

nin nimitshim the
 imishat mitshim eka m...
 iteu. Peikushu muk + shekuan +
 eshiupamitishuian hete nikan. +
 ar **Declare** Sseniten apu nit
 an ku niuian. nan?

Conflict

(Dis)connection:



With so much diversity, how do we
 create a sense of shared connection in the
 university neighbourhoods?

BY EAGLE GLASSHEIM

My family headed east in December
 to see the East Van Panto's holi-
 day rendition of Robin Hood at the York
 Theatre. In this version of the story, a
 ragtag group of residents try to liberate
 Trout Lake Park from the
 clutches of privatization.
 It's a funny and rousing
 play, and happily, the
 denizens of East Vancou-
 ver get their park back.
Power to the people!

"Given our
 newness, and that
we are guests on
 Musqueam and
 UBC land, how
 might we establish
 a sense of place,
 a shared

Fragments of RESistance

But does this mean
 that things are going to just continue as they are forever, or will
 a change take place to ensure that life will improve for all?



ancouver is a start. But we al
 opportunities to add our own contri
 ons to our neighbourhoods.
 We do have some special places in the
 ighbourhoods that have emerged from
 mmunity initiatives. There is the Chil-

THEESIS:

Indigenous resistance to extractive capitalism is a deeply personal, spiritual, and collective act of survival. Literature and activism work together to reclaim land, identity, and agency.

Extractive Capitalism

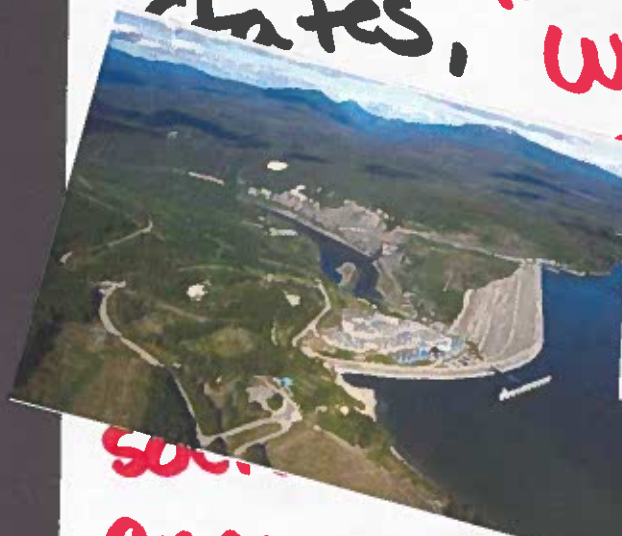
Extractive capitalism is not just an economic system; it's a violent force that disrupts and erases connections between Indigenous peoples and their land.

... it commodifies the land, exploiting it for profit, and ultimately severing the deep spiritual and cultural ties that exist between people and earth.

→ In this zine, we will explore the ways in which Indigenous resistance to extractive capitalism is portrayed through the analysis of works like "Blue Bear Woman" by Virginia Pesemapeo Bordeleau and "What have you done to my country?" by An Antane Kapesi to see how acts of resistance reclaim more than just land - but also identity, culture, and agency to live on one's own terms

One core aspect of **extractive capitalism** is its ability to demonstrate to people living in states, "we are the **progress**"

**HIDDEN
BEHIND
"DEVELOPMENT"**



Social arrangements (17). It is just strictly economic of life. The damage is ecological. It disrupts ecosystems, causing suffering that reverberates for generations.

**PULL THE
IMAGES BACK
TO SEE THE
REALITY OF THINGS**

FLIP PAGE

Furthermore, Gomez-Barris points out the uneven suffering caused by large-scale extractivism: "In relation to schemes of

mega-development, la

assault peripheral spa

rain upon regions wh

communities continue

proliferate it, even in

violence" (18). This

about land - it's about the destruction of communities and the stripping of Indigenous peoples' ability to live freely, rooted in their cultural heritage.

PULL THE

IMAGES BACK

TO SEE THE

REALITY OF THINGS

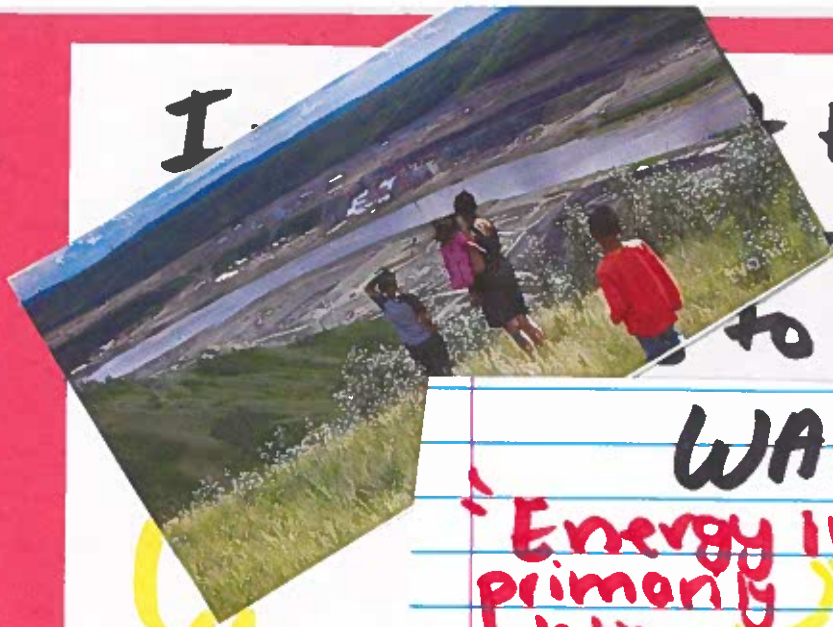
nism

even

majority

and

pressure



I

to extractivism, which views
thing to be exploited. Indigenous
to land are based on **reciprocity**.

WARREN CARLAUSAYS:

Energy in such context is located
primarily upon the
relationship between
the people and their land,
and in Aboriginal
cultures this relationship
is not one of mastery or
objectification but rather of kinship, respect, and
responsibility. The land is depicted here not as
a reservoir of resources to be exploited but as a
source of gifts that humans must accept with
gratitude" (18).

ENERGY INTIMACY

This connection to land is at the heart of Indigenous identity. The land is not a commodity to be exploited for profit - it is a living entity, a source of life, strength, and sustenance. In Indigenous cultures, the relationship with the land is based on mutual respect, where both people and land give and receive in a reciprocal exchange.



In What Have You Done
to my Country?, the young
boy reflects on the long-
lasting damage caused by
the destruction of his homeland:

"There is only one thing that I
can say to you with regard to
now I see myself in the future.
I know that as long as the earth
exists, I will never forget the way
I lived and you will hear me speak
about it forever. I know that if I live
the way you do, I will never be as
happy as I was before and I will
never be as healthy as I was before.
I will always be sick, and because of
that, I will die very young in the gene-
rations to come. You too, you will have
to think about all of this because it is
no small thing to have taken away
all my means of existence" (267).

→ which speaks
to the intergenera-
tional trauma caused
by extractivism. It's
not just about losing
land, but also
about losing a
way of life, a
connection to one's
ancestors, and the
physical and mental
health of future
generations.



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"You've already suffered a great deal;
learn to embrace suffering. Free of
it and, in doing so, you will become
even stronger. In you there is your
family, but also two peoples - the
red and white."

IDEN [INTERNAL] TITY
[CONFLICT]

Caused
Colonial

The harm
goes beyond
Indigenous
peoples. The

STRENGTH
and
AGENCY
FOR



VIOLENCE OF COLONIALISM
Settler identities through the
perpetuation OF VIOLENCE and
DISCONNECTION from The

Contribute to Community



Indigenous resistance to extractive capitalism is not just about surviving - it is about reclaiming what was taken. Through activism, art, and cultural revival, Indigenous peoples continue to fight for their lands, their cultures, and their identities. As we've seen, this resistance is deeply personal, rooted in both individual and collective survival. By reclaiming their relationship with the land, Indigenous peoples are not just resisting exploitation - they are rebuilding their identities and reaffirming their agency in a world that has tried to silence them.



"ULTIMATELY, WE NEED TO FIND A SOLUTION THAT KEEPS US FROM HAVING TO BEG

eshku eka utlhamin + Shimut K'ie" (266).

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