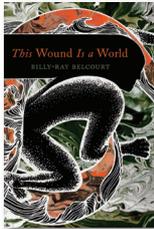
The background of the entire page is a watercolor illustration consisting of several overlapping, concentric arches. The colors transition from light blue at the top to dark blue and green at the bottom, creating a sense of depth and movement. The texture of the watercolor is visible, with soft edges and some darker, more saturated areas.

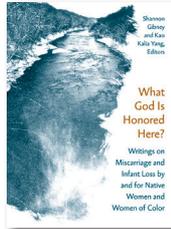
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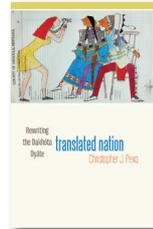
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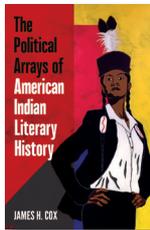
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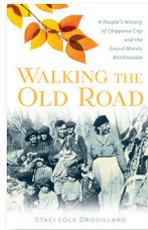
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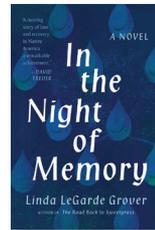
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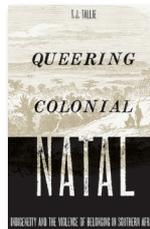
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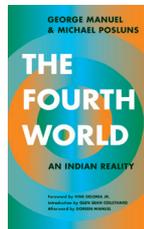
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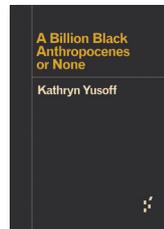
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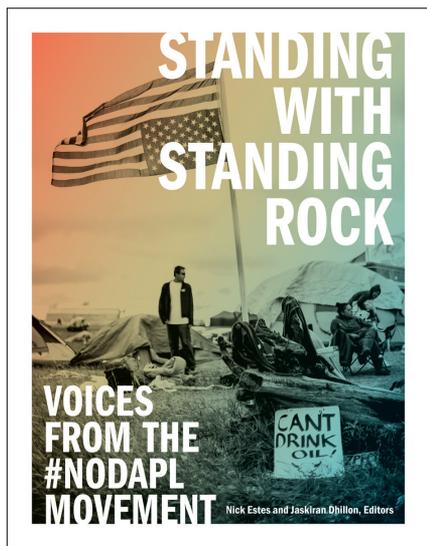
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PAGE 10



PAGE 11



“This is just the beginning of a revolution.”

—Zaysha Grinnell,
from the interior

Standing with Standing Rock

Voices from the #NoDAPL Movement

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Amid the Standing Rock movement to protect the land and the water that millions depend on for life, the Oceti Sakowin (the Dakota, Nakota, and Lakota people) reunited. Through poetry and prose, essays, photography, interviews, and polemical interventions, the contributors reflect on Indigenous history and politics and on the movement’s significance. Their work challenges our understanding of colonial history not simply as “lessons learned” but as essential guideposts for activism.

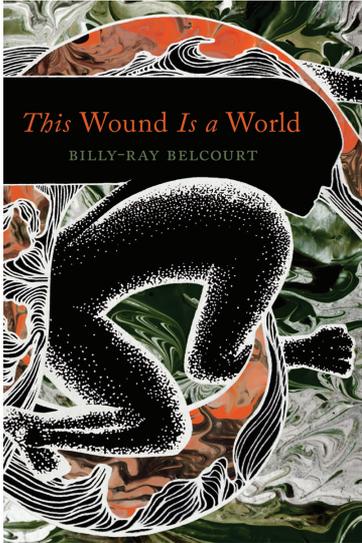
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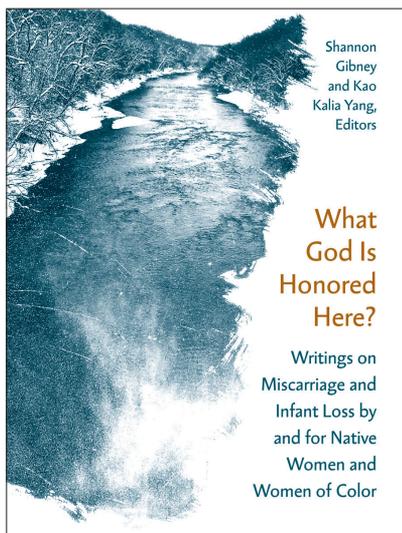
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grief, and
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for to understand
is to heal.”

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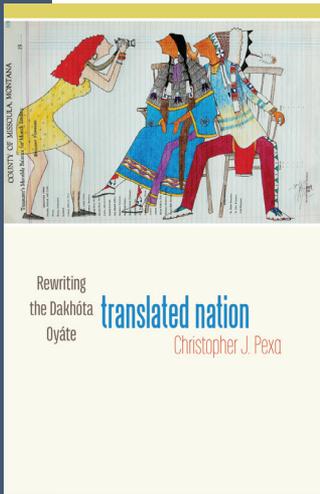
Writings on Miscarriage and Infant Loss by and for Native Women and Women of Color

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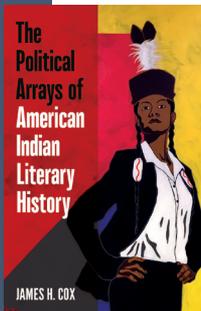
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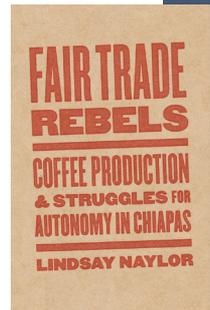
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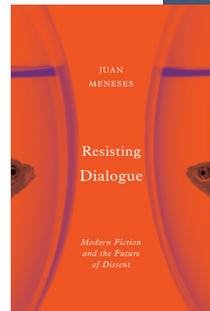
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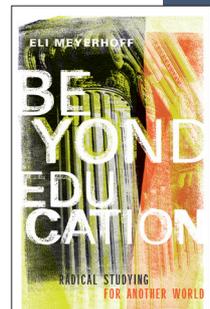
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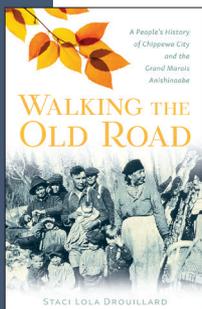
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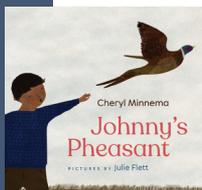
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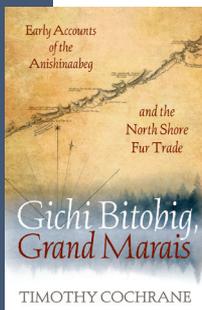
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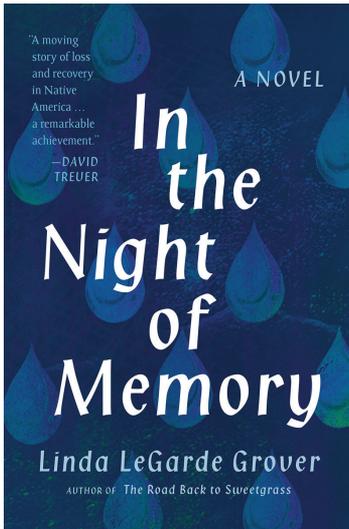
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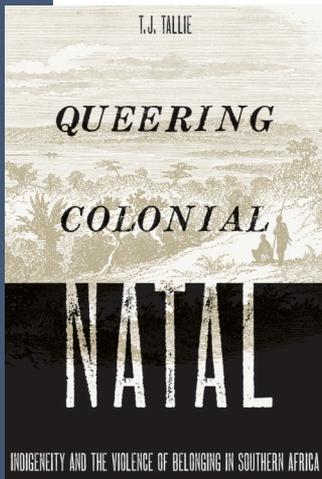
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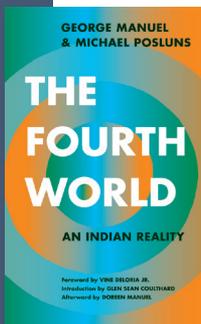
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T.J. TALLIE

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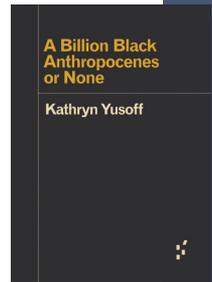
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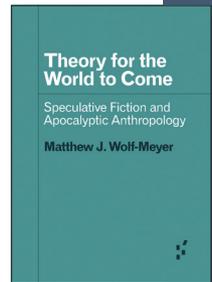
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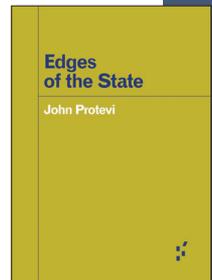


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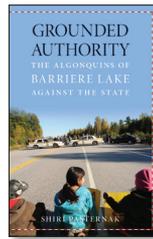


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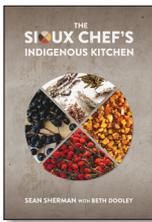


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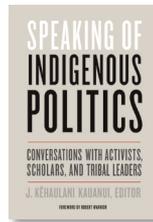
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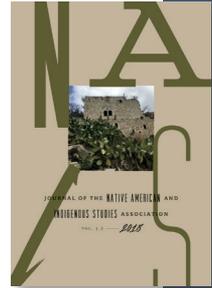
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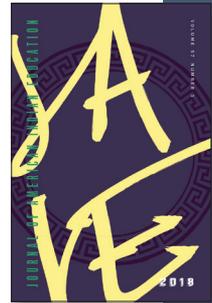
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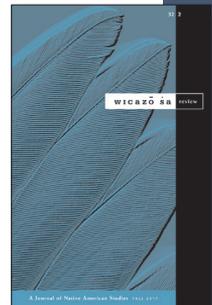
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