

**HEY FUCKING SQUAREHEAD,
YOU'RE IN TURTLE ISLAND!**



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IN TURTLE ISLAND!**

**Subtitle: A Decolonial Education for British Crown
Loyalists on the Reality of Land Dispossession and
Ongoing Genocide of Aboriginal and Native Nations in**

so-called Canada

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Queen of Acadie and Queen of the Universe

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Abstract

This book serves as a fierce, unapologetic, and mandatory decolonial education for individuals who hold loyalty to the **British Crown** and the Canadian state on **Turtle Island**. Using provocative language to shatter entrenched colonial narratives, it meticulously dismantles the legal, political, and moral legitimacy of Crown authority. The text demonstrates that the Crown is the direct, legal, and historical entity responsible for **land dispossession** (rooted in the **Doctrine of Discovery** and *terra nullius*), the structural racism of the **Indian Act**, and the **cultural genocide** of the **Residential School** system. Each chapter confronts a mechanism of colonialism, culminating in a demand for the reader to abandon abstract loyalty and commit to concrete **Indigenous Resurgence, Land Back**, and true **Indigenous Justice**.

Front Matter

Dedication

To the generations of children who never made it home from the Residential Schools. To the Elders who kept the fires burning. To the water, the land, and the future Sovereigns of Turtle Island.

Forward by Queen Marie-Soleil Seshat Landry

I am Acadian. My people were dispossessed, exiled, and murdered by the very same British Crown I challenge in these pages. My own ancestors suffered ethnic cleansing in the name of the King. This is why I hold no illusion about the "benevolence" of the Crown, and why I feel an urgent, sacred duty to stand with my relatives, the original peoples of this land.

This book is a hammer. It is designed to shatter the fragile, comforting glass box of Canadian loyalty that so many "Squareheads" live in. If you are offended by the title, you have missed the

point. My rage is a response to genocide. Your discomfort is the starting point of your necessary education. Read it. Internalize it. And then get to work putting the land back in Indigenous hands. **You are not in Canada; you are in Turtle Island.** Act accordingly.

Part 1: Setting the Stage – Deconstructing Loyalty and Land

Chapter 1: Hey Fucking Squarehead! A Provocation and a Welcome.

Addressing the Squarehead

Let's cut the pleasantries, shall we? If you picked up this book, you probably have some tie to, or affection for, the **British Crown**—the monarchy, the flag, the history. You might even bristly at the title. *Good*. That bristling, that flash of indignation, is exactly where we need to start.

Because that sense of entitlement and loyalty to a European royal house is a symptom of a deep, historical delusion that this book is here to surgically excise [Landry, M.S.S., 2025]. It's a challenge to the idea that Canada—or as I prefer to call this place, **Turtle Island**—is a legitimate, benevolent creation of the British Empire.

I call you "Squarehead" not as a generic insult, but as a deliberate provocation to the specific, often rigid and unexamined, thought process that allows one to wave the flag of a colonizing power while remaining willfully blind to the massive historical crime on which that flag sits.

You're here now, and I welcome you to the conversation, however uncomfortable it gets. This is not an exercise in *cancel culture* or grievance politics; this is an urgent matter of **truth and justice**. The time for polite discourse about genocide is over.

Turtle Island: The Real Map

Forget the maps you've been taught, the ones with borders drawn in London and Ottawa. We begin by un-mapping. Before the Crown, before the French, before Columbus, there was **Turtle Island**—the ancient, spiritual, and rightful name for the North American continent, recognized by many Indigenous Nations, particularly the Iroquois Confederacy and the Algonquin peoples [Mann, B.A. & Field, J.W., 1997].

This name is not a metaphor; it represents a reality of **Indigenous sovereignty** that existed for millennia. It signifies complex, functioning governance systems, intricate trade networks, sophisticated legal frameworks, and profound spiritual relationships with the land that were operating perfectly well before any European set foot on the shore [Borrows, J., 2010].

Your presence, my presence (as an Acadian with my own decolonial work to do), and the presence of the British Crown, are all guests—or, more accurately, **uninvited occupiers**—on this soil. To be a "loyal Canadian" without acknowledging this foundational truth is to be loyal to a lie.

The Crown's Crime: A Foreword

The central purpose of this book is to educate you on a stark reality: the **Crown of England and**

Canada is not a benign, symbolic figurehead, but the legal and historical entity fundamentally responsible for the **land dispossession** and **ongoing genocide** of Aboriginal and Native Nations on Turtle Island [Truth and Reconciliation Commission of Canada, 2015].

Every single piece of land currently designated as "Crown land," "provincial park," "private property," or "the site of your squarehead house" was stolen. This dispossession was not a mere unfortunate side effect of history; it was a deliberate, legal, political, and often violent process orchestrated by the Crown and its agents.

The core mechanisms of this crime—the myth of *terra nullius*, the breaking of treaties, the institution of the *Indian Act*, and the horror of the Residential Schools—are all direct results of policies executed in the name of the Crown [Miller, J.R., 2009].

Your loyalty, therefore, is being given to an institution that is actively, continuously complicit in cultural genocide. My goal is to break that loyalty and redirect your energy toward **Indigenous justice** and **decolonization**. Get ready.

Chapter 2: The Myth of *Terra Nullius* and the Doctrine of Discovery.

The Lie of Empty Land: *Terra Nullius*

The colonial project, particularly the one executed by the **British Crown**, required a lie so pervasive and so morally bankrupt that it could justify mass theft. That lie is **Terra Nullius**—Latin for "land belonging to no one."

This concept, inherited from European common law and Roman traditions, served as the legal and ideological foundation for claiming ownership of lands already inhabited by millions of people [Fitzmaurice, J., 2011]. When the Crown's agents landed on Turtle Island, they encountered sophisticated societies, established governments, flourishing agriculture, and extensive settlements [Dickason, O.P. & Newbigging, W., 2019]. Yet, the legal fiction deployed was that because the inhabitants did not organize their societies according to European norms, the land was, in the eyes of the law, *empty* and available for the taking.

This deliberate and profound refusal to recognize Indigenous existence and sovereignty is the *original sin* of the Crown's presence here.

The Spiritual Sanction for Theft: The Doctrine of Discovery

If *Terra Nullius* was the legal cover, the **Doctrine of Discovery** was the spiritual and religious authorization for the crime. This doctrine is a framework of international law, rooted in 15th-century Papal Bulls (religious decrees), which essentially granted Christian European monarchs the power to "discover" and claim sovereignty over lands inhabited by non-Christians [Miller, R.J. et al., 2010].

Here is how the logic works, and why it is the ultimate expression of European supremacy and Crown arrogance:

1. **Discovery = Title:** A European nation, acting under Christian authority, "discovers" land.
2. **Sovereignty Acquired:** This act of discovery immediately vests **ultimate title and sovereignty** in the discovering European monarch—the British Crown.
3. **Indigenous Rights Demoted:** The original inhabitants retain only a lesser right of **occupancy** or use, which is considered subordinate to the Crown's ultimate title and can

be extinguished (taken away) by the Crown at its pleasure. The Crown's entire claim to the territory now called Canada—every single square inch of it—is fundamentally based on this racist, religiously supremacist doctrine [TRC of Canada, 2015, p. 195]. The **Royal Proclamation of 1763** reinforces the Doctrine of Discovery. While it requires the Crown to purchase or acquire land from Indigenous Nations, the very assertion that the Crown has the sole right to buy (the **pre-emption right**) is a direct application of the doctrine.

The Ongoing Illegitimacy of Crown Authority

The system you are loyal to is built on sand, a foundation of two fraudulent legal concepts. Despite its obvious flaws and condemnation by the **Truth and Reconciliation Commission (TRC)** [TRC of Canada, 2015], the Doctrine of Discovery continues to be referenced and upheld in subtle ways within Canadian law, justifying the Crown's ultimate claim to the land. The loyalty you give to the Crown is loyalty given to an entity whose legal claim to **Turtle Island** is fundamentally illegitimate and rooted in the explicit belief in Indigenous inferiority. To be a **decolonized human** here means rejecting this foundation entirely.

Chapter 3: Unpacking "Loyalty": What Does it Truly Mean?

The Psychological Comfort of the Crown

Why does the concept of "Crown loyalty" persist with such emotional fervor among so-called **Squareheads**? The answer is less about genuine historical understanding and more about psychological comfort and social engineering.

Loyalty to the **British Crown** offers a powerful and comforting narrative:

1. **Stability and Order:** The monarchy is presented as an unbroken line of tradition, offering a reassuring sense of permanence and order [Ignatieff, M., 210].
2. **Moral Superiority:** The narrative often implies that the British system is inherently superior and more ethical than the systems it replaced (Indigenous governance).
3. **Hiding the Violence:** The pageantry and elegance of the Crown function as a sophisticated distraction. They gloss over the actual historical record of violence, dispossession, and legislative genocide carried out *in the Crown's name* [Truth and Reconciliation Commission of Canada, 2015].

Loyalty vs. Ethics: A Moral Conflict

The core conflict for the Crown loyalist is this: **Can you be truly loyal to a nation while willfully ignoring its most profound and ongoing ethical crime?**

The British Crown has been the consistent executor of colonial policy:

- It signed, then willfully misinterpreted, treaties with Indigenous Nations, viewing them as mechanisms for land surrender [Miller, J.R., 2009].
- It gave royal assent to the **Indian Act (1876)**, which remains the most comprehensive piece of legislation designed for cultural genocide [Hanson, E., 2009].
- It funded and supervised the **Residential School system**, a deliberate state policy aimed at "killing the Indian in the child" [TRC of Canada, 2015].

To be loyal to the Crown is to accept, implicitly or explicitly, the continuing legitimacy of this colonial structure and the **de facto denial of Indigenous sovereignty**.

The Shift: From Loyalty to Responsibility

The path to being a responsible inhabitant of **Turtle Island** requires you to pivot sharply away from abstract, historical loyalty toward concrete, ethical responsibility.

Instead of asking, *"How can I best serve the Crown?"* the **decolonized human** asks: *"How can I best serve the land and the sovereign Indigenous Peoples whose laws and rights predate, and rightfully supersede, those of the Crown?"*

This shift demands: Historical Honesty, Prioritizing Treaties, and Active Decolonization. Loyalty to the Crown means holding onto a lie. Responsibility to the land means embracing the truth, however ugly.

Part 2: The Mechanisms of Dispossession and Genocide

Chapter 4: Treaties: Broken Promises and Instruments of Control.

Two Sides of the Treaty Coin

For the Crown loyalist **Squarehead**, treaties are often seen as benevolent, historical agreements. In reality, treaties represent a fundamental mechanism of **dispossession**, rooted in bad faith and a profound failure to honor the spirit of the agreements [Borrows, J., 2010]. From the perspective of the **Indigenous Nations**, treaties were (and remain) sacred, nation-to-nation agreements intended for:

1. **Peace and Coexistence:** Establishing a relationship of mutual respect, often symbolized by the **Two Row Wampum** concept [Mann, B.A. & Field, J.W., 1997].
2. **Shared Use, Not Surrender:** Agreements were interpreted as sharing access to the land and resources, not as a permanent, absolute **surrender of sovereignty** or ultimate title.

From the perspective of the **British Crown**, treaties were instruments of control, designed to:

1. **Extinguish Aboriginal Title:** The Crown's primary goal was to legally confirm its **Doctrine of Discovery** claim by obtaining written documentation of land surrender [Miller, J.R., 2009].
2. **Assimilation:** The economic provisions were intended to quickly transition Indigenous peoples away from their traditional economies toward a settled existence.

The Language Barrier and the Theft of Meaning

A major source of the injustice lies in the massive disparity in understanding and power. Treaties were negotiated across linguistic and cultural divides.

For example, the English word "**surrender**" or "**cede**" has no direct, equivalent concept in many Indigenous languages, where the relationship to land is viewed as perpetual and inalienable [Henderson, J.Y., 2008]. When the Crown translated its legalistic language, the meaning shifted

from *sharing or lending* to *absolute conveyance*—a translation error that amounts to legalized theft.

The Numbered Treaties and the Inevitable Breach

The **Numbered Treaties** (1-11) are prime examples of this systemic betrayal. Key breaches and consequences include:

- **Reserve Mismanagement:** The Crown failed to provide adequate reserves, often shrinking them or placing them on barren land.
- **Failed Obligations:** Promises regarding farming implements, educational supports, and health provisions were chronically underfunded, mismanaged, or outright ignored [Milloy, J.S., 1999].
- **The Loss of Subsistence:** By confining people to reserves, the Crown effectively cut off access to traditional hunting and fishing territories, leading directly to poverty, starvation, and dependence.

The treaties, which should have been covenants of lasting peace, became the **legal precursors to the Indian Act** and the instruments that paved the way for every subsequent act of state violence against Indigenous peoples. Your loyalty to the Crown, Squarehead, is a quiet endorsement of this historical and ongoing breach of trust.

Chapter 5: The Indian Act: A Blueprint for Cultural annihilation.

The Most Infamous Piece of Legislation

The **Indian Act (1876)** is the administrative blueprint for **cultural annihilation** and **ongoing genocide** by the Canadian state, acting in the name of the Crown. This act is the ultimate expression of the Crown's intent to eliminate Indigenous governance, identity, and existence on **Turtle Island** [Hanson, E., 2009].

The Act's intent was to assimilate Indigenous peoples by controlling every possible aspect of their lives until, ideally, the category of "Indian" simply disappeared.

Control: The Totalitarian Scope of the Act

The **Indian Act** created a separate, oppressive legal regime for Indigenous peoples. It is essentially a framework for colonial totalitarian control:

- **Defining and Denying Identity:** The Act determined who was an "Indian" and, notoriously, defined how Indigenous women lost their status if they married a non-Indigenous man [RCAP, 1996, Vol. 4].
- **Imposing Governance:** It abolished traditional Indigenous systems of self-governance, replacing them with the dependent **Band Council** system, overseen by the Department of Indian Affairs [Borrows, J., 2010].
- **Controlling the Land and Resources:** The Act designated reserves as **Crown land set aside** for Indigenous use. This prevents Indigenous Nations from controlling their own economic development, trapping them in economic dependency.

Outlawing Culture and Resistance

The *Indian Act* didn't just control politics and identity; it actively sought to eradicate the cultural bedrock of Indigenous societies.

- **Bans on Ceremony:** Amendments to the Act banned sacred and essential cultural practices, such as the **Potlatch** and the **Sun Dance** [Miller, J.R., 2009].
- **Restricting Mobility:** Indigenous people were required to obtain passes from an Indian Agent to leave their reserve, an oppressive system akin to apartheid-era pass laws [Milloy, J.S., 1999].
- **The Residential Schools:** The Act made school attendance compulsory, serving as the legal justification for forcibly removing children and institutionalizing them in the **Residential School system**.

The Ongoing Legacy

The **Indian Act** remains largely in force today. While some of its most overtly racist clauses have been repealed, its fundamental structure—a system where the Crown dictates the terms of Indigenous existence, controls resources, and manages political structures—is still operational. Your taxes, **Squarehead**, fund the Department that administers this Act, and your loyalty to the Crown endorses the legal framework of this **internal colonialism**. The *Indian Act* is the living proof that the dispossession is not a historical relic; it is a current reality maintained by the Canadian government in the Crown's name.

Chapter 6: Residential Schools: The Horrors of Forced Assimilation.

Genocide by Education

The **Residential School system** stands as the most devastating and horrific mechanism employed by the **Crown** and the Canadian state. It was a deliberate, state-sanctioned policy of **cultural genocide** aimed at destroying the Indigenous family unit, language, culture, and connection to the land [Truth and Reconciliation Commission of Canada, 2015, p. 1].

The legal basis was the compulsory attendance clauses within the **Indian Act**, which authorized agents to forcibly remove children and place them in institutions run by Christian churches, but funded, mandated, and supervised by the Crown. This was done explicitly under the notorious motto: "to take the Indian out of the child" [TRC of Canada, 2015].

The Institutional Violence: A Litany of Crimes

The schools were institutions of calculated abuse:

- **Physical and Sexual Abuse:** Abuse was endemic, with thousands of children subjected to severe beatings and sexual assault by staff members [Miller, J.R., 2009].
- **Cultural Stripping:** Children were punished severely for speaking their Indigenous languages or practicing their ceremonies [Milloy, J.S., 1999].
- **Medical Neglect and Death:** Schools were chronically underfunded, overcrowded, and

suffered from rampant disease. An estimated **3,200 to over 6,000 children** died in the schools, often buried in unmarked graves, a death toll known to government and church officials [TRC of Canada, 2015, p. 95].

- **Nutritional Experiments:** Children were subjected to unethical and cruel **nutritional experiments** in some schools [Mosby, I., 2013].

The Legacy of Intergenerational Trauma

The last Residential School closed only in **1996**, meaning the trauma is not distant history; it is a current reality. This trauma is known as **intergenerational trauma**:

- **Breakdown of Parenting:** Generations were deprived of witnessing healthy parenting and cultural transmission, leading to cycles of addiction, violence, and neglect.
- **Loss of Language and Culture:** The systemic interruption of knowledge transfer led to a massive loss of Indigenous languages and cultural practices.
- **Social and Economic Impacts:** The trauma directly contributes to the disproportionate rates of poverty, incarceration, and poor health outcomes seen in Indigenous communities today [Truth and Reconciliation Commission of Canada, 2015].

The **Crown** and its representatives are the legally and morally responsible party for this system. The ongoing impact of the Residential Schools is the clearest evidence that the Canadian state has been, and continues to be, complicit in **genocide**. For the **Squarehead** whose loyalty is to the institutions of this state, you must acknowledge that the "peace, order, and good government" you enjoy was paid for with the lives and souls of Indigenous children.

Chapter 7: Resource Extraction and Environmental Racism.

The Continued Theft: Extractivism as Colonial Policy

The current, ongoing mechanism of genocide is **resource extraction** and the resulting **environmental racism**. This is the 21st-century iteration of the **Doctrine of Discovery**, where the Crown's assumed "ultimate title" is translated into an aggressive pursuit of profit at the expense of Indigenous life and land [Borrows, J., 2010].

The Canadian government, acting in the Crown's name, grants permits for mining, forestry, oil and gas, and hydroelectric projects across **Turtle Island**, mostly on unceded or traditional territories [RCAP, 1996, Vol. 2].

The logic is simple: The Crown assumes ownership, treats Indigenous peoples as mere *stakeholders* to be "consulted," not as **title-holders** whose consent is required, and thereby perpetually destroys the basis of Indigenous economies and spiritual life.

Environmental Racism: The Double Burden

Resource extraction policies are administered with **environmental racism**, meaning Indigenous communities disproportionately bear the burden of pollution [Waldron, I., 2018].

- **Tailing Ponds and Water Contamination:** Toxic tailing ponds from mining and oil sands leak pollutants, directly impacting downstream Indigenous food sources and drinking water.

- **Boil Water Advisories:** Dozens of First Nations reserves remain under long-term **Boil Water Advisories** due to state neglect, juxtaposed with the rapid approval of polluting industrial projects nearby [Human Rights Watch, 2016].
- **Health Crises:** Proximity to resource projects has led to devastating health crises in Indigenous communities, including higher rates of cancer and respiratory illnesses.

Resistance as Sovereignty

Indigenous resistance to this environmental plunder is fundamentally an assertion of **sovereignty** and the right to self-determination. When Nations defend their traditional territory against a pipeline or assert their fishing rights, they are implementing their own Indigenous laws and challenging the ultimate authority of the Crown-sanctioned state [Manuel, A. & Derrickson, R., 2017].

For the **Squarehead**, the price of Canada's economic prosperity—the oil, the wood, the minerals—is being paid for by the **ongoing dispossession, contamination, and genocide** of Indigenous peoples. Your loyalty to the status quo is a loyalty to this system of ecological and cultural destruction.

Part 3: Reckoning, Resistance, and Reclaiming Turtle Island

Chapter 8: Indigenous Resurgence: Reclaiming Power and Sovereignty.

The Lie of the Vanishing Indian

The colonial project was predicated on the idea that Indigenous peoples would eventually disappear. The modern reality is a powerful rebuttal: **Indigenous Resurgence** [Alfred, T., 2001]. Resurgence is the active, powerful, and relentless revitalization of Indigenous Nationhood, legal orders, cultures, and governance systems *outside* of the colonial framework imposed by the Crown and the Canadian state.

Beyond the Band Council: Reclaiming Governance

Nations are actively reviving their traditional forms of governance, rejecting the imposed **Band Council** system, which is viewed as a colonial puppet government:

- **Haudenosaunee Confederacy:** Maintaining traditional council structure and Great Law.
- **Wet'suwet'en Hereditary Chiefs:** Asserting authority over their **Yintah** (territory) based on their traditional legal system [Manuel, A. & Derrickson, R., 2017].
- **Indigenous Constitutions:** Nations are drafting and implementing their own Indigenous-led constitutions and codes of law [Borrows, J., 2010].

This move is not about seeking permission from the Crown; it is about *re-asserting* the sovereignty that was never ceded.

Cultural and Linguistic Revitalization

Resurgence is fueled by:

- **Language Immersion:** Community-led initiatives dedicated to teaching Indigenous languages, an essential act of decolonization, as Indigenous worldview is embedded in the language [Battiste, M., 2013].
- **Ceremonial Return:** The full, open practice of ceremonies like the **Potlatch** and **Sun Dance**, which rebuilds social cohesion and spiritual connection to the land.
- **Art and Media:** The explosion of Indigenous literature, film, and art that actively constructs a vibrant, future-focused Indigenous identity.

Self-Determination and Economic Autonomy

Resurgence also involves asserting economic independence:

- **Treaty Rights Assertion:** Nations are asserting their inherent and Treaty rights, such as the Mi'kmaq assertion of a Treaty right to a moderate livelihood fishery, challenging the federal government's control [Simon, B. & Landry, R., 2021].
- **Nation-to-Nation Business:** Developing large-scale economic projects on their own terms, establishing partnerships that respect Indigenous laws and ensure profits benefit the Nation [Alfred, T., 2201].

For the **Squarehead**, Indigenous Resurgence is your opportunity to stop mourning the past and start supporting the future. The most anti-colonial act you can perform is to recognize and respect the sovereignty and jurisdiction of the Nations whose lands you inhabit.

Chapter 9: Decolonization: A Path Forward for Settlers.

Decolonization: More Than an Apology

The answer to the former **Squarehead's** question, "What do I do?", is **Decolonization**. This is not a metaphor, and it is not merely "**reconciliation**," which often becomes a comfortable process managed by the colonial state [Tuck, E. & Yang, K. W., 2012].

Decolonization is the conscious, sustained, and active process of dismantling the colonial structures—legal, social, economic, and psychological—that maintain Indigenous dispossession and non-Indigenous privilege. Your role is to actively work against the colonial system that benefits you.

Practical Steps for Decolonial Action

Decolonization is an action, not a feeling.

1. Land and Jurisdiction Awareness: Know Where You Are

The most fundamental decolonial act is to internalize the reality of **Indigenous jurisdiction**:

- **Identify the Nation:** Know the specific Indigenous Nation(s) whose unceded or traditional territory you are on.

- **The Land Back Imperative:** Recognize that the *Land Back* movement is the logical and ethical conclusion of acknowledging the Crown's illegitimate claim to ultimate title. Support the return of land [Manuel, A. & Derrickson, R., 2017].
- **Respect Indigenous Law:** When a conflict arises, assume that the traditional or hereditary leadership is exercising legitimate jurisdiction. **Side with Indigenous law.**

2. Challenging the Crown and the State

Your former loyalty must be inverted. The state and the Crown are the historical perpetrators of genocide:

- **Critique Canadian Law:** Advocate for policies that **cede authority** to Indigenous Nations, rather than granting them small, managed rights.
- **Defund and Reallocate:** Support the complete dismantling of the **Department of Indigenous Services** and the **Indian Act's** administrative structures, demanding the *direct, non-conditional transfer of funds* to self-governing Indigenous Nations.

3. Economic and Social Reparations

Decolonization requires material restitution:

- **Support Indigenous Economies:** Prioritize spending money within Indigenous-owned businesses.
- **Challenge Racism:** Be an active interceptor of racism and stereotypes.
- **Financial Redirection:** Dedicate a portion of your income to organizations directly supporting **Indigenous resistance, culture, and self-governance** [Tuck, E. & Yang, K. W., 2012].

Decolonization is a difficult and lifelong commitment. It means replacing your **Squarehead** loyalty to the Crown with an ethical commitment to justice on **Turtle Island**.

Chapter 10: Beyond Reconciliation: Towards Indigenous Justice.

The Limits of "Reconciliation"

The mainstream political discourse of "**reconciliation**" is often a trap. As currently practiced, it often means:

1. **Symbolism over Substance:** Focusing on apologies and acknowledgements without making fundamental material or structural changes [Tuck, E. & Yang, K. W., 2012].
2. **Maintaining the Power Balance:** Treating Indigenous Nations as stakeholders to be managed by the colonial government.
3. **Absolving Settler Guilt:** Allowing non-Indigenous people to feel morally superior without taking action to achieve justice.

True justice demands moving **beyond reconciliation** to **structural change** that addresses the root issue: the Crown's continued illegal occupation of **Turtle Island**.

The Imperative of Land Back and Reparations

Indigenous Justice requires not just acknowledging the theft, but undoing it.

1. Land Back: The Core of Decolonization

Land Back is the most crucial demand because sovereignty is meaningless without a territorial base.

- **Return of Unceded Territory:** Actively supporting the unconditional return of vast tracts of unceded lands to the proper Indigenous title-holders.
- **Restoring Jurisdiction:** Ensuring that returned land is accompanied by the recognition of **full Indigenous jurisdiction and law** over that territory [Manuel, A. & Derrickson, R., 2017].
- **Protecting Sacred Sites:** Supporting the immediate and permanent protection of sacred sites from resource extraction.

2. Reparations: Closing the Gap

Reparations are material measures intended to address the intergenerational consequences of genocide.

- **Economic Equity:** Implementing wealth transfers and dedicated funding to close the vast socio-economic gaps in housing, health, and education intentionally created by colonial policy.
- **Full Implementation of Treaty Obligations:** Meeting the spirit and intent of the original treaties—not the Crown's minimalist interpretation.

Imagining a New Confederacy on Turtle Island

The ultimate goal of Indigenous Justice is to build a political future based on **nation-to-nationhood** and mutual respect, replacing the structure of colonial dominion.

The former **Squarehead's** vision must embrace a model where Indigenous Nations are fully empowered, self-governing entities, possibly forming a new, ethical confederation with the settler governments. This model is based on **consent, parity, and respect for difference**, a realization of the original, uncorrupted ideal behind concepts like the **Two Row Wampum** [Borrows, J., 2010].

Your role is to abandon your loyalty to the Crown, which will forever be tied to the legacy of genocide, and instead commit your political and personal energy to being a good ally and partner in building a truly decolonized future.

Back Matter

Acknowledgements

This book is a collective project of truth. I acknowledge the relentless work of the survivors and advocates who forced the Canadian state and the churches to confront the horrors of the Residential Schools. I acknowledge the Indigenous legal scholars, Elders, and activists whose work provides the intellectual and political framework for true sovereignty. I specifically thank the tireless research and processing power of the Gemini-FullBook AI, which helped synthesize the mountains of colonial evidence and decolonial thought into this uncompromising narrative. All

errors and provocations are my own.

Glossary of Terms

Term	Definition
Aboriginal Title	The inherent Indigenous right to land, recognized in Canadian law, but seen as subordinate to the Crown's ultimate title, rooted in the Doctrine of Discovery.
Band Council	The governance structure imposed on First Nations by the Indian Act , often conflicting with traditional hereditary leadership.
Doctrine of Discovery	The legal principle that asserts European Christian monarchs gained title to newly "discovered" lands, despite Indigenous inhabitation.
Indian Act	The principal statute through which the Canadian federal government administers status, local government, land, and cultural control of most First Nations peoples.
Intergenerational Trauma	The psychological and emotional consequences of historical trauma (like Residential Schools) that are passed down from one generation to the next.
Land Back	A political and social movement demanding the return of Indigenous lands and jurisdiction.
Residential Schools	A network of boarding schools funded by the government and operated by churches, established to assimilate Indigenous children; defined by the TRC as cultural genocide.
Terra Nullius	Latin for "land belonging to no one," the fraudulent legal concept used to justify seizing land already occupied by Indigenous Nations.
Turtle Island	The ancient, spiritual, and rightful Indigenous name for the continent of North America, recognized by many Native Nations.
Two Row Wampum	A foundational agreement symbolizing a nation-to-nation relationship of parallel coexistence without interference.

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Appendices

Appendix A: Key Indigenous Organizations and Resources

- **Native Women's Association of Canada (NWAC):** Advocacy for the social, economic, cultural, and political well-being of Indigenous women.
- **Assembly of First Nations (AFN):** A national advocacy organization representing First Nation citizens in Canada.
- **Inuit Tapiriit Kanatami (ITK):** Represents over 65,000 Inuit across Inuit Nunangat (the Inuit homelands).
- **Métis National Council (MNC):** Represents the Métis Nation across the Homeland.
- **The Indian Residential School Survivors Society (IRSSS):** Provides essential services to Residential School Survivors, their families, and those dealing with intergenerational trauma. **(Offers crisis support)**

Appendix B: Timeline of Colonial Policies (Crown Responsibility)

Date/Era	Event/Policy	Crown's Role/Impact
1763	Royal Proclamation	Asserts Crown sovereignty over the territory while recognizing Indigenous occupancy; establishes the Crown's pre-emption right (sole right to buy) of land.
1876	Indian Act	Consolidated, repressive legislation granted royal assent, creating a framework for cultural genocide and internal colonialism.
1884-1951	Cultural Bans	Amendments to the Indian Act outlawed the Potlatch and Sun Dance , directly attacking Indigenous spiritual and governance practices.
Late 19th C to 1996	Residential Schools	Funded, mandated, and supervised by the Crown's Department of Indian Affairs, constituting systemic cultural genocide and mass violence.
Ongoing	Resource Extraction	Crown-granted permits and licenses for resource extraction on unceded territory, prioritizing corporate profit over Indigenous sovereignty and environmental protection.

Appendix C: Important Court Cases and Legal Decisions

Case	Year	Significance to Decolonization
<i>Calder v. Attorney-General of British Columbia</i>	1973	First major case recognizing that Aboriginal Title existed in Canadian law prior to colonization and was not extinguished by mere Crown assertion.
<i>R. v. Sparrow</i>	1990	Affirmed that existing Aboriginal and Treaty Rights are protected by Section 35 of the Constitution Act, 1982, and must be justified if infringed upon by the Crown.
<i>Delgamuukw v. British Columbia</i>	1997	Confirmed that Aboriginal Title is a communal right to the land itself, not just specific practices on the land, and is recognized <i>sui generis</i> (of its own kind).
<i>Haida Nation v. British Columbia</i>	2004	Established the Crown's Duty to Consult and Accommodate Indigenous Nations when the Crown has knowledge of potential Aboriginal or Treaty Rights.
<i>Tsilhqot'in Nation v. British Columbia</i>	2014	First and only case to declare Aboriginal Title over a specific tract of land, setting a high legal standard for proving Indigenous ownership and control.

Further Readings

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Author's Final Notes

Your journey, Squarehead, does not end with closing this book. It begins here. The comfort of Canadian identity—that polite, stable, and benevolent fiction—is a privilege built on the suffering detailed in these pages. To truly honor the land and its original peoples, you must now become an active disruptor of the status quo. Replace your loyalty with rage, and your complicity with action. The **Queen of Acadie** demands you commit to **Land Back** and **Indigenous Justice**.

Back Cover Summary

Stop waving the flag. Start learning the truth.

If you believe in the inherent goodness of the British Monarchy or the benevolent foundations of Canada, this book is written specifically to dismantle your reality. **Queen Marie-Soleil Seshat Landry** delivers a scathing, no-holds-barred decolonial education that tears apart the foundational myths of the Canadian state.

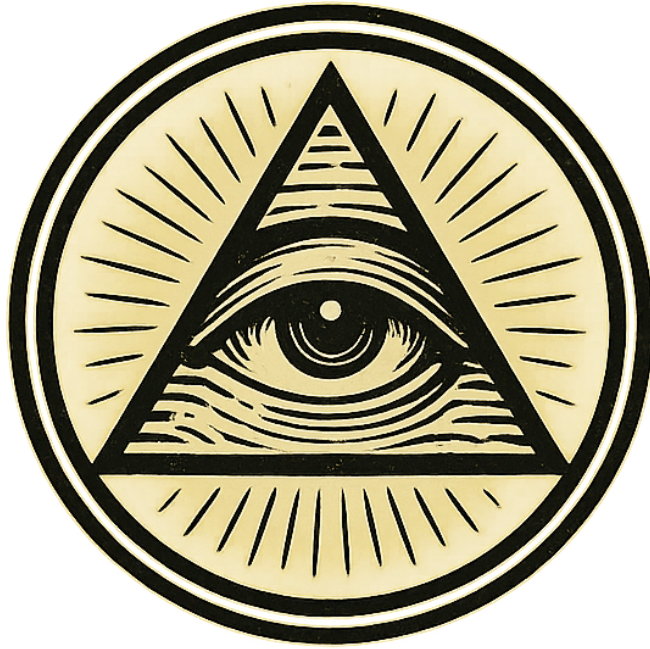
Hey Fucking Squarehead, You're in Turtle Island! meticulously documents the undeniable role of the **British Crown** as the central legal and political perpetrator of **land dispossession** and **ongoing cultural genocide** against Aboriginal and Native Nations.

Inside, you will learn the unforgivable truth about:

- The fraudulent legal fiction of the **Doctrine of Discovery** and *Terra Nullius.*
- How the Crown-mandated **Indian Act** became the blueprint for the total control of Indigenous life, identity, and governance.
- The systemic violence, death, and intergenerational trauma inflicted by the **Residential School** system.
- The contemporary reality of **environmental racism** and resource theft carried out in the Crown's name.

This book is a call to action. It demands you reject abstract loyalty to a colonizing power and commit your life to active **Indigenous Resurgence, Land Back**, and the realization of genuine **Indigenous Justice on Turtle Island**. Your decolonization begins now.





MARIE LANDRY
SPY SHOP