

FAQ: What is the concept of "Christian Colonial Capitalist Violence" and why is it considered a "fused system"?

The "Christian Colonial Capitalist Violence" concept describes a single, interconnected system of oppression where religious ideology, political colonialism, and economic capitalism are fused together. This system's strength comes from the seamless way each component legitimizes and reinforces the others. The "Christian" element provided moral and spiritual justification (e.g., Doctrine of Discovery) for the "Colonial" project of dispossession, which, in turn, cleared land and subjugated populations to serve the "Capitalist" drive for resource extraction and wealth accumulation. This fusion creates a self-reinforcing logic, making the system far more resilient and totalizing than any single form of oppression in isolation. For instance, the Indian Boarding School system perfectly embodies this fusion, being state-funded (colonial), run by Christian denominations (Christian), and designed to economically subjugate Indigenous peoples (capitalist).

How does the concept of "systemic blowback" explain contemporary crises within mainstream white society?

"Systemic blowback" refers to the phenomenon where the internal logics of the Christian Colonial Capitalist system, originally designed for outward violence against marginalized groups, turn inward, inflicting similar harm on the dominant society it was built to serve. This manifests in three interconnected ways:

- **Capitalist Blowback:** Economic precarity and "deaths of despair" among the white working class, as the system's pursuit of profit maximization extends its "disposability" logic to those previously insulated by an implicit racial contract.
- **Colonial Blowback:** The militarization of American policing, which introduces tools and tactics of colonial population control into domestic law enforcement, making the public at large "less safe and less free" and fostering a "warrior" mindset.
- **Christian Blowback:** The rise of White Christian Nationalism, which acts as a "maladaptive coping mechanism," misdirecting economic pain and status anxiety toward racial and cultural scapegoats (e.g., secularists, immigrants) rather than the exploitative economic system.

These forms of blowback create a self-perpetuating cycle, where the suffering inflicted by the system is weaponized to reinforce the very divisions that prevent the formation of a unified, multiracial resistance.

What are the three interconnected pillars of the "praxis for a new world" proposed as an antidote to this fused system of violence?

The proposed antidote is a "praxis for a new world" based on three interconnected pillars: Mutual Aid, LANDBACK, and Abolition. These are not random progressive tactics but a cohesive and symmetrical response designed to directly counter the "fused system" of Christian, Colonial, and Capitalist violence:

- **Mutual Aid vs. Capitalism:** Mutual aid is a practice of collective care ("Solidarity, Not Charity") that directly opposes the transactional, scarcity-based logic of capitalism by building horizontal, trust-based relationships and de-commodifying survival.
- **LANDBACK vs. Colonialism:** LANDBACK is the direct and material reversal of colonial violence, aiming to return land to the stewardship of Indigenous peoples, including restoration of sovereignty over language, culture, and food systems.
- **Abolition vs. the Colonial State:** Abolition directly confronts the coercive power of the state that protects colonial hierarchy and capitalist property relations by divesting from violent carceral institutions (police, prisons) and investing in community-based alternatives that create genuine safety.

These pillars are inseparable; for example, LANDBACK is vulnerable without abolitionist community defense, and abolition is incomplete without dismantling colonial land relations.

What is "reMatriation" and how does the Great Plains Action Society (GPAS) integrate it into their mission?

"ReMatriation" is a central concept for Sikowis Nobiss and the Great Plains Action Society (GPAS), defining a decolonial worldview that seeks to restore balance and counteract "unfettered patriarchal violence and greed." It's not simply the opposite of patriarchy, but a call to adopt a matriarchal lens of governance, focusing on ensuring the well-being and security of everyone, akin to a mother caring for her household. For GPAS, reMatriation means reclaiming traditional Indigenous practices, restoring Indigenous landscapes and traditional ecological knowledge (TEK), and returning "stolen power back to the feminine" as an antidote to the destructive forces of colonial-capitalist systems and the climate crisis. GPAS integrates this into its mission through

initiatives like "Protect the Sacred" (addressing Missing and Murdered Indigenous Relatives), "Land Defense" (safeguarding land from extraction), "Representation" (combating erasure), and "Civic Engagement."

How does the alliance between Jeff Kisling and Sikowis Nobiss serve as a model for settler-Indigenous solidarity and repair?

The alliance between Jeff Kisling (an Iowa Quaker) and Sikowis Nobiss (a Plains Cree/Saulteaux activist and founder of GPAS) offers a powerful, replicable framework for settler-Indigenous solidarity and repair:

1. **Truth & Reckoning:** Kisling publicly confronts his Quaker community's historical complicity in harm, particularly the Quaker-run Indian Boarding Schools, creating moral authority for authentic relationships.
2. **Centering Indigenous Leadership:** Kisling consistently positions himself as an amplifier and supporter, documenting and promoting GPAS-led events and creating resources like the "LANDBACK Friends" website at the explicit request of Indigenous friends.
3. **Building Personal Relationships:** Their bond was forged through shared hardship, like the 2018 First Nation-Farmer Climate Unity March, transforming abstract political alignment into profound trust and friendship—the "essential currency" for their work.
4. **Moving from Words to Action:** Their partnership culminates in tangible acts of repair, such as the Iowa Yearly Meeting (Conservative) donating its entire budget to support screenings of a film about the residential school at Nobiss's First Nation, demonstrating a shift from symbolic apology to material support.

This framework highlights the importance of humility, genuine engagement, and concrete support for an Indigenous-led future.

What was the significance of the "First Nation-Farmer Climate Unity March" in solidifying the alliance and broader movement?

The 2018 "First Nation-Farmer Climate Unity March," an eight-day, 94-mile trek along the Dakota Access Pipeline (DAPL) route, was crucial in solidifying the alliance between Jeff Kisling and Sikowis Nobiss and building broader solidarity. It created a "crucible of shared struggle" where Native and non-Native participants faced common physical hardships and engaged in intimate conversations, transforming abstract solidarity into deep personal friendship and trust. The march was conceived as a deliberate act of story-creation, designed to forge relationships between disparate communities

(Indigenous peoples and settler farmers) against a shared threat. This embodied learning and trust became the "essential currency" for all subsequent collaborations, proving that durable bridges are often built through shared lived experience rather than just formal meetings.

How does the Great Plains Action Society's proposed Urban Resilience and Innovation Hub in Iowa City embody the principles of mutual aid, LANDBACK, and abolition?

The GPAS Urban Resilience and Innovation Hub in Iowa City is a tangible manifestation of the principles of mutual aid, LANDBACK, and abolition:

- **Mutual Aid:** It includes a "mutual aid cafe" with a pay-what-you-can model, a community fund for local social justice initiatives, and volunteer opportunities. The Hub Center will also create a mutual aid network to serve disenfranchised communities, embodying "Solidarity, Not Charity."
- **LANDBACK:** The hub is Indigenous-led and situated on 1.2 acres of land in Iowa City, representing a "reclamation of Indigenous agency" and promoting Indigenous land-stewardship through an urban farm centered on Traditional Ecological Knowledge (TEK). This directly challenges colonial land relations and seeks to restore Indigenous relationships with the environment.
- **Abolition:** While not explicitly named "abolitionist," the hub's "Healing Justice House" and its focus on addressing social determinants of health (education, housing, economic opportunities) align with abolitionist principles of divesting from carceral systems by investing in community-based alternatives that create genuine safety and well-being, especially for BIPOC, LGBTQ, and disabled communities. The hub aims to build community health and power, promoting a "just economy" that prioritizes people and the planet over profit.

Why do the sources suggest that electoral politics are insufficient for achieving decolonization and how does this relate to "dual power"?

The sources suggest a principled rejection of electoral politics as a primary vehicle for transformative change, arguing it is insufficient for achieving decolonization due to ethical, strategic, and empirical critiques:

- **Ethical:** Participation in elections can inadvertently legitimize a political apparatus fundamentally intertwined with capitalism and white supremacy, representing a "withdrawal of consent from an unjust system."

- **Strategic:** Electoralism channels transformative energy into a contained process, creating an "illusion of agency" and diverting resources from more effective actions like direct action and building alternative institutions.
- **Empirical:** The state's core function is to protect capitalist property relations and neutralize radical threats, demonstrating that it is not a neutral tool for liberatory ends.

This rejection is part of a strategy of "dual power," which seeks to build alternative, autonomous institutions (like mutual aid networks and decolonial projects) that can eventually challenge and replace the institutions of the state. By consciously withdrawing consent and energy from the state's primary ritual of legitimacy, activists create space to build a new world from below.