

# INDIGENOUS SOLIDARITY

Puget Sound Sage and Sage Leaders understand that the liberation of all peoples is inextricably tied to the liberation of Black and Indigenous peoples. Here on Turtle Island (North America), our society is built upon a foundation of settler colonialism that causes ongoing harm. Sage commits to the struggle against settler-colonialism by supporting Indigenous self-determination nationally and locally.

As a multiracial organization currently led by non-Indigenous people, we position ourselves in solidarity with Indigenous communities. We commit to supporting Indigenous leadership and organizations, and continuing our own education to be responsible partners and community members with Indigenous peoples, especially those whose land we occupy and organize in: the Duwamish and other Coast Salish Tribes, and urban Indian communities.

We do this by:

- Building authentic relationships with Indigenous Tribes and communities – and organizations created by and for Indigenous people.
- Educating ourselves and non-Indigenous people about the ongoing legacy of settler-colonialism in the United States. Organize support for local Tribes' ongoing fights for Federal Recognition, and/or defense of their sovereignty.
- Paying Real Rent to the Duwamish Tribe, and advocating for other ways that funding and resources can be directed to Indigenous-led organizations and Tribes.
- Supporting Indigenous communities through responsible partnership and intentional contracting (i.e., vendors, consultants).
- Accountably organizing others in support of Indigenous-led organizations and Tribes to increase the number of people organizing in solidarity. And do this without burdening tribal members and leaders.
- At meetings and tables we occupy, acknowledging the Coast Salish peoples - past and present - through a Land Acknowledgement. Actively seek opportunities to lift up Indigenous leadership in decision-making spaces in ways that are welcome and not burdensome, and use our positional power to name when there are no Indigenous representatives.
- Recognizing that we are operating within systems of dominance, white supremacy, settler-colonialism, racialized-capitalism, classism, ableism, and patriarchy, and these norms will continue to creep into any organizing space. Prioritize doing the personal, team and organizational work to address these issues as they come up. Center Indigenous values in our interpersonal and workplace norms, and continually work toward anti-racism, anti-colonialism, and equitable leadership.
- Acknowledging mistakes when made in our relationships with Indigenous people and organizations, and recognize that it will take time for us to build relationships, trust and competence in how we navigate the complex landscape of Indigenous Tribes, communities, and organizations. "Move at the speed of trust," adrienne maree brown.
- Celebrating the brilliance of Indigenous and non-Indigenous communities coming together in support of one another. Embrace the journey, leading with love and humility.
- Acknowledging that land is sacred to Indigenous communities and ensuring that our community stewardship of land work values this connection. Through our advocacy work that reflects Indigenous land stewardship principles, honor that Indigenous peoples are the first stewards and continue to be the keepers of this land.

Our approach to solidarity is rooted in non-transactional relationship building with Indigenous individuals, Tribes, and organizations. Like in all relationships, we anticipate that there will occasionally be tension and disagreement. We recognize that Indigenous communities are not a monolith, but embody a diverse array of experiences and opinions. When conflict arises, it is our intention to listen deeply, act as bridge-builders rather than bridge-burners, and actively resist "divide and conquer" strategies.

*\* We thank the Duwamish Solidarity Group whose "Accountability Statement" offered some of these examples, and inspiration for what Indigenous Solidarity looks and feels like.*