movement working to close the SOA / WHINSEC to expose, denounce, and end “U.S.” militarization, oppressive “U.S.” policies and other forms of state violence in the “Americas.” Youth from that gathering kept in touch and formed *Somos Abya Yala*. Two years after we put together our second continental youth

gathering called “Youth Weaving Life and Popular Unity in Our America” held in “Petén Guatemala” in March 2016, where our major working areas were formed around the following issues: confronting extractivism, militarism, capitalism, imperialism, and corporate power in the rural areas of our beloved Abya Yala. To stand against powerful economic and political interests driving land theft, displacement of communities, loss of livelihoods, and environmental degradation. Also, to restore the role of hope in social movements. We committed to the fierce struggles of rural working classes led by Original People’s movements, poor peasants, Black communities, landless people, immigrants, and urban communities in resistance against neoliberal global capitalism. During our third continental youth gathering, called “We Are Abya Yala” we reinvigorated our own cosmovisions of buen vivir (living well) that destabilized mainstream notions of the political. We committed to uniting North, Central, Caribbean, and South of our beloved Abya Yala through continental youth gatherings to strategize and build power, nurture solidarity, and forge *Un Mundo Donde Quepan Muchos Mundos* (a world where many worlds fit) through autonomy as a response to injustices generated by neocolonialism.

Somos Abya Yala takes on this work through a two-pronged strategy using Continental Youth *Encuentros* for strategic alliances and communications work. Through our communications, we work to build awareness, reclaim the narrative, and shift paradigms, consciousness, and agency. We have the two following media platforms:

Somos Abya Yala Magazine

Somos Abya Yala Magazine brings you inside cultures and struggles across Abya Yala since 2015. We share our ways of life, spirituality, vision, celebrations, and our fight for dignity and sovereignty all with stunning photography, poetry, art, music,



Photo of the attendees at the *Somos Abya Yala 2016 Encuentros Continentales* in “Guatemala.” Photo credit Danilo Zuleta.

and intimate insights from youth experts sharing about their communities. We have published 23 issues to help support our efforts for our relatives across the continent to keep their lands, languages, and cultures. You are welcome to suggest topics and read our past issues here: <https://bit.ly/SomosAbyaYalaMagazine>

Radio a Desalambrar (Dewiring Podcast)

Radio Desalambrar is produced by youth leaders and adult allies who bring you the latest information on human rights, news headlines, and in-depth interviews with people on the front lines of Abya Yala’s most pressing issues. You’ll hear diverse voices speaking for themselves, providing a unique and sometimes provocative perspective on local, regional, and global events. Listen to, download, and share our 20 programs for free at <https://bit.ly/Adesalambrar>, on Spotify and YouTube. Our material includes interviews, discussions on social movements, and the strategies that frontline communities use to realize their rights.

Contact Us: info@somosunaamerica.org / somosunaamerica@gmail.com

<http://somosunaamerica.org>

Jorge Andrés Forero-González, also known as Achioté, is the son and grandson of campesinos with ethnic Muisca heritage from Boyacá, Colombia. He has 12 years of experience in the public sector, specializing in peace building, urban and rural youth programs, human rights advocacy, social movements, and non-profit management.

Forero-González is a co-founder and member coordinator of the international platform, *Somos Abya Yala-Somos una América*, a board of directors member of *Crushing Colonialism*, and works as a researcher, writer, and consultant focusing on environmental and land conflicts in Colombia and Latin América.

*English translation credit Natalia Patiño.
*Editorial English translation credit Lucia Parson.

SUPREME COURT OF THE COLONIZERS

A Review of 2022-23 Rulings of the U.S. Supreme Court ACEE AGOYO



Photo of a group of Indigenous people taken outside of the U.S. Supreme Court at the pro-ICWA rally held on November 9, 2023. Photo credit Acee Agoyo.



Photo of Tsitami Duchicela, an Indigenous community member, taken outside of the U.S. Supreme Court at the pro-ICWA rally held on November 9, 2023. Photo credit Acee Agoyo.



Photo taken outside of the U.S. Supreme Court of a group of Indigenous people at the pro-ICWA rally held on November 9, 2023. Photo credit Tsitami Duchicela.

(“United States”) The courts of the colonizers have never been a good place for Indigenous peoples. But a Supreme Court (SCOTUS) dominated by conservative justices is demonstrating just how damaging the system can be to all people in the “United States.”

Following a show of force and unity among Native people and tribal nations, SCOTUS preserved the Indian Child Welfare Act (ICWA), a federal law designed to stop the colonizer theft of Indigenous children.

Opponents of ICWA, known as the gold standard in child welfare law, attempted to use the case to dismantle tribal sovereignty. But the 7-2 decision in *Haaland v. Brackeen* averted disaster by confirming that tribes have a right to determine where their children belong, particularly in the face of hundreds of years of removals by state and private actors in the adoption and foster care industries and the government-run and supported boarding schools.

“ICWA protected me and allowed me to return home to my people,” Justin Ahasteen (Diné), the executive director of Navajo Nation Washington Office, said after the decision came out on June 15th at a Native-led celebration at the National Museum of the American Indian on Piscataway lands (“Washington, D.C., U.S.”).

However, the movement to protect ICWA is far from over. Conservative and right-wing organizations have made no secret of their intent to continue fighting ICWA, hoping to take advantage of the majority of anti-Native justices who have invited further litigation that would undermine the rights of tribal nations.

On the morning of the ICWA decision, June 15, 2023, the high court ruled by a shocking vote of 8-1 that tribes can be sued without their consent, even though you won't see the word “tribe” anywhere in the federal law at issue in *Lac du Flambeau Band of Lake Superior Chippewa Indians v. Coughlin*.

The sole dissent reads, “From the founding to the present, this Court has recognized the Tribes’ continued existence as ‘independent sovereigns.’” The “independent sovereigns” precedent is written in the *Haaland v. Brackeen* decision.

On June 22nd, SCOTUS dealt the people of the Navajo Nation a major setback in their long-running efforts to secure water for the largest reservation in the “United States.” The 5-4 vote in *Arizona v. Navajo Nation* again highlighted the conservative dominance on the high court, with all of the votes against the tribe coming from conservative justices.

Approximately 40 percent of the Navajo reservation lacks water. According to data from the U.S. government, the states fighting the Navajo Nation use far more water than residents of the reservation. “The average American uses 88 to 100 gallons a day,” the tribe’s attorney said during oral argument in the case. In contrast, “The Navajo Nation uses about seven gallons.”

In spite of the Navajo Treaty of 1868 that the U.S. government entered into guaranteeing the Navajo Nation their lands, its resources, and sovereignty, all of the states surrounding the Navajo Nation will have guaranteed access to water while the reservation will not.



Photo of Fawn Sharp, Vice President of the Quinault Indian Nation ("Taholah, Washington, U.S."), addresses the pro-ICWA rally crowd and media during a press conference held outside of the U.S. Supreme Court on November 9, 2023. Photo credit Jen Deerinwater.

The United States government owes special legal obligations to tribal nations and their citizens. These obligations, often described as the trust responsibility, originated in the U.S. Constitution and developed over the centuries through promises made in treaties, federal laws, and other agreements.

For this reason, programs and services benefiting American Indians and Alaska Natives are supposed to be safe from challenges. But as with the ICWA case, conservative interests are determined to undermine, eradicate, and weaken everything deemed a threat to their hold on power.

The Supreme Court's decision to end affirmative action in higher education represents a perfect example. The conservative majority on the court voted 6-3 to bar race-conscious college admissions policies even though, as one dissenter pointed out, doing so would "nearly erase the Native American incoming class" at the University of North Carolina, a publicly-funded institution.

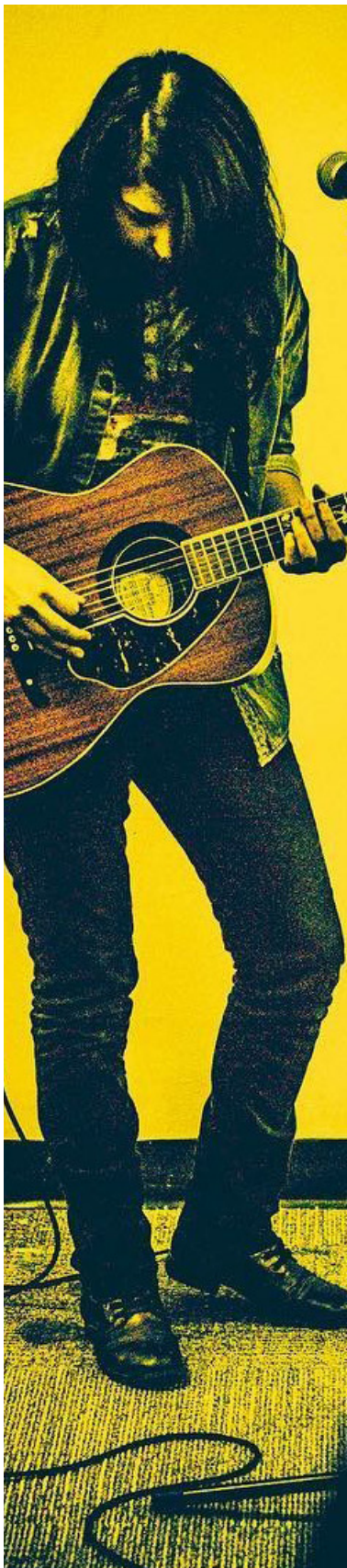
It's not just Native students who will be disappearing at campuses across the nation. Harvard College, a private institution, warns that the number of Black students being admitted will drop from 14 percent to 6 percent with the elimination of affirmative action. Hispanic/LatinX student representation is expected to drop from 14 percent to 9 percent, according to the court's ruling.

The affirmative action decision came in two cases known as *Students for Fair Admissions Inc. v. President & Fellows of Harvard College* and *Students for Fair Admissions, Inc. v. University of North Carolina*. The Students for Fair Admissions Inc. group was created by a conservative activist whose mission, according to Reuters, is to "erase racial preferences" in American society.

In another egregious case, the conservative majority dramatically weakened the Clean Water Act, a federal law that previously offered some sense of environmental relief in marginalized communities that are frequently victimized by toxic, health-destroying pollution.

The ruling in *Sackett v. Environmental Protection Agency* changes everything on a narrow vote of 5-4. As a result, half of the 118 million acres of wetlands in the "U.S." are no longer protected by the Clean Water Act. Individuals and corporations are now free to pollute waterways.

SCOTUS handed down another blow to many marginalized people in the "U.S." in the *Biden v. Nebraska* case. By a vote of 6-3, the justices put an end to the student debt relief program to cancel up to \$400 billion in student loans, a program designed to provide respite amid the COVID-19 pandemic that disproportionately impacted Indigenous and Black communities.



Selena Benally (Diné) performs at the inaugural Decolonized Beatz event on Piscataway lands ("Washington, D.C., U.S.") in 2018. Photo credit Luther Lux Photography.

DECOLONIZED BEATZ

Decolonized Beatz is an Indigenous arts and performance series to celebrate the work of Indigenous storytellers, organizers, and performers, including disabled and 2LGBTQIA+, women, and AfroIndigenous creatives. The free hybrid in-person and virtual events focus on uplifting Indigenous communities and creating places for sharing and celebrating our creativity, beauty, and sovereignty.

CENTERING INDIGENOUS ARTS

Since 2018, Crushing Colonialism has organized six Decolonized Beatz events, which have included music, performance, film, poetry, and visual and tactile art. The inaugural event was held on Piscataway lands "Washington, D.C., U.S." and featured Indigenous and Black artists and performers from the region.

Since the pandemic and the government's genocidal response devastated Indigenous communities in 2020, we've shifted to live-streamed events bringing together Indigenous people and the People of the Global Majority, including: Dr. Maha Hilal, Summer Dawn Reyes, Tatiana Figueroa Ramirez, Nexus, Liliane Wolf, and Chris J. Light; Aveda Adara aka Post Modern Sleaze; Marcy Angeles; Adrian Rollins & Fight The Future; and Elexa Dawson.

WORLD PRIDE



All women big drum group, Soaring Eagle, drummed at the inaugural Decolonized Beatz Indigenous World Pride event in Treaty 1 territory ("Winnipeg, Manitoba, Canada") on August 11, 2023. Photo credit Jen Deerinwater.

There's more to come in 2024 and 2025, with an event series building towards our Decolonized Beatz Indigenous World Pride 2025 events on Piscataway land "Washington, D.C., U.S." The first event took place in Treaty 1 Territory "Winnipeg, Manitoba, Canada" at Circle of Life Thunderbird House, and future events will include in-person

and virtual performances, musical recordings, artist features, media training, and more. You can find two live-streams from the August 11, 2023 event on our Facebook page and more videos from previous events on our YouTube channel. Follow and subscribe while you're there.

MEET THE DECOLONIZED BEATZ INDIGENOUS WORLD PRIDE PLANNING COUNCIL MEMBERS

Meet the Decolonized Beatz Indigenous World Pride international 2LGBTQIA+ planning council! We're currently seeking three 2LGBTQIA+ Indigenous creatives and community organizers to each represent "Australia," "Asia," and the southern regions of Abya Yala "Latin America" on the planning council. If you're interested, you can learn more at CrushingColonialism.org or email us at info@crushingcolonialism.org

Follow our social media and read the Spring 2024 edition of *The Magazine* to meet our council member representing the lands known as "Africa."

CRUSHING COLONIALISM

MEET THE TEAM




Hāmiora Bailey

Hāmiora Bailey is a curator whose practice looks at metabolising intergenerational knowledge as a citational practice, and affirm mana-hononga-tangata (living relationship). As a multidisciplinary artist, Bailey's methodologies straddle photography, videography, digital design & public art. As Kaiwhakahaere Takatāpui (First Nations Creative Director), Hāmiora founded Te Timatanga, New Zealand's largest Takatāpui (First Nations LGBTQIA+) Festival.

Instagram: @sam.bailey_
Website: <https://kopuoterangi.com>

CRUSHING COLONIALISM

MEET THE TEAM



Aqqalu Berthelsen

Aqqalu Berthelsen, also known as Uyarakq, was born in Nuuk, Greenland in the mid 80s. They are a self taught music producer/composer and DJ with a background in metal music. They won a Greenlandic Koda Award in 2015 for his solo album Raatiu Nukik (2014) and got nominated for Nordic Councils Music Prize in 2016 for the collaborative work Kunngitsuuffik (2015) alongside the Greenlandic rapper Peand-eL.

Instagram: @uyarakq

CRUSHING COLONIALISM

MEET THE TEAM




Tony Enos

Hailed as "an example of possibility for people living with HIV," by the Advocate Magazine, two-time Native American Music Award Nominee and Cherokee two-spirit musician Tony Enos celebrates 15 years as a singer/songwriter/producer/entertainer and activist. He fosters love, unity, and awareness in all that he does, empowering the resilience of the human spirit through the medicine of music.

Website: www.tonyenosmusic.com
All Social Media: @tonyenos

CRUSHING COLONIALISM

MEET THE TEAM



Theo Jean Cuthand

Since 1995 he has been making short experimental videos and films about sexuality, madness, Queer identity and love, and gender and Indigeneity, which have screened in festivals internationally. He is of Plains Cree and Scots descent, a member of Little Pine First Nation, and currently resides in Toronto, Canada.

website: tjcuthand.com
FB: /TJCuthandArtist
Instagram: @cabbagetownstomper

CRUSHING COLONIALISM ORGANIZATIONAL NEWS & RESOURCES

CALL FOR SUBMISSIONS

Are you an Indigenous writer, photographer, filmmaker, creative, or storyteller? Are you an Indigenous community member with a story you'd like us to cover? Pitch us your story for the Spring edition! The theme is "Colonialism Caused the Climate crisis". Deadline to pitch us is January 31, 2024.

Email us at info@crushingcolonialism.org with the following information:

Your tribal affiliation, homelands, and current location.

Any relevant photos, links to written work, or videos.

If you're including photos for publication, please also include an image description of the photo so that those who are blind are better able to understand the photo and its importance. Also send the location, date, event or other important information to provide context, first and last names of anyone photographed and photographer's name.

Be sure to tell us the importance of your story and all of the details. The below guide is what we're looking for in a pitch.

Who are you? Who is the story or art about? Who is affected? Tell us who is involved.

What is the story or art? What has happened? What are the consequences?

When did the story happen or the art was created (time of day, day, month, year)? When was the last update? When will the effects be felt? When will you have more information?

Where is this story based? Include the Indigenous land names.

Why is this story or art important? Why did this event take place? Why is this important in the big picture?

INDIGENOUS CINEMATIC RESISTANCE IN THE AMAZON



Kalutata Kuikuro, Presidente da associação AIKAX, from the Kuikuro nation in "Brazil," speaks to the crowd at the Indigenous Cinematic Resistance in the Amazon event on Piscataway land ("Washington, D.C., U.S.") on February 25, 2023. Sitting with him is Paramount Chief Afukaka Kuikuro.



Photo of Kuikuro Paramount Chief Afukaka Kuikuro and others watching a film at the Indigenous Cinematic Resistance in the Amazon film event on Piscataway land ("Washington, D.C., U.S.") on February 25, 2023.

The Kuikuros from the Xingu Indigenous Reserve of "Mato Grosso, Brazil" are on the frontlines of the movement to defend Amazonian Indigenous territories. During the disastrous administration of former President Jair Bolsonaro, they led millions of Indigenous people to the colonial capital of "Brasilia" to defend life and the natural environment.

On February 25th on Piscataway homelands "Washington, D.C., U.S.," Crushing Colonialism—alongside the Washington Office on Latin America (WOLA) and Ficamazonía Fundación (FICAMAZONÍA)—cohosted a film screening and panel with the Kuikuro Nation's Paramount Chief Afukaka Kuikuro about the challenges his peoples are facing in the Amazon. Kalutata Kuikuro—President of the Kuikuro Indigenous Association of the Upper Xingu (AIKAX), an organization dedicated to the preservation of the Kuikuros language and culture—spoke about how filmmaking is being used by the Kuikuros people to protect their culture and sovereignty.

"In moments like this (moments of crisis) activism is very important and the camera is a powerful tool in fighting anti-Indigenous politics," said Kalutata Kuikuro.

Jen Deerinwater moderated the panel and Colombian filmmaker, producer, and director of the FICAMAZONÍA, Linithd Apararicio Blackburn and CEO and Founder of Shining Red Films and Emmy-Nominated Director, Graham Townsley, both provided commentary, with introductory remarks by Gimena Sanchez-Garzoli, Director for the Andes at WOLA.

You can watch the full event at on our YouTube channel at <https://bit.ly/3tG6yLU>

A LOOK AT WHAT'S TO COME

APRIL 2024 NATIONAL GUILD FOR COMMUNITY ARTS EDUCATION EVENT IN "WASHINGTON, D.C., U.S."

Join us at The National Guild for Community Arts Education conference in "Washington, D.C., U.S.," April 9 to 12, 2024. We're curating an Indigenous artist and performance showcase for the conference and we'll have an informational table so come say hello.

"Founded in 1937, the National Guild for Community Arts Education is the sole national service organization for providers of community arts education. The mission of the Guild is to ensure all people have opportunities to maximize their creative potential by developing leaders, strengthening organizations, and advocating for community arts education."

ADVERTISE HERE

We're currently accepting advertisements for a small fee for for-profit businesses and for free for Indigenous led communities and small non-profit organizations. Email us for more information at info@CrushingColonialism.org



The Soil You See by Wendy Red Star (Crow), is one of six artists participating in Beyond Granite, the first curated Indigenous outdoor exhibition of its kind on the National Mall, Piscataway lands (Washington, DC, U.S.) Photo credit Acee Agoyo.



Photo of a red dress, a symbol of the Murdered and Missing Indigenous Women crisis, hangs on a tree outside the Oodena Celebration Circle in Treaty 1 territory "Winnipeg, Manitoba, Canada" at a rally to honor the life of Tina Fontaine, a murdered Indigenous youth, held on August 10, 2023. Photo credit Acee Agojo.



**DONATE
TO CRUSHING
COLONIALISM**

**SUPPORT GRASSROOTS
INDIGENOUS STORYTELLING!**



**VISIT OUR
ONLINE EDITION**

CRUSHINGCOLONIALISM.ORG

As a non-profit organization (501c3 in the "U.S."), your donations go directly to our small but growing organization, as well as helping us to produce high-quality, open source, free news for Indigenous communities and allies around the world. Please consider contributing today at CrushingColonialism.org