Recognizing native spirituality is an ally code comes in. To respect another's work, or without our help. As we become more adept, we will true expression. As we become more adept. The potential for Indigenous learning that is integral to social justice struggles, and racism and anti-oppression efforts, we should understand that w. In the late 1990s, new guidelines giving structure to the ally process arose from the cross-cultural challenges that native and non-native allies faced. It was noted that these challenges were often rooted in power imbalances inherent in social working relationships. Since then, Ally theory and practice have been gaining momentum, and non-native allies are at work in social justice organizations, the media, communities, churches, and academic institutions across Turtle Island. When we become allies to First Nations and assist them in their anti-racism and anti-oppression efforts, we advance the cross-cultural learning that is integral to social justice struggles, and create radical change in ourselves, the community, and the world.

In the classic work of collaboration Alliances: Re/Envisioning Indigenous-non-Indigenous Relationships, Trent Professor Lynne Davis describes the three types of relationships that are possible between Indigenous peoples: 1) Walking side-by-side as with the two-row wampum, culture following its own path, laws and customs in peaceful coexistence, 2) paternalism, which is the legacy of colonialism whereby non-Indigenous people assume that they know what is best for Indigenous peoples, and 3) In the center, Indigenous people take leadership and non-Indigenous people (allies) take action in support of the direction that the Indigenous peoples have determined.

For us, through the Allyship model outlined in point 3, there is an ethical and political responsibility to conduct ourselves in solidarity with First Nations. Allyship is a specific framework that social justice activists, human rights professionals, and concerned citizens can use to better understand, and then support or stand against what is happening. The potential learning curve to understanding Allyship Theory involves reading the companion essays, watching 3-4 key videos (see Resources) and hopefully attending a white privilege/allieship training session. A mutual understanding of Allyship Theory is found in social justice spaces such as the social justice academic world of colleges and universities; in social justice collaborations between native and non-native people and organizations; with active “showing up” for demonstrations, rallies, protests and organized actions; in white privilege/intersectional oppression and allyship trainings; in decolonizing ideology, actions, programs, policies, and practices; and in the formation of new alliances with the understanding that all partners (indigenous, non-indigenous, and allies) are in the center of the process. Allyship integrates the ongoing recognition of the power imbalances inherent in social working relationships. It continues unabated. Clearly, the colonial, the taken for granted, the universal, the old is still ongoing. Today, the contrast between the non-native and native world(s) could not be more extreme, and it has become apparent that the support and solidarity of non-native allies is needed more than ever. So how do we begin this important work?

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What Does an Ally Do?
Social activism starts with self-education, rejecting Empire, mobilizing (which is showing up for rallies and actions), following your heart and spirit, and integrating organizing in the community that can lead to successful coalitions. Allies need to perform their solidarity work with humility and responsibility, and make a commitment to learning and growing. At the First Nations community level it is better not to approach with a specific goal in mind, but rather to ensure which the principles that apply in all areas, and that all people can be resistance the spirit of solidarity. Building trust can be difficult and time-consuming, and the complexity of relationships challenging, but we need to be open to learning from each other.

Join your local activist community. Protests, marches, demonstrations and civil disobedience (with proper permits of course) all have the potential to create change, as well as build solidarity and connection. As allies, we can offer spontaneity in direct actions and initiatives in Canada, and the art of living (www.romankrznaric.com) and The Power of \n
In Conclusion
Ally is a verb not a noun! You are only an ally when you are performing an action on behalf of First Nations human rights, legal issues or emotional justice, and advancing social justice in general. It is best not to use “ally” as a self-identifier, unless you have studied and embody Allyship Theory. According to the Allyship Framework, it is the oppressed group who needs an ally, and allies should always do the work of listening, empathizing, and taking action on addressing systemic racism and oppression everywhere it is found (in government, the legal system, the media, criminal justice, within social movements such as feminism). Offer training on white privilege, the intersectional oppressions and allyship, and make anti-racist training mandatory in the workplace!

Allyship and Decolonization

Our work as Allies to Indigenous peoples of Canada requires that our solidarity relationships are based on the principles of decolonization, and that we are committed to the well-being and sovereignty of the Indigenous community as a whole. After years of being entangled in a web of colonialism, settler culture and the liberal imperialism, First Nations are finally empowered by Allyship Theory to set forth tasks for non-native people to perform.

Allies know that silence is no longer an option, feel empowered to speak out, and believe that at some point in the future a determined generation will reclaim millions of acres. According to the original Quaker definition, “speaking truth to power” means communicating first to those in power, then to the citizenry, and then to the notion of power itself. When we become Allies to Indigenous people who have a long history of survivance and resistance, and who are now engaged in powerful decolonization strategies, we reject the ethics of hierarchy, domination and ecocide that harm us all. First Nations worldviews that protect and revere the earth are still in place today, and by assisting them in their struggles for sovereignty, we help to ensure that these precious waterbeds, last refuges of wilderness, and ecosystems will be protected for all in Earth Community. In collaboration with all who have resisted injustice in the past, present and future, we are committed to that struggle.

Notes
1. Minneapolis Committee on Civil Rights, Privilege, Allyship and Safe Space, pamphlet providing information to help dismantle systems of oppression and work for social justice.
5. Zerlin Maxwell, “Melissa Harris-Perry Teaches Us How to be a Good Ally,” Feministing, an online community for feminists and their allies, 02/04/2013. (http://feministing.com)
6. Roman Krznaric, Outspection, a blog dedicated to empathy and the art of living (www.romankrznaric.com) and The Power of \n
Resources
America Calling: Your National Electronic Talking Circle, “Non-Native Allies: Keynote Speech.”

Bowers, Christopher, “To Ways to be an Ally,” White Privilege (blog), February 3, 2010. (www.whiteprivilege.blogspot.com)

Davis, Lynne, Phd, Brodie Ferguson, Cherylanne James, Kristen Lloyd, Trent Jones, Sara Taylor and Julian Tenss Riddell, "Transforming Relations: A Collaborative Collection, A progressive collection of over 150 native/non-native partnerships, coalitions and bridge building initiatives, Canada, 2004. (http://transformingrelations.wordpress.com)


Jonene Green, "The following is for 6 Allies for Alaska: "Emerging Scholarship in Women’s and Gender Studies Conference, University of Texas at Austin, February 19, 2010. (www.youtube.com)


www.stonecirclepress.com

Pegi Eyers is the author of Ancient Spirit Rising: Reclaiming Your Reconciliation and Transformation Community, an award-winning book that explores strategies for intercultural competency, healing trauma, and raising First Nations, decolonization, recovering an ecocentric worldview, rewriting, creating a sustainable future and reclaiming peaceful coexistence in Earth Community.