

Self Actualizing

This framework moves us through the guilt and shame that can stop us from doing better. It's non-linear, ongoing work. A process of hard but liberating discovery.

The 5 Stages of Grieving Your Complicity in Settler-Colonialism

The First Stage is Denial Many settler folx are stuck here. Markers of denial include sentiments like "They need to get over it", "It happened a long time ago" and "It has nothing to do with me" when talking about indigenous issues. If you are at the beginning of your journey of decolonizing yourself you are probably in the denial state. If you find yourself ever saying or thinking any of these quotes it's time to check yourself and admit there is a problem.	Reflect on your own experience. Can you remember a time you have ever thought or felt this way? Or a time when someone you are close to has expressed these thoughts? How does it make you feel now?
Now that you are on your decolonial journey, can you think of a few things you could say in response if you heard someone express these thoughts? Can you list some examples for your repertoire?	<u> </u>
7	The Second Stage is Anger We see this lack of empathy for Indigenous people expressed in cruel online comments regarding residential school impacts, systemic poverty and the myriad of cultural phenomena that many settlers refuse to accept as colonial impacts. For non-Indigenous folx, the anger is sometimes guilt and shame but also sometimes hatred. We're not saying don't be angry, we're placing it along a continuum of grieving that needs to happen because denial isn't helping anyone.
What are some ways of validating this anger in yourself or in the colonial system created the hurt and the pain. Finding a can help you move through this stage.	those around you? Example: Telling yourself or others that healthy way to express the anger without blaming individuals

3

The Third Stage is Bargaining



Recognition without responsibility or relations expressed in statements like "Yes, my family owned land in your territory but no one was living there; the First Nations moved around a lot.

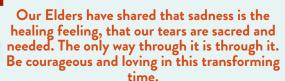
Bargaining also sounds like "But I didn't choose to be born white or a settler. My grandparents, parents and/or I had to work for everything we/I have." It can also be expressed through universalizing racism by responding to someone's story of racialized oppression with "people are just rude, I'm sure that wasn't racist. You're misunderstanding what happened." It's a tricky stage because it looks like you're in the work of decolonizing with your awareness and willingness to learn and

This level is deep in complicity, it's personal and probably painful enough to send you back to anger or denial.

How can you rephrase some of your personal "bargaining statements" to shift away from complicity and to instead celebrate your personal story and validate Indigenous experience?				

Reflect on your own experience. Can you remember a time you have ever thought or felt this way? Or a time when someone you are close to has expressed this sadness? How can we show up for ourselves and others in this stage?





Sadness, powerlessness, vulnerability, feeling honestly and deeply, are ways to describe the fourth stage of grieving complicity in settler-colonialism. The burden of moving beyond denial, deconstructing our anger and bargaining our moves to innocence leads us to one of the most intimate ways of being we can experience. To honestly see and openly feel the inhumanity of settler-colonialism ongoing and historical - is difficult and dark. Standing in this stage is hard. It's a time to slow and witness, care for and tend to, in ceremony and vulnerability.





The Fifth Stage is Acceptance

Acceptance of settler-colonialism does not mean it's acceptable or OK. It is easy to slip back to denial or bargaining or anger here but staying in relations with acceptance is key. Accepting the harm of settler-colonialism, as well the benefits, is needed to examine our complacency honestly and activate the strengths we need to catalyse change.

Takeaway

A takeaway is something you've learned / unlearned through the work. Think of it as your "AHA" moment.

Giveaway

A giveaway is an action you can bring forward into community. Ex: Volunteer at an Indigenous organization.

Reflect on your own experience. Decolonizing is a continuous and conscious practice. Create an acceptance checklist. Include reminders of progress; phrases to repeat to yourself if you slip back into another stage of grief; self care and community care techniques for living with acceptance of settler-colonialism. Try to also write one Giveaway and one Takeaway from your experience of the teachings in this workbook.

Decolonization i	Decolonization is an ongoing, complex, and personal practice.				

For a deeper dive into grief & colonialism, and the medicine we can share, check out Decolonizing Wealth by Edgar Villanueva, Lumbee Tribe, www.decolonizingwealth.com Every day we are on this land, it connects us to the teachings of our Squamish ancestors. When we think of the tenacity and love that brought us here to this moment, prayers for the next generations that will be a part of this beautiful weaving together of our lives. To dissolve barriers and clear the path to living a life, where have the connections to the land we live on, and the people on this land, feel invited to work together, one mind one heart, moving forward together.

-Chepximiya Siyam' Chief Janice George



Printed on Coast Salish Territory in Canada on 100% Recycled Paper