The implementation of **Mutual Aid, LANDBACK, and Abolition** within the Iowa Yearly Meeting (Conservative)

The implementation of **Mutual Aid, LANDBACK, and Abolition** within the Iowa Yearly Meeting (Conservative) (IYM(C)) and allied organizations is executed through the **New Conscientious Objector (NewCO)** framework, which serves as a unified strategy of decolonial, abolitionist praxis. This integrated body of work relies on the distinct resources, history, and strategic functions of the five named entities to dismantle the interlocking system of **Christian Colonial Capitalist Violence (CCV)**.

Violence Countered (CCV Diagnosis)	**The Integrated Liberation Praxis**	**Quaker Testimony Fulfilled**
Colonial Violence (Land Theft)	**LANDBACK** (Material Restitution)	**Integrity**
Capitalist Violence (Extraction/Hierarchy)	**Mutual Aid** (Solidarity/Collective Care)	**Equality**
Christian/State Violence (Carceral/Coercion)	**Abolition** (Divestment/Investment)	**Peace**

The plan is structured around the **Symmetrical Antidote**, where each component of violence is countered by a corresponding liberation praxis, translated into a core Quaker testimony:

The contributions of the five entities to this unified plan are detailed below.

I. Great Plains Action Society (GPAS): The Indigenous-Led Blueprint and Material Model

The Great Plains Action Society, an Indigenous-led organization founded by Sikowis Nobiss, provides the essential strategic direction, institutional blueprint, and financial mechanism for the integrated praxis across the Midwest region. GPAS is explicitly dedicated to "resisting colonial capitalism" through a holistic approach called **ReMatriation**.

Praxis Pillar	GPAS Contribution
LANDBACK	**Urban Resilience and Innovation Hub (Iowa City):** The Hub serves as an **institutional blueprint** and physical realization of decolonial praxis. Its **Urban Farm** is the "heart of the hub," utilizing **Traditional Ecological Knowledge (TEK)** for regenerative practice and food sovereignty. GPAS's mission demands the restoration of Indigenous sovereignty, language, and cultural lifeways.
Mutual Aid	**Mutual Aid Coffee Shop & Entrepreneurial Launch Pads:** The Hub includes a coffee shop operating on a **non-commodified pay-what-you-can model**, embodying the anti-capitalist principle of Mutual Aid in commerce. This builds a "decolonial economic model" based on reciprocity.
Abolition	**Healing Justice House:** The Hub dedicates space for a **BIPOC Healing Collective**. This embodies the **"invest"** side of the abolitionist dual strategy, recognizing that addressing intergenerational trauma is a foundational prerequisite for liberation and an alternative to carceral systems.

II. Decolonial Repair Network (DRN): The Accomplice-ship Platform and Resource Conduit

The Decolonial Repair Network is the organized structure that channels non-Native resources and labor toward the Indigenous-led goals set by GPAS, transforming non-Native engagement from passive "allyship" to active **"transformative accomplice-ship"**.

Praxis Pillar	DRN Contribution
LANDBACK	**Financial Conduit (HNLF):** The DRN's core commitment is providing ongoing financial support to the **Honor Native Land Fund (HNLF)**, which directs resources to GPAS's **ReMatriation Fund**. This provides the sustained, material restitution required by the Testimony of Integrity.
Mutual Aid	**Relational Organizing and Skill Building:** The DRN focuses on building decentralized, horizontal power by training members in **relational organizing** (1:1 conversations) and teaching Indigenous-led Mutual Aid principles, such as Indigenous Food Sovereignty. Members mobilize to support mutual aid efforts, such as providing **renovation help at the GPAS Hub**.
Abolition	**Education and Accountability:** The DRN mandates **Truth & Reckoning** through education on the **Doctrine of Discovery** and Quaker complicity in Indian Boarding Schools, which are foundational to state violence. It operates under a covenant of **Centering Marginalized Leadership**, ensuring that non-Native work is directed by Indigenous elders, countering the historical pattern of "benevolent harm".

III. Des Moines Mutual Aid (DMMA): The Grassroots Implementer and Anti-State Model

Des Moines Mutual Aid, in which Iowa Quaker Jeff Kisling is directly involved, serves as the functional, grassroots model for implementing **Mutual Aid** and establishing the ideological standard for **Abolition** through the strategy of **systemic non-collaboration**.

Praxis Pillar	DMMA Contribution
LANDBACK	**Direct Action Support:** DMMA, alongside GPAS, engaged in anti-pipeline actions (e.g., at Chase Bank protesting Coastal GasLink) which are directly linked to challenging colonial land theft.
Mutual Aid	**Horizontal Solidarity:** DMMA provides concrete examples of **"Solidarity, Not Charity,"** meeting immediate survival needs outside the market's transactional logic. Activities include **weekly food distribution** for the unhoused, **bail funds** for arrested activists, and emergency care during crises (like mass evacuation during a polar vortex).
Abolition	**Rejection of Electoralism/Building Dual Power:** DMMA's **Points of Unity** explicitly state an opposition to electoral politics, prioritizing the development of mutual aid as an alternative, widespread institution. This stance informs the NewCO's belief in **incommensurability**—that the carceral state cannot be reformed but must be replaced by **"people's infrastructure"**.

IV. Iowa Yearly Meeting (Conservative) (IYM(C)): The Institutional Container and Provider of Corporate Restitution

IYM(C) provides the necessary spiritual and historical context for the NewCO to be seen not as a foreign political agenda, but as a **"continuing revelation"** of faith. The Yearly Meeting's role is to move from institutional complicity to **corporate responsibility** by adopting the NewCO framework through its time-tested processes.

Praxis Pillar	**IYM(C) Contribution**
LANDBACK	**Corporate Restitution:** The plan mandates **Phase 3 Corporate Witness** involving formal historical research into lands occupied by IYM(C) properties, including **Scattergood Friends School**. This commits the Yearly Meeting to **direct consultation with Indigenous nations** to determine appropriate restitution, such as land return or a voluntary land tax/rent.
Mutual Aid	**Decolonial Repair Fund:** The plan proposes allocating a portion of the annual budget to a **Decolonial Repair Fund** to provide seed money for Mutual Aid projects in solidarity with marginalized communities. This visibly shifts financial stewardship from the top-down model of charity to the principle of solidarity.
Abolition/Plan Integration	**Corporate Discernment:** The entire process is contained within IYM(C)'s spiritual technology of **corporate discernment** in waiting worship. This process includes dedicating a **Year of Study** and proposing a **new Query** for the *Advices and Queries* explicitly naming settler colonialism and the carceral state, thereby integrating Abolition into the spiritual life of the body.

V. Bear Creek Friends Meeting (BCFM): The Local Prototype and Relational Bridge

Bear Creek Friends Meeting, a local meeting within IYM(C), serves as a crucial prototype for how a historical Quaker body can begin to practice **Decolonial Repair** and bridge the gap between institutional caution and radical action through genuine, sustained relationships.

Praxis Pillar	BCFM Contribution
LANDBACK	**Indigenous Solidarity:** BCFM has maintained a long-term relationship with the **Prairie Awakening celebration**. It has engaged in discussions and taken action related to pipeline resistance and noted with interest the local return of nine acres of land to the Ioway people. However, members also expect "significant concerns" when discussing LANDBACK regarding the meetinghouse property.
Mutual Aid	**Lived Ethos:** The meeting already practices a Mutual Aid ethos that its members recognize as a **"natural extension"** of how the community operates. This history provides an internal, accepted cultural foundation upon which the organized practice of Mutual Aid can be built, making it less "scary" to institutional members.
Abolition	**Internalization of Abolition:** BCFM minutes have listed the **"Quakers for Abolition Network,"** which advocates for the abolition of police and prisons, as a subject for future work. This demonstrates that the concept of Abolition is entering the internal language and business of the local meeting.

Conclusion: The Interdependence of the Plan

The implementation plan is successful because these entities are **interdependent**. The philosophical demands for **Abolition** articulated by the DMMA are given tangible direction by the **LANDBACK** blueprint of GPAS. The **DRN** ensures non-Native individuals and institutions like **IYM(C)** provide financial support and labor to GPAS. Finally, **Bear Creek Friends Meeting** demonstrates that local Quaker communities can transition from historical complicity to **transformative accomplice-ship** by embracing Mutual Aid and Abolition as the inevitable fulfillment of their spiritual testimonies. The overall synthesis confirms that the NewCO praxis is structurally necessary: Abolition requires dismantling the property relations protected by police (LANDBACK), and both require the resilient social fabric built by Mutual Aid networks.

The integrated plan to implement **LANDBACK**, **Mutual Aid**, and **Abolition**

The integrated plan to implement **LANDBACK**, **Mutual Aid**, and **Abolition**—collectively known as the **New Conscientious Objector (NewCO)** praxis—relies on the unique contributions of five key organizations operating against the fused system of **Christian Colonial Capitalist Violence (CCV)**.

The following table details the specific role and actions of each entity within this tripartite strategy of liberation:

Organization	LANDBACK (Antidote to Colonial Violence / Integrity)	Mutual Aid (Antidote to Capitalist Violence / Equality)	Abolition (Antidote to State Violence / Peace)
Great Plains Action Society (GPAS)	Provides the Indigenous-led **Urban Resilience and Innovation Hub** (Iowa City), serving as a physical blueprint for decolonial praxis. The Hub includes an **Urban Farm** utilizing **Traditional Ecological Knowledge (TEK)** for food sovereignty, demanding restoration of Indigenous sovereignty.	Operates a **Mutual Aid Coffee Shop** at the Hub using a **non-commodified pay-what-you-can model** to build a decolonial economic model based on reciprocity.	Dedicates space for a **Healing Justice House** and **BIPOC Healing Collective** at the Hub, embodying the **"invest"** side of abolition by providing alternatives to carceral systems through addressing intergenerational trauma.

Decolonial Repair Network (DRN)	Serves as a **financial conduit** for material restitution by directing **ongoing financial support to the Honor Native Land Fund (HNLF)**, which funds GPAS's **ReMatriation Fund**.	Builds **horizontal power** by training members in **relational organizing** (1:1 conversations) and mobilizes non-Native labor, such as providing **renovation help at the GPAS Hub**.	Mandates **Truth & Reckoning** and political education on the **Doctrine of Discovery** and Quaker complicity in **Indian Boarding Schools**. Operates under a covenant of **Centering Marginalized Leadership** to ensure non-Native work is guided by those harmed by state violence.
Des Moines Mutual Aid (DMMA)	Engages in **direct action support**, including anti-pipeline actions (e.g., at Chase Bank protesting Coastal GasLink), linked to challenging colonial land theft.	Functions as a grassroots implementer of **"Solidarity, Not Charity,"** providing essential survival resources, such as **weekly food distribution** for the unhoused and **bail funds** for arrested activists.	Establishes the standard for **systemic non-collaboration** by explicitly rejecting electoral politics and prioritizing the development of mutual aid as an autonomous **"people's infrastructure"** to replace the carceral state.
Iowa Yearly Meeting (Conservative) (IYM(C))	Commits to a **Phase 3 Corporate Witness** requiring **formal historical research** into land occupied by IYM(C) properties (e.g., **Scattergood Friends School**), followed by **direct consultation with Indigenous nations** for restitution, such as land return or a voluntary land tax/rent.	Proposes allocating a portion of the annual budget to a **Decolonial Repair Fund** to provide seed money for Mutual Aid projects in solidarity with marginalized communities, shifting institutional focus from charity to solidarity.	Integrates abolitionist principles through **corporate discernment**, including proposing a **new Query** for the *Advices and Queries* that explicitly names **settler colonialism and the carceral state** for regular, prayerful consideration by the body.

Bear Creek Friends Meeting (BCFM)	Acts as a local prototype by maintaining a long-term **Indigenous solidarity relationship** with the **Prairie Awakening celebration**. Has noted the local return of nine acres of land to the Ioway people and discussed **pipeline resistance**.	Operates with a **"lived ethos" of Mutual Aid** already recognized by members as a **"natural extension"** of how the community functions, providing an accepted cultural foundation for formal implementation.	The local meeting's minutes have listed the **"Quakers for Abolition Network"** (advocating for the abolition of police and prisons) as a subject for future work, demonstrating the internalization of abolitionist concerns.