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***Land, Resistance, and Radical Care: Additional Exploration and Musings of Cover Image Design***

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*Milo M. Valentine*

*Department of Sociology*

*California State University, Los Angeles*

The cover piece, *Land, Resistance, and Radical Care*, for the sixth volume of the California Sociology Forum stems from conversations between myself and the Student Editorial Board in hopes of prompting a discussion around the violent history of colonization and our role in the ongoing fight for Indigenous sovereignty. My goal for this written work is a more in-depth expansion on the cover piece to provide additional information and description, explore the concept of radical care from the Black Feminist perspective, and seeks to integrate these concepts as guides which inform both scholarship and praxis.

The primary object of *Land, Resistance, and Radical Care* is an illustration of two hands side-by-side, palms up, with fingers slightly rounded. In the palm of the hands rests an object that may resemble Earth, though all personal interpretations can be unique. A warm pink backlight surrounds the hands, symbolizing the interconnection of care and resistance. This piece is set against the backdrop of the Los Angeles County map from the 1800s, which includes topographic symbols and borders marked by colorful patches overseeing miles of land. Additionally, the phrases “Stolen Land” and “LandBack” are inscribed across the wrists of the hands holding our world, symbolizing the necessity of our pursuits to stem from this foundational historic understanding.

The division of territory on the Los Angeles County map is a result of the violent colonization of the Gabrieleños people and their land. As individuals attending a university on land stolen from the Gabrieleños, it is crucial not to view colonization as a historic event set in the distant past, but rather, as an ongoing process of violence that can be resisted by looking to Indigenous organizers who have long been fighting for LandBack. According to the Indigenous organization NDN Collective (LANDBACK 2021), LandBack is an organizing framework with goals of acquiring sovereignty over stolen lands, as well as language, ceremony, food, education, housing, healthcare, governance, medicine, and kinship which “allows us to envision a world where Black, Indigenous & POC liberation co-exists.” LandBack initiatives work towards Indigenous sovereignty and reclamation justice for what was stolen. We must listen to Indigenous voices to better understand the complexities of colonization, become better equipped to organize, and

imagine a future where all communities can experience liberatory justice.

The practice of radical care, rooted in Black Feminist thought, seems particularly instrumental when envisioning a liberated future. In their book, *No More Police: A Case for Abolition*, Mariame Kaba and Andrea J. Ritchie (2022) portray Black feminism as offering visions of “collective practices based in an ethics of care and personal accountability.” They illustrate how care, as a longstanding practice, fuels their efforts to combat state violence, secure necessary resources, and cultivate the future they desire through mutual aid and transformative justice. The foundational and supportive role that care plays in Black Feminist praxis highlights its necessity in creating meaningful movements and communities. In this way, radical care becomes a cornerstone for building a future where marginalized communities can thrive.

As we navigate our roles as students, sociologists, and residents on unceded stolen land, we must recognize our position within the context of a long history. By centering the perspectives and practices of Indigenous organizers and Black Feminists, we can guide our scholarship and actions towards a more just and equitable society; a society that includes collective liberation for all marginalized communities.

## REFERENCES

- NDN Collective. “LandBack.” Accessed March 28th, 2024. <https://landback.org/>.  
Kaba, Mariame and Andrea J. Ritchie. 2022. *No More Police: A Case for Abolition*. New York: The New Press.

**Milo M. Valentine** (He/Him/His) is a graduate student in the Master’s in Sociology program at California State University, Los Angeles. His research interests include transgender studies, gender and sexuality, queer and feminist methodologies, labor, and abolition. His thesis research explores how gender-queer individuals manage emotions in service-based work environments. Milo has served as a Teaching Apprentice in several courses and is a writing tutor at the Center for Academic Success. He is also a member of the Abolition Study Action People’s (ASAP) Collective. Additionally, Milo provides design assistance to various groups, including the Department of Sociology, the Sociology Club, and CSF, creating flyers and promotional materials for their programs and events. Milo is grateful for the opportunity to design the cover for this latest volume and extends his deepest appreciation to everyone at CSF.