

RAW FILE

MAKING-VISIBLE
ASHTON DUNKLEY

JULY 13, 2022
7:00 P.M.

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>> Adriana Arizpe Martin: HELLO, EVERYONE. WELCOME. THANK YOU SO MUCH FOR BEING HERE TONIGHT WITH US.

>> Annie Mahon: WELCOME, WELCOME. GREAT TO SEE YOU. IF YOU WOULD LIKE PUT YOUR NAME AND WHERE YOU ARE CALLING IN FROM IN THE CHAT SO WE CAN GET TO KNOW EACH OTHER A LITTLE BIT MORE. ALSO WE HAVE LIVE CAPTIONING, DON, OUR LIVE CAPTIONER

HERE AS USUAL. AND SO, YOU CAN ACCESS THE CAPTIONS AT THE
BOTTOM OF YOUR SCREEN. USUALLY, UNDER --
LIVE TRANSCRIPT, YEAH.

>> LIVE TRANSCRIPT. AND YOU NEED TO, SHOW SUBTITLES. AND
YOU WILL BE ABLE TO SEE EVERYTHING. THANK YOU, WE ARE, THE
FOUNDERS OF MAKING-VISIBLE. WE ARE SO HAPPY TO HAVE THIS
SPACE TO LEARN TOGETHER WITH ALL OF YOU ABOUT ALL OF THESE
VERY IMPORTANT TOPICS THAT WE HAVE TO, TO --
TO BE TALKING ABOUT. WE ARE IN THE D.C. AREA. AND WE ARE SO
HONORED TO BE HERE. I AM KUR OPPONENTLY IN MICHIGAN, THE
OCCUPIED LAND OF THE OTTOWA. SO, THAT'S WHERE I AM NOW. BUT
NORMALLY IN D.C. THANK YOU, EVERYONE. BROOKS, DEB. RACHEL.
AND, SUSAN. AND, I SEE SOME PEOPLE WERE HERE AT OUR, OUR
FIRST SESSION OF THIS -- SERIES. SO, IT IS WOULDFUL THAT
YOU CAME BACK. YEA. BRENDA, GABY IS HERE. HOLA ANA FROM
MEXICO.

>> AWESOME.

>> THANK YOU, EVERYONE FOR BEING HERE. WE ARE SO EXCITED
ABOUT THIS SERIES. I THINK, WE WERE TELLING HOW IMPORTANT
THIS IS, AND HOW IMPORTANT IT IS FOR US TO LEARN MORE FROM
THE PEOPLE WHO IS PART OF THE GROUPS WE ARE LEARNING ABOUT.
SO, BRENDA, AND ASHTON ARE HERE TONIGHT WITH US. AND THAT

WILL BE GREAT. BRENDA IS THE CURATOR OF THE SERIES. YOU WILL LEARN MORE ABOUT HER IN A FEW MINUTES. AND -- SHE HAS DONE A GREAT JOB. AND WE ARE SO GRATEFUL WITH HER. AND THE SPEAKERS SHE BROUGHT TO THE SERIES ARE INCREDIBLE. WE ARE SO HONORED TO HAVE THEM. THANK YOU FOR BEING HERE.

>> YES, THANK YOU SO MUCH. A COUPLE OF LOGISTICS IF YOU HAD NOT HEARD, WE HAVE, WE HAVE LIVE CAPTIONING WITH DON. SO YOU CAN JUST USE THE -- LIVE TRANSCRIPT BUTTON AT THE BOTTOM OF THE SCREEN TO SELECT SUBTITLES IF YOU WOULD LIKE TO HAVE THAT SUPPORT. ALSO WE WILL BE RECORDING THIS WEBINAR. SO IF YOU, ABSOLUTELY DON'T WANT TO BE SEEN, WE ARE GOING TO DO OUR BEST TO SPOTLIGHT THE SPEAKERS. BUT, IT IS POSSIBLE THAT, YOUR VIDEO COULD BE ON THERE IF YOU DEFINITELY DON'T WANT TO, YOU CAN TURN IT OFF. AND YOU WILL HAVE TIME TO ASK QUESTIONS TOWARDS THE END OF OUR TOMB TOGETHER TONIGHT. SO --

IS THERE ANYTHING WE ARE FORGETTING, BEFORE WE BEGIN?

>> Adriana Arizpe Martin: AFTER, YOU CAN FOLLOW OUR SOCIAL MEDIA. YOU WILL ALWAYS SEE LIKE --

POST RELATED WITH THE TOPIC THAT WE HAVE HERE IN MAKING VISIBLE. SO I THINK WE ARE READY TO START, ANNIE.

>> Annie Mahon: AWESOME. SO WE, RUN THIS WEBINAR SORT OF IN

A LOOSELY MINDFULNESS BASED FORMAT. SO, THAT'S BECAUSE ADRIANA AND I PRACTICE IN THE TRADITION OF THICH NHAT HANH, THE IMPETUS OF STARTING THE TALKS WAS TO BE ABLE TO UNDERSTAND AND, THICH NHAT HANH'S TEACHINGS ABOUT UNDERSTANDING, LEADING TO LOVE AND LEADING TO ACTION, ARE REALLY IMPORTANT IN OUR PRACTICE. AND SO, I WILL READ A QUOTE FROM THICH NHAT HANH ON THIS, AND THEN I WILL INVITE THE BELL. AND WE WILL HAVE, THREE SOUNDS OF THE BELL JUST TO SETTLE IN. AND, ARRIVE IN OUR BODIES. SO WE CAN MORE DEEPLY LISTEN TO TONIGHT'S TALK. AND I WILL START THE RECORDING. AND THEN I WILL READ. AND THEN INVITE THE BELL. THEN TURN IT OVER TO ADRIANA, DOES THAT SOUND RIGHT. OKAY.

>> RECORDING IN PROGRESS.

>> Annie Mahon: THICH NHAT HANH HAS SAID WHEN YOU HAVE ENOUGH UNDERSTANDING AND COMPASSION IN YOU THEN THAT AMOUNT OF UNDERSTANDING AND COMPASSION WILL TRY TO EXPRESS ITSELF IN ACTION. AND YOUR PRACTICE SHOULD HELP YOU TO CULTIVATE MORE UNDERSTANDING AND MORE COMPASSION. AND OUR HOPE IS THAT TONIGHT WE CULTIVATE MORE UNDERSTANDING THAT CAN LEAD TO COMPASSIONATE ACTION.

(BELL TOLLS) BREATHING IN. I CAN FEEL I'M BREATHING IN. BREATHING OUT. I CAN FEEL I'M BREATHING OUT.

(BELL TOLLS)

BREATHING IN. I AM ARRIVING HERE. IN THIS CIRCLE OF
FRIENDS. OF LEARNERS.

(BELL TOLLS)

BREATHING OUT. I INVITE MY BODY, MY MIND AND MY HEART TO BE
AT EASE.

>> THANK YOU. THANK YOU, ANNIE. THANK YOU, EVERYONE. AGAIN,
MAYBE SOME OF YOU HEARD AT THE BEGINNING. BUT WE HAVE THE
HONOR TO HAVE BRENDA PEREZ AS OUR CURATOR FOR THE SERIES.
SHE HAS DONE AN AMAZING WORK. SO I AM GOING TO READ A
LITTLE BIT ABOUT BRENDA. AND THEN, SHE IS GOING TO
INTRODUCE OUR SPEAKER TONIGHT. SO, BRENDA PEREZ
SHE/HER/ELLA IS A LOCAL D.C. AWARD-WINNING COMMUNITY
ACTIVIST WHO IS PASSIONATE ABOUT FIGHTING FOR THE
LIBERATION OF MOTHER EARTH AND OPPRESSED PEOPLE OF COLOR.
ORIGINALLY FROM NEZAHUALCOYOTL IN MEXICO SHE HAS BEEN
LIVING IN D.C. SINCE 2006. THOUGH SHE BEGAN TO NOTICE
DISPARITIES EARLY ON AS SHE NAVIGATED THE PUBLIC EDUCATION
SYSTEM, HER FORMAL INTRODUCTION TO ORGANIZING SPACES
HAPPENED UNDER THE TRAINING OF MOVEMENT MATTERS, WHERE SHE
MET OTHER STUDENTS WHO WERE ORGANIZING TO ADDRESS ISSUES
THAT WERE AFFECTING THEM. IN HIGH SCHOOL SHE BEGAN TO

ORGANIZE AROUND LANGUAGE JUSTICE AND THE BROADER IMMIGRANT RIGHTS MOVEMENT. SHE CONTINUES TO ORGANIZE AND IS CURRENTLY WORKING ON THE NEW DEAL FOR YOUTH AT THE CENTER FOR, LOW AND SOCIAL POLICY TO PROPOSE POLICY CHANGES THAT PROVIDE MORE ECONOMIC OPPORTUNITIES FOR YOUTH. SHE HAS A MASTER'S DEGREE IN WATER RESOURCES MANAGEMENT FROM THE UNIVERSITY OF THE DISTRICT OF COLUMBIA, AND IS A PROGRAM ANALYST FOR DEE'S OFFICE OF URBAN AGRICULTURE WHERE HER EFFORTS FOCUS ON FINDING NEW WAYS TO MAKE PUBLIC FUNDS MORE ACCESSIBLE TO URBAN FARMERS TO REDUCE FOOD INSECURITY AND CREATE MORE OPPORTUNITIES TO GROW FOOD LOCALLY. RECOGNIZING THAT CLIMATE CHANGE IS A TIME-SENSE SIEVE ISSUE, SHE STRIVES TO BEEN COLLUSIVE AND OPEN UP SPACES FOR ACTION IN COMMUNITIES THAT HAVE BEEN IMPACTED DISPROPORTIONATELY. BRENDA, BRENDA IS NOW HERE WITH US, AND SHE IS GOING TO HAVE THE SPACE. THANK YOU SO MUCH, BRENDA. AND WELCOME, EVERYONE AGAIN.

>> HI, EVERYBODY.

SO NICE TO SEE YOU AGAIN. THANK YOU TO THOSE THAT CAME BACK TO WATCH THE SECOND PART OF THE SERIES. I REALLY APPRECIATE YOU. AND IF YOU HAVEN'T SEEN THE FIRST PRESENTATION, I REALLY RECOMMEND IT, IT IS ON THE, MAKING-VISIBLE WEBSITE. IT IS REALLY BEAUTIFUL. AGAIN, THANK YOU SO MUCH FOR GIVING

ME THE OPPORTUNITY TO CURATE THE SERIES. I HAVE BEEN IN
COMMUNITY WITH A LOT OF THESE FOLKS AND TO BE ABLE TO BRING
THEM TO THIS SPACE AND, AND UPLIFT THEIR STORIES,
AND -- AND SHARE WITH YOU GUYS, THESE AMAZING PEOPLE THAT I
KNOW IS ---UP KNOW, INCREDIBLE TO ME. AND, WITH THE IDEA
OF -- THESE SERIES --

I EXPLAIN A LITTLE BIT LAST TIME, BUT, IT IS REALLY TO
UNDERSTAND ENVIRONMENTAL JUSTICE FROM AN INTERSECTIONAL
PERSPECTIVE. AND, JUST LOOK HOW CLIMATE CHANGE IS BECOMING,
MORE AND MORE COMPLICATED AND WE ARE STARTING TO UNDERSTAND
HOW IT TIES TO OTHER SYSTEMS OF OPPRESSION, THAT MEANS THAT
OUR -- OUR SOLUTIONS HAVE TO BE JUST AS INTERSECTIONAL AND
JUST AS COMPLICATED AS THE PROBLEMS THAT WE HAVE. AND SO --
WHEN I WAS THINKING ABOUT THE SPEAKERS FOR THE SERIES, I
WAS THINKING ABOUT IN DIN THIS PEOPLE WHO ARE REALLY
EXPLORING THE INTERSECTION BETWEEN --

MANY THINGS. BUT REALLY A FOCUS ON ENVIRONMENTAL JUSTICE.
AND, INDIGENOUS SELF-DETERMINATION. AND WHAT DOES IT MEAN
FOR INDIGENOUS, FOR, INDIGENOUS PEOPLE TO FIND THAT SELF
DETERMINATION AND WHAT DOES IT MEAN FOR --

FOR IT TO BE A SOLUTION TO CLIMATE CHANGE. SO A LOT OF THE
THINGS THAT YOU ARE GOING TO ARE THROUGHOUT THE SERIES ARE

GOING TO BE -- COMPLICATED. BUT TAKE IT ALL IN. AND, A LOT OF IT, PROBABLY IS GOING TO BE --

NEW INFORMATION. WHICH IS, YOU KNOW, KEEP IN MIND THAT, YOU KNOW THIS IS THE SPACE OF LEARNING. AND SO, ASK QUESTIONS, WITH THE INTENT TO LEARN. SO, YEAH, I AM VERY EXCITED TODAY ABOUT --

OUR SPEAKER FOR TODAY. ASHTON. WE HAVE BEEN IN COMMUNITY FOR --

FOR A CUP OF YEARS NOW. AND ASHTON IS JUST A WEALTH OF KNOWLEDGE, AND, AND, SHE IS SO --

AMAZING. AND -- AND, EVERY TIME I GET TO SIT DOWN WITH HER, I, I ALWAYS ASK HER A LITTLE BIT ABOUT THE WORK THAT SHE IS DOING. OR, OR THE --

THE WORK THAT SHE IS DOING AT SCHOOL. JUST TO TRY TO, YOU KNOW, LIKE PICK HER BRAIN. A LITTLE BIT. I WILL SHARE ASHTON'S BIO AND THEN --

AND PASS THE MEEK TO ASHTON SO THAT SHE CAN --

BEGIN HER -- HER PRESENTATION. SO, ASHTON IS A NANTICOKE LENNI-LENAPE AND JAMAICAN PH.D. CANDIDATE FROM THE UNIVERSITY OF MINNESOTA'S AMERICAN STUDIES DEPARTMENT. AS HER HEART LIES AT THE CONNECTIONS MADE BETWEEN AFRICAN DIASPORIC INDIGENOUS AND TURTLE ISLAND INDIGENOUS

COMMUNITIES, HER WORK AND RESEARCH LIES AT THE INTERSECTIONS OF CRITICAL INDIGENOUS STUDIES AND CRITICAL BLACK STUDIES EXPLORING THE HISTORIES OF BLACK AND NANTICOKE-LENAPE PEOPLES FROM HER HOMELANDS, THE TIDEWATERS OF THE DELAWARE BAY. SHE CONSIDERS HERSELF AN AFRO-INDIGENOUS FEMINIST, THINKING OFTEN ABOUT THE INTIMATE CONNECTIONS BETWEEN BLACK AND NATIVE PEOPLES, THEIR CONNECTIONS TO THE LAND, WATER, AND MORE-THAN-HUMAN BEINGS, AND THE GRANDMOTHERS IN HER LIFE WHO HAVE PASSED ANCESTRAL KNOWLEDGE OF THESE RELATIONS DOWN TO HER. SO, I AM SO EXCITED TO HAVE HER. AND, ASHTON, I AM GOING TO PASS THE -- THE MIKE TO YOU. AND THANK YOU FOR BEING HERE. SO, HAPPY THAT YOU ABG SELLED THIS OPPORTUNITY TO SPEAK IN THIS SPACE.

>> Ashton Dunkley: THANK YOU SO MUCH. THANK YOU FOR HAVING ME. THANK YOU FOR THAT INTRODUCTION. I AM SUPER, SUPER EXCITED TO BE HERE. HI, EVERYBODY. MY NAME IS, ASHTON PEMAPANIK

DUNKLEY. YEAH, THERE IS, THE GUESS I MORE WESTERN WAY OF INTRODUCING MYSELF. RIGHT? MY NAME, ASHTON, MY OCCUPATION. I AM, I AM A -- I AM A PH.D. CANDIDATE AT UNIVERSITY OF MINNESOTA. I AM LIVING ON DAKOTA HOMELANDS. I AM A PART

OF -- CRITICAL INDIGENOUS STUDIES COHORT HERE THAT REALLY WORKS ON LOOKING AT --

INDIGENOUS ISSUES. INTERSECTIONALLY, LUCKY TO BE PART OF A COHORT OF INDIGENOUS PEOPLES FROM ALL ACROSS THE GLOBE WHO ARE THINKING ABOUT THEIR COMMUNITY, THINKING ABOUT SELF-DETERMINATION IN THEIR COMMUNITY, THINKING ABOUT WHAT INDIGENOUS SOVEREIGNTY AND LAND BACK, AND, AND, ENVIRONMENTAL JUSTICE AND ALL OF THESE AMAZING THINGS LOOK LIKE IN THEIR COMMUNITIES. SO I AM REALLY EXCITED ABOUT THAT. AND SUPER EXCITED THAT --

THAT FOLLOWING MY COHORT WAS A COHORT OF CRITICAL BLACK STUDIES SCHOLAR WHOSE WERE ALL THINKING ABOUT DIFFERENT COMMUNITIES IN THE AFRICAN DIASPORA, THINKING ABOUT SIMILAR ISSUES, THINKING WHAT SELF-DETERMINATION MEANS FOR BLACK PEOPLES, FOR, INDIGENOUS AFRICAN PEOPLES, IF THE AFRICAN DIASPORA, THINKING ABOUT LIBERATION, JOY, AFRO, LIKE BLACK FEMINISMS, MUSIC, THE LAND, REALLY COOL THINGS. SO, THAT'S A LONG WAY OF SAYING THAT I AM AROUND A LOT OF REALLY COOL PEOPLE HERE. AND THEY VERY MUCH HAVE SHAPED THE WAY THAT I THINK. ABOUT MY WORK. MOST OF WHAT I SAY THEY WILL PROBABLY HAVE SAID BETTER. I WILL TRY MY BEST HERE. AND THEN ALSO, VERY MUCH STILL LEARNING FROM BEING HERE. ON MINNESOTA,

DAKOTA HOMELANDS, I LEARN EVERY DAY ABOUT, WHAT MY RESPONSIBILITIES ARE TO DAKOTA PEOPLES. AND TO DAKOTA LANDS. AND, ALSO -- HAVE MADE A LOT OF REALLY AMAZING FRIENDSHIPS WITH DAKOTA PEOPLE HERE. AS WELL AS THE PEOPLE WHO ARE INDIGENOUS, WHO ARE THE INDIGENOUS PEOPLES. OF THE NORTH. I JUST ALWAYS CALL IT UP NORTH. ONE OF MY BEST FRIENDS IS -- IS IN DING THIS FROM THE NATION UP NORTH. NEAR DULUTH. AND, YES. SO, VERY GRATEFUL TO ALL OF THEM HERE. AND THEN, ESPECIALLY, GRATEFUL TO -- ALL OF THE PEOPLE WHO MAKE ME. YOU KNOW, WITHOUT EVER LIKE EXPLICITLY SAYING IT, MY GRANDMOTHER, MY MOM'S MOM, WHO WE CALL MUMMUM, SHE TAUGHT US THAT THE MOST IMPORTANT PART RIGHT OF ANY INTRODUCTION IS, NOT INTRODUCING WHO YOU ARE AS AN INDIVIDUAL, BECAUSE IT, THERE IS NO SUCH THING REALLY. BUT RATHER THINKING AND INTRODUCING YOURSELF AND UPLIFTING THE PEOPLE YOU ARE IN RELATION TO, WHO YOU ARE IN RELATION TO AND BY WHO I MEAN BOTH PEOPLE AN THE LAND AND MORE THAN HUMAN PEOPLES. THE BEST WAY FOR ME TO INTRODUCE MYSELF IS FOR ME TO TELL YOU FROM WHO AND WHERE I COME FROM. RATHER THAN MY DEGREES. BECAUSE THAT HONESTLY HAS TAUGHT ME MORE IN MY LIFE THAN SUPER GRATEFUL. MY PEOPLE COME FROM THE ISLAND OF JAMAICA. WHICH IS THE LAND OF THE NEW JERSEY AND

DELAWARE. AND IT INCLUDES SPACES SUCH AS SOUTHEASTERN PART
OF PENNSYLVANIA. AND --

AND, THE, MORE SOUTHERN PARTS OF NEW YORK. I AM THE
DAUGHTER OF SPENCER DUNKLEY AND, DENISE ASHTON. MY
NAMESAKE. SHOUT OUT TO HIM. I COME FROM THE ANCIENT PEOPLE
OF THE TIDEWATERS. MY PEOPLE ARE FROM THE TIDEWATERS OF THE
DELAWARE BAY. I LARGELY, THINK ABOUT MY RELATIONSHIPS TO
THIS WORLD. RECOGNIZE THE FACT THAT I LARGELY COME FROM
WATERY SPACESLE MY PEOPLE ARE FROM RIVERS AND SWAMPS, BAYS,
BEACHES. TREES. LIKE PINE AND PALM. MY PEOPLE ARE FISHERS.
AND FARMERS, AND, AND STORY TELLERS, AND HEALERS. THEY LIKE
SASAFRAS TEA. SORELL TEA, INTIMATE CONNECTIONS BETWEEN
BLACK AND NATIVE PEOPLES. UNFORTUNATELY FOR MOST OF MY LIFE
THAT WAS A CONNECTION THAT I BELIEVE DESPITE MY VERY
EXISTENCE, TO BE AN IMPOSSIBILITY FOR MUCH OF MY LIFE. I
HAVE SPENT A LOT OF TIME IN GRAD SCHOOL AND THROUGHOUT MY
LIFE THINKING ABOUT WHY THAT IS. I GREW UP WITHIN A SETTER
SPACE. CONSTRUCTED IN A WAY THAT ALLOWS THEM TO DENY THE
EXISTENCE OF MY PEOPLE, TO DENY THE EXISTENCE OF OTHER
PEOPLES ON MY HOMELANDS. AND ALSO, THAT ALLOWS THEM TO
RACIALIZE, SUBJUGATE, AND ERASE BLACK PEOPLES AND DENY THEM
ANY CONNECTION TO A LAND SPACE WHATSOEVER. I HAVE BEEN

THINKING A LOT ABOUT THE TITLE FOR OUR TALK TODAY. MOSTLY
BECAUSE I WAS LIKE, MAN WHAT DO I TALK ABOUT? SO --
I MADE IT REALLY SIMPLE. I JUST LOOK WENT TO THE TITLE. WAS
THINKING ABOUT WHAT DOES IT MEAN. WHEN WE ARE THINKING,
INDIGENOUS LED, ENVIRONMENTAL JUSTICE MOVEMENTS. I WAS JUST
REFLECTING ON, WOULD DEFINITELY LIKE YEW YOU TO ASK WHO DO
YOU SEE IMPACTED AND INCLUDED WHEN YOU ARE THINKING OF
INDIGENOUS LED, ENVIRONMENTAL MOVEMENTS. I WANT TO DRAW
ATTENTION TO THE WAY THAT BLACK COMMUNITIES ARE,
FREQUENTLY, EXCLUDED FROM CONVERSATIONS. DESPITE BEING COOL
TPHAOEUTZED AND DISPLACED INDIGENOUS PEOPLES RIGHT WHO
WERE, CONTINUE, CONTINUE THEIR INDIGENOUS WAYS OF KNOWING
AND UNDERSTANDING THE WORLD, UNDERSTANDING THE STARS,
THEY'RE CARRYING THAT KNOWLEDGE UNDERSTANDING PLANTS, ETC,
AS I SAID I SPENT A GOOD PORTION OF MY LIFE GRAPPLING ABOUT
WHAT IT MEANS TO BE AFRO-INDIGENOUS, GROWING UP ON MY
ANCESTRAL HOMELANDS WHERE, SETTLERS REPEATEDLY HAVE CLAIMED
AND ASORRIED THAT MY PEOPLE DON'T EXIST. SOMETHING THAT I
HEARD FREQUENTLY, GROWING UP. THERE ARE NO NATIVE PEOPLE IN
DELAWARE. NO NATIVE PEOPLE IN NEW JERSEY. NATIVE PEOPLE ALL
WENT OUT WEST. THEY'RE JUST LIKE VERY COMMON TROPES.
TROPES, MYTH OF THE VANISHING INDIAN ALL OF THOSE THINGS.

GREATLY IMPACTED, THE WAY I WAS ALLOWED TO UNDERSTAND MYSELF. AS A PERSON IN THE SPACE. THINKING ABOUT SCHOOL TEXTBOOKS, THE DISPLAYS THAT WERE, WEREN'T IN OUR LIBRARIES, JUST, YOU KNOW, IT'S, MANIFESTS IN SO MANY DIFFERENT WAYS. MYTHS IN SETTLER COLONIALISM. I ALSO JUST WANT TO SAY THAT, WHEN WE ARE THINKING ABOUT, SETTLER, COLONIALISM, ALL OF THE ISMS GET REALLY CONFUSING. AND I JUST LIKE, I THINK THE BEST WAY FOR FOLKS TO THINK ABOUT SETTLER COLONIALISM, RIGHT, YOU HAVE A SETTLER COLONIAL POWER IN THIS CASE, IN THE CASE OF MY PEOPLE, YOU KNOW, THE DUTCH, THE SWEDISH, THE BRITISH, EURO-AMERICAN POWERS COMING INTO OUR HOMELANDS COMING ON TO TURTLE ISLAND, INDIGENOUS LANDS. WITH THE GOAL OF CLAIMING THOSE LANDS AS THEIR OWN AND MAKING THOSE LANDS THEIR OWN. WHICH MEANS REMOVING INDIGENOUS PEOPLE FROM THE LANDS PHYSICALLY. REMOVING THEM FROM THE LANDS IN THE FORM OF SOME, NARRATIVE, THINKING THAT THERE MAY NOT BE INDIGENOUS PEOPLE OR FORGETTING TO REMEMBER INDIGENOUS PEOPLES, THE WAYS THAT WE WERE TAUGHT. WE WERE TAUGHT TO RELATE TO TURTLE ISLAND INDIGENOUS HISTORIES. RIGHT WHEN YOU ARE THINKING OF SETTLER COLONIALISM, SOME PEOPLE SAY, REPLACE, ERASE, INDIGENOUS PRESENCES, THEIR GOAL. ALSO IMPORTANT TO

REMEMBER THAT LIKE THEY DIDN'T DO IT. INDIGENOUS PEOPLES
HAVE REMAINED ON ANCESTRAL HOMELAND AND, INDIGENOUS PEOPLES
UNFORTUNATELY REMOVED FROM THEIR, ANCESTRAL HOMELANDS HAVE
STILL MAINTAINED THOSE IDENTITIES WITHIN THEMSELVES. YEAH,
SO I JUST JUANED TO SAY THAT REAL QUICK. YEAH, IT WAS HARD
GROWING UP IN A WHERE YOU ARE TOLD IN ONE WAY OR ANOTHER
THAT YOU DON'T EXIST. YOU DON'T EXIST BECAUSE YOU ARE NOT A
REAL AUTHENTIC NATIVE. YOU DON'T HAVE A SPECIFIC BLOOD
QUANTUM. TOO MIXED WITH ONE THING OR THE OTHER, TO HAVE AN
INDIGENOUS IDENTITY. WHERE INDIGENOUS IDENTITIES HAVE NEVER
BEEN ABOUT BLOOD QUANTUM. THOSE ARE SETTLER MADE THINGS,
SETTLER SYSTEM AND IDEAS. INDIGENOUS IDENTITY HAS BEEN ABOUT
KINSHIP AND CONNECTION TO LAND. IN OUR RELATIONSHIPS TO
LAND. AND TO, AND TO, AND TO ONE ANOTHER. THOSE THINGS THAT
YOU ARE NOT AUTHENTIC ENOUGH. I WAS ALSO TOLD REPEATEDLY I
DIDN'T HAVE A CONNECTION TO, LENAPE, ON THE LAND, I AM
BLACK, BLACK PEOPLE ARE FREQUENTLY DENIED A RELATIONSHIP TO
LAND AS I WAS SAYING, CONNECTION TO LAND. AFRICAN
INDIGENOUS PEOPLES RIGHT WHO -- HAVE RECOGNIZED THEMSELVES
AS, EBO, THEY'RE STOLEN FROM THEIR, HOMELANDS AND PLACED
WITHIN A RACIAL CATEGORY THAT JUSTIFIES, DISPLACEMENT,
ENSLAVEMENT, AND, THOSE ARE MY ANCESTORS I CAN'T NAME,

BECAUSE, I HAVE BEEN SO FAR REMOVED FROM THAT. BUT THOSE,
CULTURAL IDENTITIES, ARE CARRIED ON IN OTHER WAYS.

WITHIN -- WITHIN ME. I THINK IT IS SO IMPORTANT TO THINK
ABOUT -- THE WAYS THAT --

INDIGENOUS PEOPLES FROM TURTLE ISLAND AND AFRICAN, AND THE
AFRICAN DIASPORA HAVE BEEN DIFFERENTLY RACIALIZED BY THE
COLONIAL STATE IN WAYS THAT LIKE JUSTIFY GENOCIDE, JUSTIFY
ENSLAVEMENT, JUSTIFY -- THEIR EXPLOITATION AND OPPRESSION.

AND IT MANIFESTS IN DIFFERENT WAYS. BUT THERE IS A
COMMON -- THERE IS A COMMON THREAD HERE. IN LOOKING AT
THOSE SOLIDARITIES, IT IS SUPER, SUPER IMPORTANT. THINKING
ABOUT --

HOW YOU CAN INCLUDE --

HOW YOU CAN INCLUDE PEOPLE WITHIN INDIGENOUS LED
ENVIRONMENTAL JUSTICE MOVEMENTS IN WAYS THAT DON'T
ANTIBLACK SETTLER UNDERSTANDINGS OF WHAT IT MEANS TO BE IN
DING THIS. I --

YOU KNOW, LIKE THOSE, AND THOSE THINGS ARE, VERY MUCH SO ON
PURPOSE. RIGHT, FROM A VERY EARLY AGE. IN THIS COUNTRY'S
HISTORY. IT WAS RECOGNIZED BY COLONIAL POWERS THAT IT IS
NOT BEN FISH TO HAVE SOLIDARITIES BETWEEN BLACK AND NATIVE
COMMUNITIES. THAT DOESN'T WORK. THAT DOESN'T WORK FOR THE

SETTLER STATE, IT IS EASIER TO, TO, FOR, LACK OF WORDS,
DIVIDE, DIVIDE AND TRY TO CONQUER. RATHER THAN --
RISK HAVING THOSE PEOPLE TOGETHER AND SO YOU THINK OF
DIFFERENT WAYS THAT THE YOU CAN SEPARATE THEM OR REMOVE ONE
FROM THE CONVERSATION. I THINK ONE OF THE OTHER THINGS --
THAT I THINK ABOUT --

WHEN I AM TRYING TO THINK THROUGH THE IDEAS. IS HOW
BROADENING OUR UNDERSTANDING OF WHO IS IN DING THIS CAN
HELP US TO GROW AND CREATE NEW SOLIDARITIES IN THE
ENVIRONMENTAL JUSTICE MOVEMENT. WE KNOW THAT BLACK AND
INDIGENOUS COMMUNITIES, IE, INDIGENOUS COMMUNITIES ARE
DISPROPORTIONATELY IMPACTED BY THE CLIMATE CRISIS BY LACK
OF ACCESS TO CLEAN WATER AND AIR, AND, AND HEALTHY FOODS,
AND THEIR CONSTANTLY ON THE FRONT LINES, FIGHTING --FOR THE
RIGHT TO LEARN AND DETERMINE THEIR OWN FEATURES. I THINK,
IT IS REALLY IMPORTANT -- FOR --

FOLKS ESPECIALLY INDIGENOUS FOLKS WITHIN TURTLE ISLAND I
THINK TO ASK --

WHAT RECOGNIZING BLACK PEOPLES AS IN DING THIS MIGHT REVEAL
ABOUT, THE RESPONSIBILITY OF -- DECOLONIAL MOVEMENTS AND
THE ENVIRONMENTAL JUSTICE MOVEMENT TOWARDS DISMANTLING
ANTIBLACKNESS. THEY'RE VERY MUCH SO RELATED. WHAT COULD,

RIGHT, WHAT COULD AN INDIGENOUS FUTURE BE FOR ALL OF OUR RELATIONS WHEN BLACK LIBERATION, LIES AT THE CENTER OF THE FIGHT FOR INDIGENOUS SELF DETERMINATION AND SOVEREIGNTY. THESE ARE JUST THINGS THAT I AM LOOK CONSTANTLY THINKING THROUGH. CONSTANTLY THINKING THROUGH AND I THINK THEY ARE REALLY IMPORTANT THINGS TO CENTER, WHEN THINKING ABOUT INDIGENOUS LED ENVIRONMENTAL MOVEMENTS. IT IS A CONVERSATION LEFT OUT A LOT. THINKING LOU --

LIKE --

WHAT DOES IT MEAN IF WE THINK ABOUT, INDIGENOUS SOLIDARITY. THINKING ABOUT --

LIKE, THINKING ABOUT, HOW -- HOW, BLACK AND INDIGENOUS EXPERIENCES COME TOGETHER. AND WHERE THEY MIGHT BE STRONGER TOGETHER. YEAH. SO THOSE ARE MY IDEAS FOR THAT. AND THEN -- I WAS THINKING A LOT ABOUT --

ONE OF MY FAVORITE QUOTES THIS YEAR, I LIKE PICK A NEW FAVORITE QUOTE TO OBSESS OVER. THIS IS THE, THIS IS THE NEW ONE. IT IS BY, BELLE HOOKS WHO IS --

ONE OF MY FAVORITE SCHOLARS EVER. AND A LOT OF FOLKS DON'T TALK ABOUT THE FACT THAT BELLE HOOKS IS AFRO-INDIGENOUS. BUT SHE IS. SO LIKE THAT IS REALLY SICK. AND THERE IS A BOOK SHE HAS WRITTEN CALLED, BLACK LOOKS, RAISING

REPRESENTATION, WHICH HAS A PICTURE OF HER GRANDMOTHER ON IT. HER GRANDMOTHER IS AFRO-INDIGENOUS, A PICTURE OF AN AFRO INDIGENOUS WOMAN ON THE BOOK, YOU CAN TELL I AM BIASED. A GOOD QUOTE. FOR NATIVE AMERICANS, ESPECIALLY THOSE WHO ARE BLACK AND FOR AFRICAN-AMERICANS, IT IS A GESTURE OF RESISTANCE TO THE DOMINANT CULTURES WAYS OF THINKING ABOUT HISTORY, IDENTITY, AND COMMUNITY. FOR US TO DECOLONIZE OUR MINDS AND RECLAIM THE WORD THAT IS OUR HISTORY AS IT WAS TOLD TO US BY OUR ANCESTORS. NOT AS IT HAS BEEN INTERPRETED BY THE COLONIZERS. SO I HAVE BEEN THINKING A LOT ABOUT WHAT THAT MEANS TO -- TO RECLAIM WHAT OUR HISTORY IS. AS IT HAS BEEN TOLD TO US BY OUR ANCESTORS. IT IS SOMETHING THAT -- THAT I HAVE BEEN -- WORKING TO CENTER IN MY WORK. I GET REALLY CAUGHT UP IN THINKING ABOUT -- REALLY, LIKE -- LIKE, SETTLER INTERPRETATIONS OF MY PEOPLE. AND I'M LOOK THAT'S MESSED UP. THEY SHOULDN'T HAVE SAID THAT. IT IS REALLY FRUSTRATING. ONLY SOLACE, TO RESHIFT MY FOCUS. NOT TO SAY THOSE ARE NOT IMPORTANT. AND BEING UNPACKED. I WORK TO UNPACK IN MY WORK. BUT I -- I REFUSE TO LET THEM TAKE CENTER STAGE ANYMORE. THAT'S NOT

THE MAIN FOE -S CUSS OF MY WORK. MAIN FOCUS OF MY WORK IS UPLIFTING THE RELATIONSHIPS THAT MY ANCESTORS HAVE HAD TO LAND. AND -- AND UPLIFTING THE WAYS THAT THE MY ANCESTORS UNDERSTAND THEMSELVES AS INDIGENOUS PEOPLE. OVER ALL ELSE. OVER THE WAYS THAT THE WE HAVE BEEN INTERPRETED. AND, RACIALIZED. AND, RECATEGORIZED BY, BY THE SETTLER COLONIAL STATE. SO -- YEAH. THAT'S SOMETHING THAT I HAVE JUST BEEN LIKE MULLING OVER. AND THEN, AS I, WAS THINKING ABOUT -- WHAT WE WERE GOING TO TALK ABOUT TODAY. I WAS ALSO THINKING ABOUT DEFENDING THE SACRED. AND WHAT IT MEANS. WHAT IT MEANS TO DEFEND THE SACRED. WHAT, WHAT DO I HOLD AS SACRED, PERSONALLY AND LOOK WHAT HAS MADE THEM SACRED TO ME? WHAT HAS MADE THEM SO IMPORTANT AND REVEALED. REVERED. AND VITAL TO ME AND MY PEOPLE. AND THEN, OF COURSE, LIKE, HOW DO WE DEFEND THEM? BECAUSE THAT'S, THAT'S THE, LIKE -- THAT'S THE MOST IMPORTANT. WHAT WE ARE DEFENDING THEM FROM. TO GET AT THAT. I WAS HAVING TROUBLE GETTING AT THAT. LOOKING THROUGH SOME OF THE THINGS I HAVE WRITTEN IN THE PAST. SOME LIKE PIECES THAT I DON'T SHARE OFTEN. MOSTLY BECAUSE THEY'RE REALLY SPECIAL TO ME. I LIKE FINDING, I WAS LIKE, THAT'S IT. SO, YEAH, I DECIDED I WOULD SHARE IT HERE. LIKE WHY NOT? I WILL SHARE IT HE. I WROTE A SERIES OF

LETTERS LAST YEAR. WHEN I WAS IN LIKE A REALLY DIFFICULT PLACE. I GUESS YOU COULD CALL IT LIKE, MORE OF A CREATIVE WRITING PIECE. MY ADVISER SAYS SHE LIKE THOUGHT OF IT AS LIKE --

THEORIZING INDIGENOUS WAYS OF KNOWING. AND LIKE, OUR RELATIONSHIPS TO LAND. WHICH --

FOR SURE COULD BE, BUT TO KEEP IT SIMPLE JUST A LETTER. YEAH, SO, I WROTE A SERIES OF LETTERS, THIS IS ONE OF THEM. EACH ONE -- IS, WRITTEN TO --

LIKE, RELATIVES OR ANCESTORS. BODIES OF WATER. FAMILY MEMBERS. AND TO MYSELF EVEN. IN A TRUE SCORPIO FASHION, THEY'RE ALL JUST LOOK ANONYMOUSLY INITIALED, ATKREED TO LIKE THE INITIAL A. SIGNED FROM THE LETTER A. THINGS THAT MIGHT CONFUSE YOU AS I READ. YOU HAVE SO LONG, HAVING YOUR IDENTITY, AND CONNECTION TO, QUESTION, DISCOUNT IT, DISSECT IT. HAVE TO PROVE YOU ARE, YOU START TO FEEL LOST. THERE IS A LOT OF THINGS GOING ON. AND, FOR ME. THIS LETTER IS ABOUT --

HOW RECOGNIZING AND HONORING, EMBODIED KNOWLEDGE.

TRADITIONAL ECOLOGICAL PRACTICES. HONORING THE LAND, PAYING ATTENTION TO LAND HAS HELPED ME TO FEEL GROUNDED AGAIN.

HOPEFULLY, IF I DO START SHARING THIS WITH FOLKS. HELPS

THEM TO FEEL GROUND AGAIN. THE FULL SERIES. SO I WILL, I AM GOING TO READ IT. WHAT'S UP, EH? I HAVE BEEN SITTING HERE IN ONE OF OUR FAVORITE PLACES, TRYING TO FIGURE OUT WHAT TO WRITE FOR MY GEOGRAPHY PAPER. I THOUGHT MAYBE IF I SAT OUTSIDE WITH MY NOTEBOOK, AND WATCHED THE RIVER FLOW AND THE VULTURES CIRCUMSTANCE ALBUQUERQUE THAT I MIGHT LEARN SOMETHING ABOUT THE LAND THAT I COULD THEN WRITE ABOUT.

(CIRCLE ABOVE) NOW I AM STARTING TO WONDER IF I AM GOING TO LEARN EVERYTHING AT ALL WITH THE PEN AND PAPER IN MY HAND. MY HEART TELLS ME NO. HOW CAN I LISTEN AND LOOK AND LEARN IF I HAVE GOT MY HEAD IN A NOTEBOOK THINKING ABOUT WHAT I AM GOING TO WRITE NEXT. YET, HERE I AM, STRUGGLING TO WRITE EVERYTHING I THINK AND SEE AND HEAR DOWN. AND I AM STARTING TO THINK IT IS A FOOL'S ERRAND. I KNOW I COULD NEVER WRITE IT ALL DOWN. OUR WORLD, OUR RELATIONS, IT IS FAR TOO EXPANSIVE FOR THE PAGES AND I AM LITERALLY RUNNING OUT OF INK. YET HERE I AM TRYING TO, WITH ALL MY MIGHT TO STOP THE WIND FROM SLAPPING THIS BOOK SHUTTLE AND TOSSING THESE PAGES INTO THE SKY. WHY? WHY AM I CLINGING ON TO THIS DAMN BOOK, DESPERATELY LICKING THE TOP OF THIS PEN, PROBABLY INGESTING MORE INK AT THIS POINT THAN I AM GETTING ONTO THE PAGE? I DON'T KNOW. I GUESS I AM WORRIED I WILL FORGET

SOMETHING. HOW WILL I REMEMBER IF I DON'T WRITE IT ALL
DOWN? HOW HAVE WE REMEMBERED? ONE OF MOST WELL-KNOWN BOOK
AS BUT MY PEOPLE IS CALLED, DELAWARE'S FORGOTTEN FOLKS. IT
WAS WRITTEN IN THE '40S BY A WHITE LOCAL HISTORIAN, LOVER
ALL OFF THINGS SALVAGE ANTHROPOLOGY, ALL THINGS WRITTEN BY
FRANK SPECK, HE FOLLOWING IN THE FOOTSTEPS OF FRANK SPECK
WAS WORRIED THAT OUR PEOPLE WOULD FORGET EVERYTHING ABOUT
OURSELVES, IF HE, A WHITE ACADEMIC DIDN'T WRITE IT DOWN,
AND, PROVE THAT WE EXIST TO OTHER SETTLERS. BUT WE WERE
REMEMBERING AND EXISTING JUST FINE UP UNTIL THAT POINT.
WEREN'T WE? AFTER ALL, HE DID HAVE TO COME TO OUR COMMUNITY
AND INTERVIEW OUR ELDERS SO HE COULD LEARN WHAT WE ALREADY
KNEW. AND THEN PUT IT IN A BOOK. BUT SOME HOW WE ARE THE
FORGETFUL ONES AND FORGOTTEN ONES. BUT I MUST ASK,
FORGOTTEN TO WHO? THAT'S THE ODD THING ABUT WESTERN
UNDERSTANDINGS OF KNOWLEDGE. IT IS ALL OR NOTHING. IE, A
LIE BECAUSE NO ONE PERSON, NO ONE PEOPLE, NO ONE NATION, OR
GENERATION, COULD EVER KNOW IT ALL. THE SETTLERS STAY OFTEN
CLAIMS TO KNOW BETTER, TO KNOW IT ALL, TO KNOW BETTER, TO
KNOW PROGRESS, AND CIVILIZATION, TO KNOW US BETTER THAN WE
KNOW OURSELVES, THEY SAY WE HAVE TO PROVE OURSELVES, PROVE
HOW AUTHENTIC WE ARE, MEASURE UP TO BLOOD QUANTUMS. PROVE

IT. PROVE HOW MUCH. PROVE WHAT WE KNOW OF OUR ANCESTORS
PASTS AS IF THE STATE HADN'T FOR CENTURIES DELIBERATELY
WORKED TO STRIP US OF THE KNOWLEDGE, HOMELANDS, STORIES AND
SONGS. THEY CALL US, INAUTHENTIC. THEY CALL US, WHATEVER
NAMES AND CATEGORIES AND RACES THEY CONSTRUCTED. AND THEN
SEE FIT TO CALL US THAT DAY. AND THEN THEY PRETEND WE ARE
FORGOTTEN. JUST BECAUSE YOU DON'T KNOW, EVERYTHING, DOESN'T
MEAN THAT YOU DON'T KNOW ANYTHING. YOU ARE VALID. TRUST
THAT YOU WILL KNOW WHAT YOU NEED TO KNOW WHEN YOU NEED TO
KNOW IT. BECAUSE, THAT ANCESTRAL KNOWLEDGE LIVES WITHIN
YOU. IT IS EMBODIED. SHOOT, YOU MIGHT EVEN KNOW IT NOW AND
JUST NOT KNOW IT YET, YOU KNOW? I ASKED YOU ONCE BEFORE AND
I WILL ASK YOU ONCE AGAIN. INSTEAD OF BEING CONSUMED BY THE
THOUGHT OF EVERYTHING YOU DON'T KNOW, TELL ME WHAT YOU CUE
KNOW. WHAT YOU DO KNOW. FOR EXAMPLE I KNOW YOU MIGHT BE
SHAKING YOUR HEAD RIGHT NOW, AND ROLLING YOUR EYES AT ME. I
KNEW YOU WOULD WHEN I WROTE THIS PARAGRAPH IN THE MOST
ANNOYINGLY REPETITIVE WAY POSSIBLE. BUT I ALSO KNEW IT WAS
MAKE YOU LAUGH. IF YOU ARE NOT SURE RIGHT NOW, I CAN TELL
YOU, WE KNOW JUST AS OUR ANCESTORS DID WHAT IT FEELS LOOK
TO HEAR THE TIDEWATERS LAP AND WOOSH UNDER THE WARMTH OF
THE SUN AND WE KNOW THE BEAUTY OF MOONLIGHT ON THE

MARSHLANDS IS THAT NOT TRADITION? WE KNOW THE EXCITEMENT OF PULLING FISH AND, FROM THE MUDDY WATERS OF THE RIVER, IS THAT NOT KEEPING TRADITION? WE KNOW THE WARMTH OF GATHERING STRAWBERRIES, WITH OUR GRANDMOTHER IN THE SUMMER SUN. I KNOW THAT MUST BE TRADITION. WE KNOW BEANS AND CORNS AND BUSHEL OF CRABS, WE KNOW, THE JOY OF GATHERING AROUND A PILE OF CLAMS AND EMPTYING THEIR SHELLS WHILE THE AIR AND OUR BELLIES FILL WITH LAUGHS. I KNOW THAT IS TRADITION. WE KNOW ALL OF THAT, AND SO MUCH MORE, NOT BECAUSE WE WROTE IT DOWN, OR DUG IT OUT OF AN ARCHIVE OR, READ IT IN SOME SALVAN ANTHROPOLOGIST'S BOOK. WE KNOW BECAUSE THE LAND TAUGHT IT TO US AND WE REMEMBERED TO LISTEN. LISTENING TO YOU ALWAYS. A. SO, THAT'S THE LETTER. THANK YOU, THANK YOU FOR THE HEART. YEAH, THAT'S THE LETTER. AND -- FOR ME, IT IS REALLY ABOUT --

OR ALSO ABOUT THIS GENERATION'S LONG AND DEEP AND INTIMATE CONNECTION TO, TO, AND RELATIONSHIP TO LAND. AND, WHEN I SAY THIS, I ALSO WANT TO RECOGNIZE THAT -- IN DENTAL THIS PEOPLES ARE INDIGENOUS PEOPLES. EVERYWHERE. EVEN WHEN THEY HAVE BEEN DISPLACED. AND DISCONNECTED AND IN SOME WAY FROM THEIR HOMELANDS BECAUSE WE LITERALLY, LIKE, WITHIN OUR BEING --

LIKE ARE THE LAND. IT IS WITHIN US THAT KNOWLEDGE, ANOTHER
THING I WAS TRYING TO MAKE CLEAR IS THAT LIKE THAT
KNOWLEDGE WE HOLD IS EMBODIED --
AND THAT RELATIONSHIP, IS SO, SO, SO, SACRED. AS REALLY,
REALLY, LUCKY TO GROW UP AS I DID -- ON THE RIVER. EVEN IN
POINTS WHERE I WAS LIKE, I DIDN'T FEEL THAT LUCKY. BUT NOW
LOOKING BACK I REALIZE THAT -- THAT WAS --
THAT WAS, A REALLY GREAT THING. TO AT LEAST AT THE VERY
LEAST, IF YOU ARE IN A SPACE WHERE IT DOESN'T FEEL LIKE
INDIGENOUS PEOPLES ARE RECOGNIZED, NEARLY AT ALL. AND,
DEFINITELY NOT NEARLY AS MUCH AS THE FOUNDING FATHERS. I
GREW UP IN ONE OF THOSE COLONIAL RE-ENACTMENT TYPE TOWNS.
TO KNOW THAT THE LAND STILL REMEMBERS YOU. IS SO SPECIAL.
AND, AND -- YOU KNOW, THE NAME LITERALLY TRANSLATES TO THE
PLACE WE STAYED FOR A LONG TIME. AND, ONE OF THE OTHER
THINGS THAT I WRITE IN THE SERIES OF LETTERS IS THAT EVEN
THOUGH I HADN'T, YOU KNOW, PEOPLE, WITHIN --
MY COMMUNITY --
HAVE LIKE LOST THEIR LANGUAGE BECAUSE OF -- SO MANY
DIFFERENT THINGS. FORCED COLONIAL ASSIMILATION, CHURCHES
NOT ALLOWING US TO SPEAK OUR LANGUAGE. I COULD GO ON. AND I
HAVE BEEN SLOWLY IN THE PROCESS OF TRYING TO RELEARN,

LENAPE, A LONG PROCESS. BUT I AM TRYING. AND THAT'S WHEN I
LEARNED WHAT THE PLACE WE STAYED FOR A LONG TIME. BUT I
ALREADY KNEW THAT WITHIN MY BEING. THAT WE HAD BEEN THERE
IN THAT SPACE. A LONG TIME. BEFORE I HAD -- EVEN THOUGH I
WAS DISCONNECTED THROUGH COLONIAL VIE HREPS FROM MY
LANGUAGE. EMBODIED LANGUAGES ARE IMPORTANT TO RECOGNIZE AND
HONOR. I AM SPA SIEVE ACHE BUT MY WORDING IN THAT PIECE. I
AM, LUCKY ENOUGH TO BE PULLING UP FISH FROM THE RIVER,
RIGHT. I ALSO KNOW THE PAIN THAT KNOWING THAT THOSE WATERS
ARE POISONED. THEY'RE LITERALLY POISONED. KNOWING THE FISH
RELATIVE IS POISONED. TIE PAMILY CAN'T EAT THAT WITHOUT
BEING POISONED. WE CAN PULLET UP AND BE EXCITED ABOUT IT.
BUT SOME WHERE DEEP WITHIN YOU, YOU KNOW THAT --
YOU HAVE BEEN DISCONNECTED FROM THAT PRACTICE FROM THE
TRADITION, FROM SOME TIMES THAT FISH, STURGEON. AND IN DING
THIS FISH TO THE LAND, AND, AND, INDIGENOUS FISH TO THE
LAND, THE LAND BACK HOME, I AM IN MINNESOTA, IS NEARLY
EXTINCT. AND THAT, THAT IS A -- DELAWARE HAS THE MOST
POLLUTED STREAMS AND RIVERS AND ESTUARIES OUT OF ANY STATE
IN THIS NATION. FOR THOSE OF YOU IN D.C. IT IS REAL CLOSE,
UNFORTUNATELY. OR ON THE EAST COAST. THE GLOBAL CLIMATE
CRISIS YOU ARE ALWAYS DOWNSTREAM FROM SOME WHERE BEING

VIOLENTLY POISONED FROM SOME WATERS THAT AREN'T BEING RESPECTED THE WAYS THAT THEY SHOULD. BUT IN MARCH OF THIS PAST YEAR. REPORTS BY THE ENVIRONMENTAL INTEGRITY PROJECT, THEY DETERMINED THAT, 97% OF THEIR -- LIKE, WELL OVER 1,000 MILES OF DELAWARE WATERWAYS WERE ASSESSED TO BE TOO POLLUTED TO MEET THE CLEAN WATER ACT STANDARDS. WHICH ARE ALREADY PRETTY LOW. AND TOO POLLUTED FOR PEOPLE -- TO SWIM, TO DRINK. FOR AQUATIC LIFE TO LIVE HEALTHY LIVES. TOO POLLUTED FOR MY PEOPLE TO CONTINUE DOING TRADITIONAL -- LOOK OUR TRADITIONAL FOOD WAYS TO CONTINUE EATING CLAM, PERCH, FISH, CATFISH, STURGEON. 100% OF THE ESTUARIES THAT THEY TESTED, WERE ALSO DEEMED SIMILARLY IMPAIRED. SIMILARLY POISONED. SAME FOR IN NEW JERSEY. WHICH IS LENAPE LAND, 87% POLLUTED. 95% OF RIVERS AND STREAMS. I GREW UP ALMOST THINKING IT WAS NORMAL FOR LIKE TO HEAR NEIGHBORS SAY YOU CAN FISH ONCE A YEAR. THEN YOUR BODY CAN PROCESS THE POISONS THAT ARE LIKE IN IT IF YOU ARE GOING TO FISH FROM THE RIVER. TO ALSO BE THINKING I REALLY WANT TO FISH. I REALLY WANT TO CONTINUE TO KNOW HOW TO DO THAT AND TO BE ABLE TO PASS THAT ON. TO MY KIDS. TO KNOW HOW TO CRAB. HEAR MY GRANDMA TALKING ABOUT STORIES OF GRABBING AND THINGS. CATCHING MUSKRAT RATS. ALL THINGS I WOULD LOVE TO

CARRY ON. IF WE CATCH IT. WE CAN ALWAYS THROW BACK. THAT'S
WHAT WE DO. BUT, STILL. TO NOT KNOW THE TASTE NOT TO KNOW
THE ENJOYMENT OF EATING THAT MEAL. IS REALLY HEARTBREAK.
AND --

AND, REALLY LIKE IS IT ANY SURPRISE. THIS LAND, WATER,
INDIGENOUS INHABITANTS WERE SOME OF THE FIRST TO
EXPERIENCE, REALLY IMMENSE COLONIAL VIOLENCE AND
DESTRUCTION BY OCCUPYING COLONIAL POWERS. SOME OF THE VERY
FIRST. AND --

ANY COINCIDENCE THAT LENAPE PEOPLE WERE THE FIRST TO SIGN A
BROKEN TREATY WITH THESE UNITED STATES. THERE HAS BEEN --
THESE LANDS HAVE BEEN EXPLOITED AND POISONED. BY COLONIAL
POWERS FOR AN INCREDIBLY LONG TIME. BUT MY PEOPLE STILL
PERSIST THERE. AND THAT'S SOMETHING THAT, THAT I ALSO WANT
TO MAKE VERY CLEAR. IS THAT WE ARE STILL THERE --

AND WE ARE STILL FIGHTING FOR, FOR THE WATER. AND WE ARE
STILL HANGING OUT AND DOING THINGS ON THE WATER. AND STILL
GOING TO LOOK, LEARN TO WEAVE LOOK --

REEDS INTO BASKETS AND MATS. ALL SUPER IMPORTANT THINGS
THAT WE ARE STILL GOING TO CONTINUE TO DO. BUT THAT'S HOW
LAYERED THIS ENVIRONMENTAL JUSTICE MOVEMENT IS,
THIS -- THIS, HOW LAYERED THIS CLIMATE CRISIS IS. IS THAT,

IT IMPACTS THE DEEPEST MOST INTIMATE PARTS OF THE WAYS THAT WE LIVE OUR LIVES. AS, IN DING THIS PEOPLES.

AS BROWN PEOPLES.

AS BLACK PEOPLES. (INDIGENOUS) BIPOC COMMUNITIES ARE ALWAYS ON THE FRONT LINES OF THESE, USE AS ALREADY MARGINALIZED PEOPLES FROM ALL OTHER, FROM ALL OTHER DIRECTIONS.

SOMETHING HELPFUL FOR ME THINKING ABOUT HOW PERVASIVE SETTLER COLONIALISM IS AND THE WAYS IT SORT OF OPERATES? IT HAS BEEN REALLY HELPFUL FOR ME -- TO THINK ABOUT --

COLONIALISM AS, DISCONNECTION. AND I LEARNED THAT --

FROM THE WRITINGS OF A DAKOTA SCHOLAR WHO IS FROM THESE

LANDS. IF YOU HAVEN'T READ THE WORK, REALLY GOOD, WHAT DOES JUSTICE LOOK LIKE? RIGHT NOW, I AM THINKING ABOUT PARADOX

OF INDIGENOUS RESURGENCE AT END OF EMPIRE. BUT THEY ARE ALL GOOD, GOOD WRITINGS, WITH ALL GOOD TITLES. BUT, FROM

THAT -- I REALLY GOT THINKING -- ABOUT -- HOW COLONIALISM

OPERATES TO DISCONNECT PEOPLES FROM THEIR RELATIONS. WAZ IS REALLY THINKING ABOUT HOW --

SELLER COLONIALISM HAS OPERATED TO DISCONNECT IN DING THIS PEOPLES FROM THEIR HOMELANDS FROM THEIR LANDS. I THINK IT

WORKS JUST AS WELL TO THINK ABOUT A LARGE, LIKE A FULL,

FROM ALL OF YOUR RELATIONS, RIGHT. SOMETHING YOU HEAR IN

INDIAN COUNTRY A LOT IT IS LOOK ALL OF MY RELATIONS. THERE IS A WAY RIGHT, YOU ARE LIKE, REMOVING INDIGENOUS PEOPLES FROM, FROM THEIR HOMELANDS.

A FORM OF DISCONNECTION. TO NOT KNOW, NOT HAVE GROWN UP KNOWING MY LANGUAGE IS A FORM OF DISCONNECTION. AND YES, IT IMPACT ME AS NANTICOKE LENNI-LENAPE PERSON. AS EVERYONE ON MY HOMELANDS. THE STATE HAS BEEN STRUCTURED IN A WAY THAT WORKS TO DISCONNECT AWFUL US FROM ALL OF OUR RELATIONS. FOR EXAMPLE ONE OF THE EXAMPLES THAT, WAZ GIVES IN THIS PIECE. IS A QUOTE FROM, SEE IF I CAN FIND IT. A QUOTE FROM ENVIRONMENTAL ACTIVISTS, AUTHOR, DEREK JENSEN. BUT HE IS ASKING, HE ASKS, RIGHT, WHO FEEDS YOU? WHAT IS YOUR SOURCE OF LIFE, TO WHOM DO YOU OWE YOUR LIFE? THEN HE REMARKS IF YOU EXPERIENCE FAR DEEPER THAN BELIEF OR PERCEPTION, THAT YOUR FOOD COMES FROM A GROCERY STORE, AND YOUR WATER COMES FROM A TAP, FROM THE ECONOMIC SYSTEM, FROM THE SOCIAL SYSTEM WE CALL A CIVIL STKPWHRAEUFP LGTS IT IS TO THIS THAT YOU WILL PLEDGE BACK YOUR LIFE. IF YOU EXPERIENCE THIS SOCIAL SYSTEM, AS YOUR SOURCE OF LIFE, THIS CAPITALIST, PATRIARCHAL, COMMERCIAL CYST TEMPERATURE AS YOUR SOURCE OF LIFE THEN YOU WILL BE RESPONSIBLE TO THIS SOCIAL SYSTEM, AND YOU WILL DEFEND THIS

SOCIAL SYSTEM TO YOUR VERY DEATH. (SYSTEM) INVERSELY RIGHT,
WAZ THINGS ABOUT HOW, OUR ANCESTORS INDIGENOUS PEOPLE WHOSE
HAVE FOUND DAILY SUSTENANCE FROM THE LAND AND FROM FORESTS
AND FROM THE WATER, HAVE ALWAYS UNDERSTOOD THEIR SURVIVAL
WAS DIRECTLY DEPENDENT ON THEIR CAPACITY TO DEFEND
HOMELANDS. SO LIKE WHEN WE ARE THINKING ABOUT
MAKING-VISIBLE, ONE OF THE THINGS I LIKE WAS HOPING TO MAKE
VISIBLE AND TO THINK ABOUT MAKING VISIBLE WITH YOU ALL IS
LIKE --

HOW DO WE MAKE MORE VISIBLE LIKE ALL OF OUR RELATIONSHIPS
TO LAND. AND I REALLY THINK THAT COMES WITH, UPLIFTING
INDIGENOUS WAYS OF KNOWING, INDIGENOUS PEOPLES AND
LISTENING TO THEM WHEN THEY SAY HEY, YOU ARE POISONING OUR
WATER, WATER IS LIFE. WATER IS LIFE. RIGHT? I THINK IT IS
SOIMPORTANT WHEN WE THINK OF HOW THE DISCONNECTION IS
OPERATING. HOW IT IS IMPACTING ALL OF OUR LIVES AND MAKE,
EVEN IF IT IS, IMPOLICE ITLY --

INCREDIBLY LOYAL TO A SYSTEM THAT ULTIMATELY IS ONLY GOING
TO WORK TO HARM US, IS ONLY GOING TO CONTINUE TO FUEL --
THE CLIMATE CRISIS IS. RIGHT? GROW YOUR OWN FOOD. I HAVE
BEEN TRYING THIS YEAR --

AFTER READING THIS. I SEE YOUR THUMBS UP, BRENDA. I STARTED

A GARDEN. SO REALLY EXCITE ADD BUT THAT. AND IT DOES, IT REALLY AMPLIFIES -- LIKE, IN YOUR HEAD LOOK WOW, THIS IS WHERE MY, LIKE I ATE FROM THIS TODAY. AND I NEED TO DEFEND THIS. IF I WANT TO EAT THIS AGAIN. WHERE AM I ON TIME, BRENDA

>> WE HAVE UNTIL 8:30. WE CAN LEAVE SOME TIME FOR QUESTIONS. SO.

>> OKAY. THEN I WILL WRAP UP. I JUST WANTED TO MAKE SURE I DIDN'T START, RANTING, RANTING. BUT, YEAH, KNOW, LOVE THE LAND. LOVE FOOD. LOVE WATER. IOWANED TO JUST REALLY TRY TO THINK ABOUT WITH YOU ALL, AND, EMPHASIZE THE IMPORTANCE -- OF, YES, RECOGNIZING -- THAT COLONIALISM OPERATES AS A SYSTEM OF DISCONNECTION. BUT THEN THAT MEANS RECONNECTION, RIGHT. IS LIKE -- SUPER, LIKE -- ANTICOLONIAL, AND REVOLUTIONARY. TO THINK ABOUT HOW WE ARE, RECONNECTING WITH ONE ANOTHER. THINK ABOUT HOW WE ARE RECONNECTION COMMUNITIES

HOW WE CAN RECONNECT WITH THE LAND. LIKE, WHEN WE ARE, BUILDING THOSE INTIMATE RELATIONSHIPS, LIKE WE KNOW WHERE WE ARE DOING SOMETHING REALLY GOOD. AND, IF YOU HAVEN'T LISTENED TO, THOMAS' TALK, FROM THE LAST SESSION -- I LOVED IT. AND I THINK IT WAS SUPER -- SUPER LOOK, JUST,

ALL AROUND, SUPER AMAZING. BUT, ONE OF THE THINGS THAT I
LOVED ABOUT IT WAS HOW MUCH THOMAS WAS EMPHASIZING
RECONNECTING WITH YOURSELF. THAT IS LIKE, KIND OF
RECONNECTING WITH THE LAND, RIGHT. WE ARE THE LAND.
RECONNECTING WITH YOURSELF AND HONORING YOURSELF. THOSE ARE
ALL THINGS THAT ULTIMATELY WORK TO DISRUPT A SYSTEM THAT
RELIES ON US -- BEING, SILOED AND BEING INDIVIDUALIZED. I
LOVE THE WAY THAT WE STARTED THIS TALK. JUST LIKE --
RECONNECTING WITH OUR BODIES. ANNIE SAYING, LIE HOW
IMPORTANT IT WAS FOR US TO LIKE --
RECONNECT WITH OUR BODIES AND TO TAKE THOSE BREATHS SO THAT
WE CAN LEARN AND LISTEN BETTER AND THAT IS SOMETHING THAT
HELPS US TO LEARN AND LISTEN BETTER WHEN WE ARE TRYING TO
CONNECT. THERE IS A REASON IT IS DIFFICULT IN A CAPITALIST
SYSTEM TO LIKE -- LEARN AND LISTENING JUST ALL
DISCONNECTION. WE WANT TO MAKE CONNECTIONS WITH EACH OTHER.
TO LISTEN. BY OPEN. REALLY APPRECIATE YOU CREATING THAT
SPACE. I APPRECIATE -- ALL OF YOU, HERE. FOR LIKE --
COMING. AND, AND, CONNECTING WITH ONE ANOTHER. THIS IS A
SPAS OF CONNECTION. THIS IS A SPACE OF CONNECTION, ALL HERE
TOGETHER. BRENDA, THANK YOU FOR CONNECTING WITH ME. BUT,
YEAH, NO, JUST SUPER GRATE FALL TO BE HERE. BUT I AM TIRED

OF HEARING MYSELF TALK. SO LET'S CHAT. IF ANYBODY HAS
QUESTIONS. OR, ANYTHING. YEAH.

>> ASHTON, THANK YOU SO MUCH. WHEN YOU WERE READING THE
LETTER, I, I LIKE STARTED TEARING UP. BECAUSE I WAS
LIKE -- YOU KNOW, LIKE THESE ARE SOME OF THE THOUGHTS THAT
I HAVE SOMETIMES, YOU KNOW. JUST TO HEAR THEM AND HEAR YOUR
THOUGHT PROCESS. AND THIS WHOLE IDEA THAT YOU EVEN JUST,
WROTE A LETTER. THAT IT IS, IT IS JUST SO --
INCREDIBLE. AND --

YEAH, I ALSO WANTED TO UPLIFT THIS WHOLE IDEA OF --
YEAH, RECONNECTING TO YOURSELF. AND RECONNECTING TO YOUR
PAST. AND, REALLY --

UPLIFTING THE RELATIONSHIPS THAT, THAT YOUR ANCESTORS HAD
TO -- HAD TO THE LAND. AND REALLY LEARNING FROM THAT. AND
THIS IDEA OF PAYING ATTENTION TO THE LAND. I THINK -- YOU
KNOW LIKE, I HAVE BEEN SPENDING A LOT OF TIME IN SOUTHERN
MARYLAND. YOU KNOW THAT IS SOMETHING THAT, ALWAYS HAS, THIS
IS WHAT HAPPENED WITH THE LAND TODAY. YOU KNOW? AND SO, I,
I ALWAYS FIND MYSELF, NOW, YOU LIKE SITTING DOWN. AND OKAY,
WHAT IS THE OSPREY DOING, WHAT IS THE WATER LOOKING LOOK?
WHAT AM I SEEING TODAY? SO, I REALLY --

REALLY DO APPRECIATE THAT. YEAH, LET'S OPEN UP THE SPACE

FOR CONVERSATION. AND -- ANY QUESTIONS. COMMENTS. THAT YOU GUYS MAY HAVE. THAT WAS A LOT. YEAH, LOVE TO HEAR YOUR THOUGHTS. YOU CAN PUT THEM IN THE CHAT. RAISE YOUR HAND. OR YOU CAN, UNMUTE YOURSELF. DO YOU HAVE ANY COMMENTS?

>> JUST TO THANK ASHTON. BECAUSE ALL OF THE WISDOM YOU HAVE SHARED. EVERY TEAM WE ALWAYS TALK AFTER. MAKING-VISIBLE. WE TRY TO HAVE OUR START WITH YOUNG PEOPLE. IT IS AMAZING HOW --

YOUNG PEOPLE CAN TEACH US SO MUCH. THAT OUR GENERATION HAS MESSED UP EVERYTHING IN SUCH A TERRIBLE WAYS I THINK. THAT IT IS, SO REFRESHING TO HEAR YOU. WHAT ABOUT ANCESTORS TO RESPECT THE KNOWLEDGE THEY HAVE SHARED WITH US. AT THE SEAM TIME, BEING OURSELVES. CHANGE THE NARRATIVE IN NEW WAYS. YOUNG PEOPLE THAT YOU ARE DOING THIS. YOU ARE BRINGING ANCESTRAL CULTURE, AT THE SAME TIME, YOU ARE COMPLETELY CHANGING THE NARRATIVE. AND MAKING IT MORE ACCESSIBLE. AND MAKING IT MORE -- PEREZEN AND MORE, MORE POWERFUL. IN SOME WAYS. SO I DON'T INTO IF YOU WANT TO TALK SOMETHING ABOUT RELATIONSHIP. AN, ELDER AND CULTURE AND NEW WAYS TO, TO SHARE YOUR CULTURE. I THINK ABOUT THAT A LOT IN GENERAL. I HAVE BEEN THINKING ABOUT IT A LOT IN RECENT DAYS AS I AM THINKING --

I WAS DOING PRELIMINARY EXAMS, YOU HAVE TO LOOK MAP OUT
YOUR ENTIRE DISSERTATION PROPOSAL FOR THEM AND TELL THEM
WHAT YOU ARE GOING TO BE DOING OVER THE NEXT FEW YEARS. AND
ONE OF THE THINGS THAT I HAVE ALWAYS LOVED DOING. AND HOPE
TO CONTINUE TO DO. IS ORAL HISTORIES. I LOVE TALKING TO
ELDERS. THINKING WITH ELDERS AND LEARNING FROM ELDERS. THEN
I ALSO RECOGNIZE THAT THERE ARE PLACES WHERE LIKE SOME
TIMES I DISAGREE WITH THEM. AND I THINK --
THAT'S OKAY. OKAY. BECAUSE, WE --
WE ARE CONSTANTLY LEARNING AND CONSTANTLY CHANGING. AND
CONNECTION DOESN'T MEAN THAT --
THE SAME. WE COME TOGETHER AND, CONNECT, AND GROW, MAYBE
CREATE LIKE NEW COOL PATHWAYS THAT MIGHT HELP US GET
FURTHER THAN --
LIKE, THAN THE LAST GENERATION. THERE IS STEPPINGSTONES.
YOU CAN'T JUST GO FROM OVER HERE. TO ALL THE WAY OVER HERE.
AND TALK WITH ONE ANOTHER AND LEARN AND GROW. THEN I THINK
THAT IS SUPER IMPORTANT. THERE IS LIKE -- THIS VERY --
UNFORTUNATE AND INCORRECT COLONIAL MYTH TO BE INDIGENOUS,
YOU HAVE TO BE THE SAME AS INDIGENOUS PEOPLES, 500 YEARS
AGO. PEOPLE ARE ALWAYS CHANGING. MOVING FROM ONE PLACE TO
ANOTHER. PEOPLE ARE ALWAYS RECONNECTING. BUILDING NEW

RELATIONSHIPS. AND --

TRADITION OF LEARNING, GROWING, CONNECTION TO YOURSELF AND TO THE LAND. AN LIKE ANY WAY THAT MAKES SENSE. IN THE TIME THAT YOU ARE IN, SO, YEAH.

>> THANK YOU. GABY, I SEE YOUR HAND UP.

>> HI, GABY.

>> HI. JUST WANT TO THANK YOU FOR, ANNIE, AND ADRIANA FOR, AGAIN, CREATING THIS SPACE. VISABILITY. AND -- COMMUNITY. AN, AND, BRENDA ALSO, FOR, FOR -- CURATING SUCH AN EXTRAORDINARY SET OF PEOPLE. LIKE, THOMAS LAST WEEK, WAS INCREDIBLE. ASHTON. FIRST. JUST TO -- TO GIVE YOU DEEPEST RESPECT. AND THANKS FOR BEING A CREDIT TO GENERATIONS THAT FOUGHT FOR YOU TO BE ABLE TO -- BE HERE AND FOR YOU TO PICK UP THAT TORCH. IT IS -- NO SMALL MATTER. OF THE WAY THAT YOU ARE SPEAK. AND THAT YOU CAN ALSO CONNECT TO THE HEART, YOU KNOW IT IS NOT, SO, SO EXTERNAL. RIGHT. LIKE, I THINK IN, GENERATIONS BEFORE THERE WAS THIS, INCREDIBLE LIKE, LIKE PUSH BREAKTHROUGH PUNCH THROUGH. FEELING, AND THAT, YOU HAVE BEEN ABLE TO OPEN UP, A TENDERNESS. LIKE, A REAL TENDERNESS IN, IN -- IN, THE WAY THAT -- INQUIRE AND SPEAK ABOUT IT. AND VULNERABILITY. ALSO. TO BE ABLE TO -- TO PUT THAT FORWARD.

AND THEN, WHEN YOU SAID LOOK WHEN BRENDA WAS SAYING, YEAH,
YOU SPOKE WHAT, WHAT WAS IN SO MANY MINDS. AND HELPED TO
GIVE VOICE TO THAT. TRAJECTORY. INTERGENERATIONAL PATHWAY.
I AM CURIOUS, THOMAS, LAST TIME. FOR YOU AS WELL. ONE
THING, WHAT ONE THING THAT HELPED YOU -- BE ABLE TO PECK UP
THIS INTERGENERATIONAL THREAD. IT IS NOT EASY. YOU KNOW.
ANYWHERE -- AND ESPECIALLY --
COMING FROM, FROM YOUR BACKGROUND, JAMAICA, DELAWARE, BEING
SURROUNDED. RIGHT? WHAT, WHAT --
IF YOU COULD TALK MORE ABOUT WHAT, WHAT SPARKED YOU TO BE
ABLE TO, TO --
TO PICK THIS UP. AND, CONTINUE. IN YOUR OWN WAY. WITHIN
YOUR OWN GENERATIONAL EXPERIENCE. WITH THE WORK THAT YOU
DO.
>> YEAH WHAT DID DO IT? I THINK MANY THINGS. I WOULD SAY
HONESTLY, I FEEL LIKE --
WHAT FINALLY MADE ME MAKE A LITTLE SHIFTEN THE WAY I WAS
APROPOSING MY WORK. IN THE WAY THAT I WAS APPROACHING
HONESTLY THINKING ABOUT THE WORLD. AND LOOK MY PLACE IN IT.
LIKE, I WAS LIKE, YOU KNOW, THINKING ABOUT IT FROM HERE,
THERE. LIKE MAYBE --
MAYBE, THE WAY THAT I AM THINKING --

ALL OF THE TIME ABOUT SALVAGE ANTHROPOLOGIST WHOSE HAVE
CREATED NARRATIVE AS BUT MY PEOPLE WHO HAVE LIKE --
HAVE LIKE -- JUSTIFIED LIKE SO MANY MYTHS OF LIKE, ERASURE,
AND JUST LIKE, JUST LIKE, AW. NOT THAT I DON'T THINK ABOUT
IS. I WILL STILL BE CALLING THEM OUT IN MY WORK FOR SURE.
BUT IT'S A LOT MORE IMPORTANT FOR ME NOW -- TO THINK
ABOUT --
MY, MY, ANCESTORS. AND MY GRANDMOTHERS. AND THE LAND. AND I
THINK THAT BE CAME --
THE MOST IMPORTANT, IT BE CAM TO ME. LAST YEAR, FAMILY
EMERGENCY, AFTER ANOTHER. AN, THE PANDEMIC. BEING HERE IN
MINNEAPOLIS DURING THE UPRISING. MOVING THE YEAR OF THE
PANDEMIC TO A NEW CITY AWAY FROM MY FAMILY. THOSE THINGS
CAME TOGETHER. MADE ME REALIZE THE WORK I WAS WASN'T
SUSTAINABLE FOR ME. TO BE THINKING HOW ANTIBLACKNESS
OPERATESSEN THE SETTER STATE AND THROUGHOUT TURTLE ISLAND,
WHILE IMPORTANT, WASN'T SIS STANABLE FOR, FOR ME. THEN I
STARTED THINKING WHAT MADE ME FEEL HAPPY IN MY WORK. AND
WHAT -- WHAT --
LIKE I WANTED OTHER PEOPLE TO FEEL HAPPY. WHEN READING MY
WORK. OR LIKE ASKING ME ABOUT WHAT I DO. THAT WAS BLACK
FEMINISM AND INDIGENOUS FEMME NAMES. WHICH ARE BASICALLY

JUST THINKING BLACK AND IN DIN THIS WOMEN'S LIVES, JUST
LOOK, EVEN IF IT IS LIKE -- A SMALL LITTLE THING. LOOK I
WAS, OUT GARDENING TODAY. THAT IS AN IMPORTANT PIECE OF
KNOWLEDGE THAT NEED TO BE TALKED ABOTTLE AND UPLIFTED. MY
GRANDMOTHER WAS DOING, SOME REALLY GOOD COOKING. IN 1950.
LIKE JUST LIKE THOSE ARE ALL IMPORTANT THINGS THAT LIKE
SHOULD BE SO CENTERED. IN A NANTICOKE
LENNI-LENAPE HISTORY. WE EAR LIVING ALL FULL LIVES IN THE
MIDST OF SO MANY --
COLONIAL VIOLENCES. SO, YEAH, I JUST WANTED TO UPLIFT THAT
MORE. AND ONE OF THE THINGS THAT, THAT THOSE, WAYS OF
THINKING, WHICH I HAVE LOOK NOW COMBINED INTO A TP-FPL RO
INDIGENOUS FEMINISMS. AFRO INDIGENOUS FEMINISMS. WHAT THEY
DO IS RESPECT FIRST PERSON THEIR TOUGH IS AND PERSONAL
THEIR TOUGH IS. AND, THINGS LIKE, ORAL HISTORY. LIKE,
UPLIFTING -- BLACK AND INDIGENOUS WOMEN'S VOICES. LET ME DO
THINGS LIKE WRITE LETTERS. NOW MY DISSERTATION WILL HAVE A
BUNCH OF LETTERS. I THINK IT IS A REALLY GOOD WAY OF MAKING
A CONNECTION TO THE PERSON WHO IS READING A BOOK. MAKING A
CONNECTION. WE CAN LEARN S-G TOGETHER. BUT, YEAH, I THINK.
THAT'S HUH I CAM TO IT. EVERYTHING WAS GOING DOWN. I NEEDED
A WAY TO SEE, BACK UP.

>> THANK YOU, I AM SO PROUD OF YOU.

THANK YOU FOR THE QUESTION AND COMMENT. I LOVE THAT YOU HAVE A GARDEN. I DIDN'T KNOW THIS. I GOT TO SEND YOU SOME SEEDS. ACTUALLY, LAST YEAR, I GREW -- NANTICOKE SQUASH, I GOT FROM CORY, FROM -- FROM, CORY'S GARDEN, LITERALLY. LIKE I JUST PICKED THE SEED OUT OF THE GROUND FROM A SMASHED SQUASH. AND, I GREW IT. AND YOU KNOW LIKE TO GROW THAT IT WAS JUST SO, INCREDIBLE. NOW, MAKES ME THINK OF, APPRECIATE THE, THE GOOD THINGS. WHEN I PUT MY HAND INTO THE DIRT. PUT MY FEET INTO THE WATER. THAT CONNECTION TO, THAT'S A CONNECTION TO LIFE. OR WHEN I AM TAKING A SHOWER. ONE OF THE THINGS I HAVE COME TO REALLY APPRECIATE. COMING BACK FROM MEXICO. MY GOODNESS. THE FACT THAT I CAN HAVE WATER. AND I REALLY APPRECIATE THAT. AND WOULD LOVE TO HEAR MORE ABOUT THIS CONNECTION. AND IF YOU ARE INTERESTED IN, AND, SEED EXCHANGES.

>> I WOULD LOVE TO GROW, NANTICOKE SQUASH.

>> I HAVE SEED.

I WILL BE SENDING THOSE TO YOU. DOES ANY BODY HAVE ANY MORE COMMENTS OR QUESTIONS FOR ASHTON? GIVE A SHOUTOUT TO DENISE DUNKLEY, ASHTON'S MOM WHO IS ALSO HERE.

>> SHE IS HERE.

>> YEAH, I SEE HER NAME.

>> HEY, MOM.

>> YEAH, I HAVE, I HAVE HAD THE PLEASURE OF BEING IN
COMMUNITY WITH ASHTON. ASHTON COMES FROM A STRONG
COMMUNITY. WE WENT TO A LONG HOUSE CEREMONY. AND YOU KNOW
TO SEE --

OLDER FOLKS, TO SEE FOLKS FROM, OUR AGE, AND TO
SEE -- LITTLE PEOPLE. PRAYING AND DOING THE CEREMONY. IT
WAS SO INCREDIBLE. SO I REALLY APPRECIATE THAT YOU ARE
BRINGING ENERGY AND TALKING ABOUT. IDEA OF BEING
INTERGENERATIONAL. THAT CEREMONY WAS SUCH A BIG PART OF WHY
I STARTED, WRITING THE WAY I DID. IN THAT PIECE. BECAUSE I
NEED TO WRITE SOMETHING TO PASS THE CLASS. I WASN'T
WRITING. BECAUSE EVERYTHING WAS --

I STARTED THINKING HOW MUCH EASIER IT WAS FOR ME. TO SPEAK.
IN CEREMONY. WHEN I AM TALKING TO A RELATIVE HOW I AM
EXPERIENCING AND SEEING THE WORLD. AND THE CLOSEST THING I
COULD GET TO THAT, AT THAT POINT IN TIME, I WAS LIKE, ALL
RIGHT, WRITE A LETTER. AND SO LIKE IT VERY MUCH, SO --
THE WAY THAT I AM --

THINKING ABOUT THINGS HAS GROWN SO MUCH. BECAUSE OF
CEREMONY. MY RELATIONSHIP AND WAY OF SEEING THE LAND HAS

GROWN SO MUCH BECAUSE OF CEREMONY. AND THAT'S SUCH A
REALLY -- IMPORTANT. ENVIRONMENTAL JUSTICE MOVEMENT. IS
LIKE THAT, WELL, CEREMONY, THAT RELATIONSHIP, THAT IT
BUILDS. THAT IT HAS BUILT FOR ME. BUT ALSO --
LETS YOU CONNECT WITH YOURSELF. AND CONNECT WITH THE LAND.
AND CONNECT WITH OTHERS. THAT'S NEVER GOOD FOR THE SETTLER
STATE. SO THAT'S ALWAYS NICE TOO.

>> THIS IS ANNIE. ASHTON THIS IS WONDERFUL. THANK YOU SO
MUCH. JUST SO MUCH GRATITUDE TO YOU AND EVERYTHING THAT
BROUGHT YOU TO THIS WORK. AND HOW YOU ARE ABLE TO SHARE IT.
FEW THINGS CAME UP FOR ME. ONE IS I THINK ONE OF THE
REASONS SO MANY OF US HAVE A REALLY APPRECIATE, THICH NHAT
HANH'S TEACHING, IS THAT HE COMES FROM A VERY -- VIETNAMESE
INDIGENOUS PERSPECTIVE. THERE IS A LOT OF CONNECTION WITH
THE LAND. AND SO I THINK THAT'S ONE OF THE REASONS THAT IT
RESONATES WITH SO MANY. I THINK THAT IS A HUMAN THING TO
WANT TO RESONATE WITH THE LAND. AND THAT MANY OF, MANY OF
US MISS THAT. YOU KNOW. LIVING IN THIS ENVIRONMENT. THE
OTHER THING I AM REALLY LOVING. SORT OF SETTLED. HOW YOU
DESCRIBED FINDING YOUR VOCATION, FINDING THE JOY AND
FINDING THE PART THAT YOU LOVE SO MUCH. THEN USING THAT TO
DIRECT HOW YOU WILL SERVE. SO BEAUTIFUL, NOT OFTEN

HIGHLIGHTED. SOMETHING SHOULD WE DO. SOMETHING I HAVE BEEN THINKING ABOUT LATELY. HOW DO I FIND THE IN THE SECTION WHAT IS HELP FALL TO THE WORLD. BUT ALSO WHAT I LOVED. SO, I AM APPRECIATING THAT. AND THE THIRD THING THAT REALLY -- RAISED MIEN IT GEE AND THINKING WAS WHEN YOU TALKED ABOUT HOW, YOU KNOW I THINK YOU SAID IRONIC. BUT IS SORT OF IRONIC THAT AT END OF THE, CAPITALIST, COLONIAL WORLD, NOW INDIGENOUS WAYS OF KNOWING, ARE SORT OF LEADING US BACK. I REMEMBER BEING IN INDIA SOME YEARS AGO, DRIVING THROUGH THE COUNTRYSIDE. AND SEEING PEOPLE WORKING AND MEETING WOMEN WHO ARE WORKING AND DOING THINGS IN VERY KIND OF TRADITIONAL WAYS AND THINKING, YEAH, WHEN CLIMATE HAPPENS, THEY'RE GOING TO KNOW HOW TO LIVE. AND I CERTAINLY AM NOT. YOU KNOW, LIKE, I JUST THINK IT IS SO IMPORTANT, YOU KNOW HERE WE ARE. AND, WHAT DO YOU THINK ABOUT ALL OF THAT? HOW DO YOU FRAME THAT IN YOUR MIND THE WAY THAT -- YOU KNOW -- KIND OF, WE, COLONIALISM KIND OF SCREWED IT UP. AN HERE WE ARE COMING BACK, BEING LIKE HEY REMIND US? YEAH, RELATE A LOT TO ONE OF THE PIECES I BROUGHT UP BY DAKOTA SCHOLAR, THE TITLE OF THAT IS THE PARADOX OF INDIGENOUS RESURGENCE AT END OF EMPIRE. AND SHE IS LOOK REALLY WRESTLING WITH THAT. THAT PARADOX. IN A WAY THAT I THINK A

LOT OF IN DING THIS PEOPLE ARE. AN THAT I DEFINITELY AM. WE
ARE SEEING A RAPID DECLEAN OF THIS EMPIRE. AN, EMPIRES --
YOU KNOW, PORTRAY THEMSELVES AS VERY PERMANENT. RIGHT. LOOK
NOBODY SAW THE END OF THE ROMAN EMPIRE. BUT IT ENDED.
NOBODY SOUGHT END OF THE BRITISH. IT IS, IT IS A PATTERN.
AND THAT OPENS A LOT OF SPACE SOME TIMES FOR PEOPLE TO
START THINKING DIFFERENTLY. MAYBE THIS ISN'T AS PERMANENT
AS I THOUGHT IT WAS. MAYBE THERE IS A WAY OUTSIDE OF THIS
WAVE THAT I HAVE BEEN TAUGHT. THE ONLY WAY. TO LIVE AND
OPERATE IN THIS WORLD. AND DEFINITELY. I THINK, HAS --
HAS DRAWN A LOT OF PEOPLE'S ATTENTIONS TO, TO --
TRA TKEGSAL, ECOLOGICAL KNOWLEDGE. KNOWLEDGES. TRADITIONAL
ECOLOGICAL KNOWLEDGES OF THE INDIGENOUS PEOPLES OF WHOSE
THEIR LANDS THEY'RE ON. I WAS RECENTLY AT A TALK --
BY ROBIN WALL KIMER WHO WROTE, BRAIDING SWEETGRASS, THE
ENTIRE AUDITORIUM WAS FILLED. THE ENTIRE AUDITORIUM WAS
FILLED. IT WAS FILLED WITH PEOPLE INDIGENOUS AND,
OR -- TURTLE ISLAND INDIGENOUS, NONTURTLE ISLAND
INDIGENOUS, AND WHO -- WHO WANTED TO FIND SOME WAY TO, LIKE
RECONNECT WITH THE EARTH. AND I THINK THAT IS REALLY
IMPORTANT. AND I THINK IT IS A REALLY IMPORTANT THING TO
DO, IN A SUPER RESPECTFUL WAY THAT IS NOT APPROPRIATIVE,

THAT IS NOT GIVE ME THAT NEXT SORT OF THING. BECAUSE THE
GIVE ME THAT LAND, LIKE THAT DIDN'T WORK. SO, I THINK LIKE
I THINK THAT'S LOOK SUPER IMPORTANT. AND I THINK THAT COMES
WITH, TURNING TOWARDS INDIGENOUS PEOPLES AND LOOK UPLIFTING
THEIR VOICES. AND THEIR COMMUNITIES. AND BEING LIKE --
THIS ISN'T WORKING. AND YOU CLEARLY --
HAVE ANCESTRAL KNOWLEDGE ABOUT HOW THIS LAND, HOW TO LIVE
ON THIS LAND, SUSTAINABLY. THAT YOUR PEOPLE HAVE CARRIED
ON. AND LIKE, MAYBE IT IS TIME THAT WE LISTEN TO THAT. AND
ACT, AND, DO WHAT WE CAN TO HELP YOU, AN, FOR ALL OF US TO
ACT ON THAT. AT THE SAME TIME, A PART OF THAT PARADOX IS
THAT, IS PARTIALLY LIKE -- AN END OR A TURNING POINT. SOME
TIMES ENDS ARE BEGINNINGS. RIGHT. BUT THE END OF EMPIRE
BECAUSE --
IT IS NOT WORKING ANYMORE. YOU CAN ONLY EXPLOIT THE LAND
AND HARM THE LAND SO MUCH. BEFORE THERE START TO BE SERIOUS
REPERCUSSIONS. WHICH UNFORTUNATELY, DOES ALSO IMPACT LIKE
INDIGENOUS WAYS OF BEING WITH THE LAND. LIKE WHEN I WAS
TALKING LIKE, BEING SAD THAT I CAN'T EAT THE FISH WITHOUT
THINKING ABOUT HOW, LOOK THOSE FISH ARE POISON, THE WATER
IS POISONED LOOK I AM GOING TO BE POISONED FROM THAT. SO IT
IS TIME SENSITIVE.

WE HAVE TO ACT FAST. BECAUSE, IN ORDER FOR US TO LIVE SUSTAINABLY ON THE LAND, LIKE, YOU KNOW, THERE HAS GOT TO BE LAND FOR US TO DO THAT. LAND THAT WE HAVE RESPECTED. AND THE LAND WILL, YOU KNOW, WILL ALWAYS BE OKAY. BUT LIKE WE MAY NOT BE. SO, YOU KNOW I THINK THAT IS THE IMPORTANT THING THAT, LIKE THE LAND WILL CONTINUE, MOTHER EARTH WILL, SHE WILL CONTINUE. AND, LIKE, WE HAVE TO -- WE HAVE TO FALL IN LINE. AND LIKE, AND LIKE RESPECT. AND YOU KNOW, WORK WITHIN, WITHIN, I THINK IT IS IMPORTANT TO RECOGNIZE THE LAND --

YOU KNOW WE TALK ABOUT HUMAN SOCIETY, BUT THERE WERE WHOLE SOCIETIES HERE, BEFORE HUMANS WERE HERE. THAT OPERATED. WITH, THAT OPERATED AND OPERATE WITHIN -- WITHIN SPECIFIC -- YOU KNOW, WAYS OF BEING. THEY HAVE -- THEIR RULES. AND, THEY ALL, ALL OF THOSE THINGS. SO LIKE TO NOT LISTEN TO THEM --

AND, TO NOT, THINK ABOUT HOW THEY'RE LIVING WITH THE WORLD -- IS LIKE INCREDIBLY ARROGANT TO THINK THAT WE KNOW BETTER. SO I THINK, YEAH, THAT'S WHAT I THINK. (LIGHT LAUGHER)

YEAH, OF COURSE. THANKS.

>> THANK YOU, ANNIE FOR THAT QUESTION. THANK YOU, ASHTON.

ALSO, I LOVE -- FROM THE VERY BEGINNING, HOW YOU TALKED ABOUT, HOW YOU SAID, FRAMED THIS AS, WHAT IS MY RESPONSIBILITY TO THE LAND? AND TO THE PEOPLE OF THIS LAND? AR* AND I REALLY, FELT THAT -- FELT THAT QUESTION. AND THAT IS A QUESTION THAT I ASK MYSELF, OFTEN. AND, AND, LIKE, IN THINKING ABOUT LIKE --

HOW DO WE SUPPORT, WHAT DO WE DO, YOU KNOW, LIKE, I CAN'T REMEMBER WHERE I READ THIS. BUT -- YOU KNOW LIKE -- IN THE -- IN THE, IN MY OFFICE, WHERE I WORK AT THE DEPARTMENT OF ENERGY AND ENVIRONMENT, WE ALWAYS TALK ABOUT LIKE WE HAVE THE TECHNOLOGY, AND, AND THE AMOUNT TO, TO REVERSE THE IMPACT OF CLIMATE CHANGE. THERE IS SUSTAINABILITY PLANS FROM THE UNITED NATIONS, FROM PROJECT, DRAW DOWN, WHICH I QUOTED. AN, AND THE -- THE SERIES, DESCRIPTION. SO --

YOU KNOW, LIKE, AND YOU KNOW, WE STILL GOT TO GO, THOSE ARE NOT THE ONLY SOLUTIONS, WE STILL GOT TO GO IN DEEP. BUT -- WE HAVE, THIS, WE HAVE THE PEOPLE, WE HAVE THE KNOWLEDGE. WE HAVE THE -- TECHNOLOGY. AND THE, AND THE RESOURCES TOO DO IT. SO, YEAH, I WANT TO --

I WANT TO ENCOURAGE PEOPLE TO CONTINUE TO THINK ABOUT THIS QUESTION OF -- WHAT IS MY RESPONSIBILITY TO, TO THE LAND.

AND -- AND THE PEOPLE OF THIS LAND. I REALLY LOVE THAT.

AND -- DOES ANBODY ELSE HAVE -- ANY MORE -- QUESTIONS, OR,
COMMENTS FOR ASHTON

>> THIS IS ADRIANA AGAIN. I JUST WANT TO MAKE SURE
SOMETHING THAT I HAVE BEEN THINKING, ALSO, BRENDA, JUST
RETURNING FROM MEXICO CITY. IT IS REALLY -- BRENDA, ANA IS
THERE, ALSO FROM MEXICO, AN THE THING THAT, I CAN RECOGNIZE
ALL OF THE IN DING THIS CULTURES IN MEXICO CITY. BUT THE
LAND, WE HAVE FINISHED WITH THE LAND IN MEXICO CITY. IT'S
REALLY, WE DON'T HAVE WATER, WE DON'T HAVE GREEN SPACES.
THE AMOUNT OF PEOPLE, THE INDIGENOUS CULTURE IS THERE, BUT
THAT CONNECTION WITH EARTH, WE HAVE LOST IT COMPLETELY. I
THINK. SO HOW CAN YOU, START RECONNECTING WITH NATURE WHEN
WE HAVE FINISHED NATURE ALREADY AROUND ALL, ALL, IN A CITY
OF 20 MILLION WHICH IS NOT, NOT A SMALL THING TO SAY.

BUT --

HOW, HOW, URBAN PEOPLE WHO WANT TO RECONNECT? WITH NATURE?
HOW CAN WE DO, HOW CAN YOU TILL US ABOUT THAT BEING IN AN,
IN AN URBAN SPACES AND RECONNECTING WITH NATURE?

>> ABSOLUTELY. FOR ME WHEN I THINK ABOUT THAT. I THINK --
ABOUT --

HOW I FIND SOME HOPEN THE FACT THAT I DON'T THIN WEEK HAVE

FULLY FINISHED WITH NATURE IN THAT WE ARE NATURE, RIGHT? WE
ARE OF NATURE. AND --

YOU KNOW --

I THINK THERE IS --

THIS NARRATIVE THAT LOOK WE CAME CLEAR, BE CAM CLEAR TO ME
WHEN I WAS READING, RAIDING SWEETGRASS, ROBIN WALL KI MUCH
MER WAS TALKING AND SHE IS, PATAWATAMI, I BELIEVE, WAS
TALKING ABOUT HOW THERE IS A NARRATIVE THAT, LOOK PEOPLE,
CAN ONLY HAVE LIKE A PAIR SITTIC RELATIONSHIP TO THE EARTH.
LIKE, TAKE, TAKE, TAKE. CONSUME, CONSUME, CONSUME. AN,
LENAPE'S SCHOLAR, JACK FOREST TALKS ABOUT THAT, CONSUMING,
CANNIBALIZING. BUT HOW -- WE CAN, WORK TO ACTUALLY HAVE
LIKE A REGENERATIVE RELATIONSHIP STEW THE LAND. WE DON'T
HAVE TO BEEN THAT -- TO THE LAND. WE DONE HAVE TO BE IN
THAT. WE DON'T HAVE TO OPERATEN THAT STRUCTURE WHERE LOOK
WE CAN ONLY TAKE FROM THE LAND. AND LIKE, YOU KNOW WE THINK
ABOUT A LOT HOW -- OR I HAVE BEEN THINKING ABOUT A LOT
ABOUT THE DELAWARE RIVER. HOW INCORRODE BLOW POISONED IT
HAS BEEN. AND STILL IS. AND THAT MADE ME SAD. SO THEN I WAS
THINKING ABOUT, OKAY, WE KNOW LIKE --
THAT OVER TIME -- RIGHT, THE EARTH --
THE EARTH HEALS. THE EARTH GETS BETTER. WATER IS,

LITERALLY, MEDICINE. THERE ARE WAYS THE EARTH HEALS ITSELF.
AND THERE ARE ALSO WAYS THAT WE CAN HELP IT ALONG. AND I
THINK WHEN WE THINK OF OURSELVES AS NATURE AND THE FACT
THAT NATURE CAN BE REGENERATIVE --

RIGHT? LIKE WE CAN ALSO HELP WITH THAT. LIKE REGENERATIVE
PROCESS. AND I THINK THAT PROCESS IN ITSELF --

IS A WAY OF RECONNECTING. LIKE, THINKING ABOUT --
LIKE --

URBAN GARDEN SPACES. LIKE, THERE IS, LIKE, SMALL STEPS. AND
IT LIKE, PAINS ME TO THINK IN SMALL STEPS. BECAUSE I WOULD
MUCH RATHER BE IN THE WOODS. CLEAN WATER. LIKE --

BUT I, I THINK LIKE --

YOU KNOW, LIKE, AS MUCH AS IT PAINS ME, I AM LOOK I HAVE
GOT TO ACCEPT THE PROCESS, NOT ACCEPT, BUT LIKE, I HAVE, I
GOT TO RECOGNIZE THAT IT IS OKAY THAT IT IS A PROCESS. AND
THAT LIKE IT WILL GET THERE. AND LIKE, AND IF I CAN'T SEE
IT, MAYBE I CAN DO SOMETHING. SO THAT MY GRANDCHILDREN CAN
SEE IT. THAT'S SORT OF WHERE I AM AT. BUT I AM STILL LIKE,
OH --

SO, YEAH.

>> THANK YOU, THANK YOU, ASHTON.

>> THANKS FOR THAT ANSWER. AND, YEAH, LIKE, ADRIANA SAID, I

ACTUALLY GOOGLED, YOU KNOW LIKE THE TOWN WHERE I WAS STAYING IN MEXICO WHERE MY GRANDMA IS LIVING. I WAS LIKE, YOU KNOW, LIKE, GOOGLING ABOUT THE ANIMALS AND THE PLANTS. AND, THE FIRST SENTENCE WAS LIKE, EVERYTHING IS LOOK COMPLETELY EXTINCT. AND THAT BROKE MY HEART. BUT, YOU KNOW LOOK YOU SAID. THERE IS, THIS QUOTE FROM, CASEY, FROM THE NATION FROM OKLAHOMA. SHE SAYS, WE ARE NOT DEFENDING NATURE. WE ARE NATURE DEFENDING ITSELF. I THINK THAT BRINGS SO MUCH PEACE AND SO MUCH HOPE TO, TO -- MY HEART. AND TO, TO THE -- TO THE MOVEMENT. AND, YEAH, IT'S NOT GOING TO BE --

A FAST, EASY, PROCESS. THE WAY THAT I HAVE COME TO TERMS WITH IT, I AM PUTTING. I AM SETTING UP, THE, THE STEPPINGSTONES FOR THE NEXT GENERATION. TO, TO -- HAVE --

A PATH THAT, THAT -- THEY CAN CONTINUE TO FOLLOW. AND A PATH THAT THEY CAN CONTINUE TO -- TO -- DESIGN AND CREATE. FOR, FOR THEIR CHILDREN. SO, I REALLY APPRECIATE THAT. AND, WE ARE TWO MINUTES FROM CLOSING THE SESSION. THANK YOU, GUYS SO MUCH FOR PARTICIPATING. FOR YOUR QUESTIONS. ASHTON, I LEARNED SO MUCH. I AM GOING TO, GOING TO REWATCH THIS WHOLE -- PRESENTATION. BECAUSE I AM

LIKE, I AM SO, STILL, I WANT TO QUOTE A FEW THINGS. SO, I REALLY APPRECIATE IT. I REALLY APPRECIATE YOU. AND, ANNIE, ADRIANA, PASS IT TO YOU SO YOU GUYS CAN CLOSE US OUT.

>> ADRIAN AM, HAVE YOU GOT SOMETHING TO SAY BEFORE OUR FINAL BELL.

>> NO, NO, THANK YOU EVERYONE. AFTER THE BELL WE CAN SHARE ABOUT THE, SOCIAL MEDIA, AND WHAT OTHER, CONTENT WE HAVE IN MAKING VISIBLE. THANK YOU.

>> THABG. THANK YOU. AND, LET ME JUST -- SPOTLIGHT. ALL RIGHT. ALL RIGHT, THANK YOU ALL SO MUCH FOR BEING HERE. AND, WE WILL JUST FINISH WITH THE SOUND OF A BELL.

AN WE WILL SEND OUR PRACTICE AND OUR TIME HERE TOGETHER AND ANY --

BENEFITS THAT WE MAY HAVE ACCRUED FROM LISTENING AND LEARNING TOGETHER OUT TO ALL BEINGS EVERYWHERE. ESPECIALLY THOSE WHO ARE SUFFERING AND STRUGGLING AND, AND, INCLUDING THE EARTH, AND ALL, ALL BEINGS EVERYWHERE. AND, MAY THIS PRACTICE AND THIS WORK WE ARE DOING TOGETHER, BENEFIT, THE WORLD. AND THE BEINGS IN IT. IN WAYS THAT WE DON'T EVEN UNDERSTAND YET.

(BELL TOLLS)

(BELL TOLLS)

THANK YOU, ASHTON. THANK YOU, EVERYONE.

>> THANK YOU, EVERYONE.

>> RECORDING STOPPED.

>> THANK YOU.

>> THANK YOU.

>> THANK YOU.

>> THANK YOU.

>> EXCELLENT. VERY INSPIRING. VERY HELPFUL.

>> THANK YOU. REMEMBER THAT WE HAVE ANOTHER SESSION, ON THIS SERIES.

WE HAVE, ANOTHER SPEAKER. TALKING ABOUT, ENVIRONMENTAL JUSTICE. IT IS GOING TO BE IN SEPTEMBER. I DON'T KNOW BRENDA CAN SHARE -- WHAT IT IS IN THE NEXT SESSION.

>> UH-HUH.

>> I AM STILL TRYING TO GET OFFICIAL CONFIRMATION, CONFIRMATION. BUT, THE NEXT SPEAKER, THAT I AM TRYING TO RECRUIT IS, ANOTHER REALLY GOOD FRIEND, HER NAME IS, BROOK THOMPSON. AND, SHE IS FROM -- SEATTLE. AND, WHAT I AM TRYING TO DO ALSO IS TRYING TO BRING PEOPLE FROM, LIKE DIFFERENT PARTS OF -- OF THE U.S BECAUSE, LIKE, GEOGRAPHY ALSO CONTRIB TOES TO YOUR

PERCEPTION OF LAND. AND, YOU KNOW, EVENNEN THESE THREE
DIFFERENT REGIONS, IN DING THIS PEOPLE HAVE JUST SUCH A
VERY DIFFERENT --

HISTORY. AND TRADITION. SO --

YEAH, SHE JUST RECENTLY GRADUATED AS A CIVIL ENGINEER.

SO --

AND, AND, SHE IS CURRENTLY IN MEXICO TALKING ABOUT THE
INDIGENOUS WORKING ENVIRONMENTAL JUSTICE. SO, IT'S REALLY
CAL TO -- TO SEE HER WORK. AND TO SEE HER GROW. AND I CAN'T
WAIT FOR HER TO, COME AND SHARE WITH YOU GUYS.

>> THANK YOU. THANK YOU.

>> THANK YOU.

>> THANK YOU.

>> THANK YOU. FOLLOW OUR SOCIAL MEDIA.

>> DON. THANK YOU.

>> MAKING VISIBLE

WE HAVE A LOT OF CONTENT THERE, GO, REVIEW ALL OF OUR
PAST --

WEBINAR, WELL, NOT WEBINAR, DON'T LOOK, OUR, OUR LAST
TALKS. AND THANK YOU, RACHEL. SHE IS HERE. SHE IS -- PART
OF MAKING-VISIBLE. VERY IMPORTANT. AND THANK YOU, DON FOR
THE CLOSED-CAPTIONING. AND, EVERYONE. THIS IS POSSIBLE

BECAUSE YOU ARE ALL HERE WITH US. THANK YOU.

>> THANK YOU ALL SO MUCH.

>> ASHTON. THANK YOU HAVE A GOOD NIGHT.

>> AMAZING. THANK YOU.

>> BYE, THANK YOU SO MUCH. SO GOOD TO BE HERE WITH YOU ALL.

>> THANK YOU.

>> THANK YOU. BRENDA. AMAZING WORK.

>> THANK YOU, BRENDA.