

FINISHED RAW TRANSCRIPT

Rethinking Thanksgiving: Solidarity with Indigenous
Resistance

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of the proceedings.

> Sorry to the brief lull. We are still getting the
captions set up I apologize. We are figuring out a
technical issue with the captions. It will be just a
moment.

But before we get started I just wanted to do a
brief overview of some of the tech info for tonight. My
name is ash. I'm an organizer with showing up for
racial justice and glad to be here with y'all tonight.
We have over 600 people here on this Zoom right now and

other folks turning into Facebook. So glad to be here with all of you.

So before we get started I wanted to share that our partners do have a commitment to disability justice and access in all of our work. Tonight we are joined by Jenna and Jennifer who are here offering ASL so they will be spotlighted which means their video will show up next to our speakers to be the and if you're not seeing that and are able to.

>> With that I'll pass it over to Griffin to get us kicked off.

=== VIDEO RECORDING STARTS HERE ==

>> Hey everyone, so this is a re-recording of the first part of the webinar. Uh, due to a tech issue, we didn't end up with a recording of the first 15 minutes or so. So, in the actual webinar all that had happened was the tech overview for the live webinar and then began the part I will share with you now.

>> So, welcome everyone. As you arrive into this webinar space, I'm going to invite you to take a moment to arrive in a way that supports you to be here. I want to start off by inviting us to notice the land we are on. During the webinar many people were sharing their names and the land where they were in the chat. Taking a minute and noticing your relationship to the land where you are. Your relationship to the physical earth below you. Noticing what you know or don't know about whose land it is.

Invite you also to notice your relationship to water and waters in this time, both water that you might have in a glass beside you, the water in your body, and the waters of lakes and rivers and oceans and to also notice your relationship to these waters. And feel into places of connection and disconnection for you with land and water and the people of these lands and waters as we head into this time together.

I am Griffen. My pronouns are he, him. I'm currently in Abanaki territory. My people come from northern and western Europe and have been settlers on this land for multiple generations.

I want to just huge shout out and acknowledgment to the many people that have and are making this call possible just a lot of people that have put a lot of time and energy into this who you won't be seeing their names and faces specifically tonight. So just an honor and deep gratitude to all the individuals and groups and organizations that had made this happen and are making it happen right now. The names of the organizations were dropped in the chat and they will be sent in the follow-up email that you have, all the orgs that contributed. I invite you to check that and honor all the work.

During the actual webinar, people were continuing to arrive and share their names and where they were in the chat, so invite you to notice and know that we are honoring connection with you wherever you are whenever you're listening to this. Really grateful and glad that you're connecting in this way and listening to this.

>> So, I'm going to share a little bit about what we're heading into tonight and then we'll get into it.

So excited to be with you this evening where we're going to hear from a number of really powerful people. These are folks that are deeply engaged in work that is foundational to all of our survival. Indigenous folks all over the world are providing the leadership that we desperately need in these times of climate crisis, of COVID, of the on going onslaught of the violence of white supremacy and they are doing this work all of the time year round.

We're holding this Webinar this week because with what is known as thanksgiving coming up it means an increase in the number of people, especially those of us

who are white settlers who are likely to be paying attention. We ask you to help us shift this dynamic to have more of us paying attention, staying engaged and taking action year round. We want to acknowledge that thanksgiving is part of a foundational myth that the so called United States is founded on covering up the realities of attempted genocide, slavery, exploitation, and colonization. For many Indigenous peoples this is a day of mourning and there are many past and on going losses to mourn. This past year more publicly there have been the findings of the graves of children at residential schools in addition to missing and murdered Indigenous women and trans folks, the harm being done to land and waters and the many other ways colonization and genocide continue to play out.

That said we're not going to be spending a lot of time specifically talking about thanksgiving. Some speakers will speak about it directly and others will not. Indigenous folks have been powerfully resisting colonization since Europeans first landed here and there continues to be so much incredible Indigenous organizing happening right now in these times of increasing crisis alongside the powerful on-going Black led movement work and all who are resisting and transforming these violent systems from the roots.

Our focus is on inviting to you learn and move into action with the Indigenous led work that is happening all of the time. We are constantly invited into this opportunity to shift the violences that are part of our histories and current day realities and be part of creating new possibilities for a future that we and our descendants might actually be able to live in.

We have a lot of folks speaking tonight because there is so much amazing work happening. The people speaking tonight are from a variety of places in the so called United States and Canada. Some folks are Indigenous and some folks will be speaking to

experiences of solidarity work with Indigenous folks.

While we called this webinar Rethinking thanksgiving, I'm gonna invite you more into feeling and acting. To feel in your body and being that this work is about saving our lives and to commit to taking action in an on-going, year-round, lifelong way. We don't have all the answers about how to do that, but along with inviting you into some actions on this call, we'll be sending out a bunch of resources in the follow-up email including a map to find some of the Indigenous-led work that is happening close to you. We also welcome you to join the Indigenous Solidarity Network listserv, which is the group I am a part of that has been part of bringing this call together. Invite you to join that as a way to share resources and stay in connection, really excited to be in relationship with all of you.

So we're going to head into our speakers now. I'm going to really invite you in this time to do what you need to do to stay present with what is being shared, that even though we're in this funny online forum invite you to honor the relationship of being with each other and being with the people who are speaking to. Invite you to hold space around what you know, what you don't know, and whatever might come for you as you're listening.

So with that, I am going to introduce our first speaker and then throughout the call will just be doing short introductions between speakers.

And I'll just make a note here that we did unfortunately lose a few minutes of recording of our first speaker, and we're still just working to be in touch with whether we're going to do a re-recording of her part, for that first part. Or possibly another addition. So I'm going to go ahead and do her introduction and then in this initial recording you will see and hear her from where the recording starts, and we may send out another addition in the future. All of her

words are recorded in the transcript, so please in the meantime, check that out and you can read the first part of what she shared.

So our first speaker is Krystal Two Bulls, who is director of the Land Back campaign who is Oglala Lakota and Northern Cheyenne from Lame Deer, Montana. She has extensive experience as an organizer and on the front lines with campaign development and management on local, national, and transnational campaigns for social, racial, and environmental justice.

Krystal's identity as a Native American veteran is central to her organizing and storytelling.

So honored to have you here. And now we'll go to Krystal.

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>> Yes, thank you for having me. I'm excited to be here.

Yeah, so this evening I just wanted to share a little bit and speak primarily about Land Back, the Land Back campaign. So I'll start by saying (Indigenous language), director of campaign for Indian collective. Have been doing this work for a year and a half through a campaign but I think when we talk about Land Back we have to be real that Land Back organizing has been happening, you know, here on any Indigenous lands since the first settlers set foot on our lands. Just being really clear about that that I'm just simply stepping into this work, you know, and it's been a really powerful journey. But I want to start with, you know, what the main question that everyone asks all the time as what does Land Back mean to you? What is Land Back? And, you know, those are really massive questions and there is no one answer, right? But for us the way that we hold our campaign in the work that we're doing on a daily basis is really Land Back is reclaiming Indigenous lands, still in Indigenous lands and that is first and foremost and there are many, many different

ways that that can happen and the way that looks and there is no one template for how we go about this work. But I will say that Land Back is also the reclamation that everything's stolen from us when we were forcefully removed from the land. So, you know, it's important to say that we were fully thriving economies in societies and communities precolonization and because of that we were stripped of things. Our language, our ceremony, culture, spirituality, our entire ways of being in living were based on our relationship with the land and our ability to be on our territories. Also, you know, education, healthcare, housing, you know, and food systems, all of those are also based fully on our relationship to the land. Everything that we need to live and to be who we are is there in our lands, in our territories. And so it's important that when we're talking about Land Back for us that we are talking about literal reclamation of land and we are talking about everything that was stolen from us when we were forcefully removed from those lands. That looks many different ways as I said Land Back is also a narrative, large overarching narrative that can house an entire movement of organizing that's happening all of the individual grass roots communities, elders, traditional leaders, our organizations are collectives folks as individuals trying to reclaim land to be in relationship to all make up a larger movement that is honestly right now global and, you know, Land Back although was launched or not launched but I would say the phrase was coined, you know, it was Indigenous meaners, our relatives north of the medicine line coined that hashtag and coins that phrase of Land Back. It has existed for a while now and, you know, and it's becoming more and more popularized and normalized here, you know, in our territories a lot more now and it's also a narrative spanning out globally where our relatives of Palestine are grabbing hold of how Land Back relates to them, our

relives of the high Juan kingdom, Philippines. We have many relationships that we're building globally and, you know, even in Scotland different organizers working

>> Recording in progress.

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>> Land Back in that area as well.

So Land Back is a global movement. It is something that advertise and brings people together, especially Indigenous people because what Indigenous person doesn't want their Land Back? And because of that Land Back is also a call to action. It's a call to do something and to reclaim that relationship and to reclaim ourselves at the end of the day. And I think it's for me as someone who's Northern Cheyenne and Oglala, you know, I'm currently calling in from the Hesapa, from many Lusaha in the Black Hills, for us it's important to remember that we have songs in ceremonies and those songs specifically say we are the land. And so in reclaiming the land we're also reclaiming ourselves. And I think that's really important to remember and it's something that, you know, I take, you know, really seriously and I love doing this work and it's a really powerful thing to be able to do this but I will really quickly go through, you know, through our campaign our focus obviously is on the Black Hills. We have been working to reclaim the Black Hills, you know, my people have been work for generations and generations and so I'm stepping into this work on the shoulders of many, many brilliant and powerful organizers, people who have sacrificed life and freedom to be able to do this work, to simply exist as who we are in be in relationship to the land. And so it's an honor to step into this work. That's our primary focus. There's many different strategies to that. There's comanagement as a step as a single step towards full remediation is definitely a way of reclaiming land and be able to be back into relationship with the land. Land trusts, you know, I think that

Sogorea land trust is a really beautiful and powerful model of what land trusts could look like in land taxes that go with that, voluntary land taxes that are you know, that are there to support Indigenous peoples to be able to reclaim that relationship and to be able to build that land basis for themselves.

I would also say that, you know, co ops are something that we're starting to see a lot of. Co ops are coming up that are actually allowing a lot of solidarity, Black and Indigenous farmers, Black and Indigenous relatives coming together and really building out what they would like to see in relationship to the land through these co ops.

You know, gifting, we're actually getting a lot of folks, you know, for all over the so called U.S. that are gifting and willing Land Back to individuals to Indigenous led organizations into the nations themselves directly, you know, and starting that process of moving land from free simple lands back into trust lands so that's happening. You know there,'s the direct purchasing, just buying. So nations that have the ability to be able to and the resources to purchase lands have been able to do that and we see that. Their land basis are expanding. There's also occupation. Many of our relatives who have already exhausted all of the legal avenues to reclaim their relationship to the land and are at the end of their rope with that are able to occupy and move back under lands and they have every right to do so and it's a very valid way of reclaiming land. So there's many different ways of doing that but I think that it's important that we understand quickly that, you know, everything that native peoples are experiencing in our communities, the high suicide rates, the violence, the NMIW, addictions, diabetes, cancers, all of these things, they have roots and those roots go back to when we were forcefully removed from our lands. You can go through each one of these issues impacting

our communities and you can trace it back to when we were removed from our lands, those healthcare, education, food systems, housing systems, all of those things were based on the land and that's part of the work is moving in that direction to reclaim the land, to reclaim ourselves, and to heal. And to create a world that is just and equitable for all people.

So I'll stop there and pause. I know I'm at time but, you know, hopefully I can answer a few questions later. Thank you.

>> Thank you so much, Krystal. Invite everybody to breathe and as you take in everything Krystal shared we are going to hear next an update from the work that is being done in Wetsuweten territories. Annie banks is here to share with us that and to share a video with us. Annie banks is an organizer living on Ohlone territories who is who has been a volunteer with the Wetsuweten front line camps since 2012. So we'll go to Anthony now.

>> I turned on my video. I'm not sure it's working.

There we go. Okay.

Hi, everyone. Yeah, I'm so grateful to be here. I just want to start by saying thank you so much to Krystal two bulls. It's so nice to hear about back collective's work and I want to say thank you for the collective support for camp. I know it's so appreciated.

Yeah, so my name's Annie banks. I live here on Ohlone territories in the village of Kitching. As Krystal mentioned here the Sogorea land trust is an incredible initiative. The first Indigenous women led land trust and there's also incredible work happening with save the Shawn mounds. And, yeah, I'm a European settler who's been involved with Wetsuweten front lines since 2012. Folks from where I grew up which is Vancouver islands which is about 15 hours from the camps

but all within the so called province of British Columbia. And so to start off we're going to show a video because object I'm not Wetsuweten.

Everyone is sort of at their max sorry, I have a toddler.

Audrey, why don't you come sit with me.

This is Audrey. Do you want to say hi?

Everyone is really maxed out. There was court today. There's sort of like an unending number of interview requests because of all that's happening right now which I can get into more after the video but

>> What's up, what's up?

>> No one was really available to join. Slato did join us last year. She's speaking in this video and she is currently in jail being held until at least tomorrow. So hence why I'm here but best to hear it from actual Wetsuweten people. Really gives a background on the struggle and I'll try and fill in a little bit with what's been happening lately.

All right. I'll leave it there.

(Captioned video).

>> Annie: So I think I'm about at time. Someone let me know if that's not the case but I will say very quickly that basically the third armed raid by the royal Canadian mounted police just happened over the last couple of days. There were 32 arrests, including Slato who's in that video. Her husband Cody. Great. Thanks.

And numerous supporters and Wetsuweten folks, elders who were prevented from accessing their mince. You know, and really the core of it CGL the acronym used there is coastal gas link. That's a huge corporation owned by TC energy which owns many pipelines all across so called North America. And they British Columbia doesn't the vast majority of British Columbia there are no treaties. Never ceded or signed treat trees at all with the province of British Columbia.

(Toddler sounds).

>> They have chosen to completely move forward and illegally occupy, destroy Wetsuweten territories. For the past ten plus years multiple clans of the Wetsuweten nation have occupied their lands specifically to fight these pipelines. So there have been multiple violent military style raids, folks are being kept in jail. There's also conditions being put on people around, you know, how and when they can return to their own lands, including stipulations around proving identity. So obviously the whole thing is just completely steeped in colonialism and white supremacy and is an on going battle. And folks are winning. The pipeline has not gone through. So I'll leave it there and thank you everyone.

>> Griffen: Thanks so much Annie and Audrey for being with us tonight.

We are going to hear next from Julia Tasull, writer and antiracist organizer who resides on Oceti Sakowin lands in south Dakota. They founded South Dakotans against racism in 2014, a grass roots group focused on facilitating conversations on race and racism with community education and is a member of the south Dakota coalition for justice and equity founded in 2020.

>> Thanks so much. So I wrote this poem last year after watching the Indigenous led protests at the fourth of July rally using the six grandfathers or mount Rushmore as the political backdrop. Great faces great places is the state slogan. I was born here in the Black Hills on Oceti Sakowin lands. Fifth generation South Dakotan descendant from white seller colonizers. I want to take a few minutes. There are so many people doing powerful things here for the community in south Dakota, especially Indigenous led organizations and I'm going to share some that have done great work I have been inspired by. Of course Indian collective and those who are on the ground during those protests last year in

July they continue to pro make an incredible difference. The organization of south Dakota urban Indian health is Sioux Falls American day parade committee, Sheena and myself found a home when Reid Wendell was the executive director honored his memory just on the 18th. Current executive director McKayla has continued and deepened the community centered work in Sioux falls and peery from paying living wages and providing cultural education to helping with direct community needs for medication support to diverse incredible approach to healthcare, south Dakota voices for peace to host vaccine clinics. That director is running for Sue falls mayor which is really exciting. Their collaborative work centers in Indigenous communities but well comes and benefits everyone. South Dakota urban Indian health is where I got my COVID vaccine. As someone who cleans houses and poor and working class mom it literally felt like saving have that access. I know that my libration is bound up the with the libration of Indigenous people and grateful for the friendships of Tate walker, Hafe Barrendu, Natalie means and many more. Really why I continue to organize here. I'll drop a resource with some links this. Work is a great part of the work I do here. Great faces, great places. I will exist out of these places, Habakkuk all the faces carved into mountains desecrated by my people. I pound my chest over my heart, my people so afraid of the greatness of the sacred holy Black Hills the people who I call ancestor occupied land, not theirs, taking, taking and today profane the greatness of the land with blasphemous make America great again, believing the lies told that whiteness meant greatness because erasing connection led us to whiteness that disconnects the ways to trace back where we come from, whiteness erases the threads that offer hope of unraveling the knot that keeps us bound separate and afraid of our own shadow, the heavy work of facing the ways we divided the whole world to try and

feel better about what harm was caused, the blood actively and passively spilled by hate or indifference and the lives we try to uproot to transplant ourselves into and we found our own roots rotted no matter how we try to absorb more consume more we only continue to destroy thousands around us in confusion as we feel a need to always be doing, nice to meet you, what do you do? I don't know what to do we cry when faced with grief or fear. The answer we have been taught is to be busy, produce, consume, when the truth is to exist in the very duality we tried, we try to erase, that we aren't one thing and not the other, this or that. We also do not transcend by saying not all, not me, not racist, not white. We transcend by living in truth, holy reconciliation, humbly living in discomfort that we cannot undo in our life what was done by ancestors upon ancestors. We can step back and listen. We can step up and yield the responsibility. We can hold our ancestors, our people accountable with truth that we hold up in our own faces, grappling with the shame that is unearthed privilege of whiteness, whiteness that erased who we are, fighting peace that we are human, both help and harm. We are fragile human, vulnerability to each other but the answer is not the violence of whiteness, the answer is a softness of connection, I'll hold your hand, I'll wear a mask, I'll listen, care, because I am the place where my ancestors hatred is based where I'll work to redraw what was erased what we allowed to happen to one we allowed to all. We are a circle within a circle. We are all related. We are the children of those ancestors too afraid, self ish, who accept the privilege of responsibility only because we know it is ours to destroy. We scream Land Back in our hearts full of blood we live on stolen lands, dismantle the lies, structures put into place, dismantle it all because we believe we the people means us all and those words predate a definition of whiteness. Those words

echo in the bones because we find a way to look back to face the place where we become ancestor too. And our children answer to the wrongs we do as we uncover, unlearn we can hold open the hope of creation in creating new places where we don't feel a need to carve faces because we realize the holy lives in us all and we carry it in our faces uplifted to face the beautiful divine connection where we consist and the sacred holy place.

>> Thank you so much Julia. I want like everybody to pause, breathe, feel and we are going to go next to Raj, another member of the Indigenous solidarity network and is going to support us in finding out how we can take one form of action by giving money to some of this amazing work: Head to Rog.

>> Thanks Griffen. Hi everybody. Hope everyone can hear and see me okay.

So I'm going to, yeah, just invite us to donate to this incredible work that we're starting to hear about. We're going to keep hearing about tonight there's going to be a link dropped in the chat where people can donate the way that this works is you give one donation that's split between the five organizations that we're hearing from tonight. These five incredible Indigenous led organizations and movements. You heard from Krystal two bulls of Indian collective Land Back campaign. You heard about the Wetsuweten struggle. We're going to hear from united Indians of New England that does the annual day of mourning, Indigenous environmental network and we're and the fifth place this donation is split is line three legal support. So there's hundreds of people facing charge from the line three struggle and that funding goes to legal support to make sure everyone has legal support and drops the charges. I just want to invite everyone to donate really generously tonight. We have a goal of \$8,000. There's 800 people on the goal so I'm sure below past that call. If

someone can drop the link in the chat for everyone to don't, I'm not following the chat so I'm not sure that's there. If you can just drop that in the chat. Think about the things we heard tonight. Think about Krystal sharing with us that she stepped into Land Back work that goes back to the initial invasion of Europeans to this continent. And that invite everyone for whoever we are in this to give to that Land Back work to support that Land Back work. Think about that poem we just heard from Julie that the power of that particularly for those of us who are of European descent who are white and what that felt like and to be part of changing that legacy, that action that Julia was mentioning that was an Indian collective action that Krystal helped organize to get back the sacred Black Hills. Support that work generously. Thinking about the Wetsuweten struggle. I hope everyone heard Annie say that Slato was on this call with us last year. Last year rethinking thanksgiving, Slato was one of the speakers and this year she's sitting in jail for her land. Krystal was arrested as well as she just said in the chat. This is the reality, you know, folks are here sharing with us and also doing actions that put them landed them in jail because of the criminalization of Indigenous resistance. Many of us on this call are facing charges, myself included from stop line three actions. So donate to support the hundreds of people that are facing charges from that. I just want to ask that people give generously and share in the chat what you give and invite other peoples to give as well. Invite other people to give and to match your giving and believe that we can definitely pass this \$8,000 goal and, yeah, we're going to hear from more people the work that every organization does is really critical and really amazing work and I'm just glad there's so many people here to hear about it and support this work in this moment around this so called thanksgiving holiday and think

about what we actually want to be giving to, what do we want to be supporting in terms of Indigenous resistance and I think with that I'll pass back. Thanks to folks who are sharing in the chat what they're giving.

And, yeah, there will be the links shared to all the organizations. I see someone asked me for that in the chat. That will be shared and again, if you give one donation to this link it is split between the five organizations equally. I see people matching. I see folks giving you know, Rachel saying can any working class folks match \$25? I see people matching that. Gina asking if people can match \$100. I see people matching that. So this is great just so many people donating and yes, someone said can you give ten dollars, no amount is too small. Absolutely right, not about the amount. For some folks five, ten dollars was a huge stretch and some people can give 100, 500, a thousand, \$5,000 and as the people give that and give that generously to support this incredible Indigenous resistance, I think I'm going to pass it back. Thank you so much. Just donated \$250. Thank you for all these donations and people sharing in the chat. I think I'm going to pass it back now.

And people can keep giving.

>> Griffen: Thank you, Rog. Thank you everybody.

>> Rog: Sorry I'll say one more thing, Dave just shared with me, we reached the goal of 8,000. So let's see what we get to by the end of the night. Thank you.

>> Griffen. Thank you so much. Thanks for everybody that's contributing.

We are honored to have next Jean Luc Pierite of the Tunica Biloxi tribe of Louisiana, is the president of the board of North American Indian center of Boston and is active in the community based language revitalization work.

Great to have you here.

>> Thank you.

So thank you, thank you for that introduction.

I am a member of the originally Louisiana, United States and currently living in working in Boston area where I serve as president of the North American Indian center of Boston. We are Massachusetts oldest urban Indian center providing cultural and social services for the New England Native American. Since 1969 when we were first organized as the Boston Indian council and designated as a liaison between the commonwealth of Massachusetts and residents who are members of tribes that are currently outside of the borders of Massachusetts yet have historical government relationships.

Tonight I was speaking as a member of united American Indians of New England. For nearly 52 years now has organized the national day of mourning which starts on Cole's hill in Plymouth Massachusetts, marches through the town and ends up at Plymouth rock. We have speakers from across the Americas come to speak about their local issues and concerns. This all started and I'm sorry if everybody can just mute.

From press speech from frank James back in 1970 he was invited to speak to the Department of Commerce in recognition of the 350th anniversary of the landing of the may flower. Before he was able to give the speech he was asked to provide a copy. When he did the organizer said it was not in line with the spirit of the event that they had, this fancy banquet. As a matter of fact they said that it was inflammatory and not in the spirit of brotherhood. And an excerpt from the speech I have here. Even before the pilgrims landed it was common practice for explorers to capture Indians take them to Europe and sell them for 200 shillings a piece. The explorers had hardly explored four days before they had robbed the graves of my ancestors and stone will he know ask their corn and beans. Moore's relation describes a searching party of 16 men. Moore goes on to

say that this party took as much Indian's provisions as they were able to carry. As we're talking about the truth of thanksgiving rethinking thanksgiving we have to talk about how traditional knowledge has been diminished, how the original peoples have been extracted from the very beginning. What has that led us to? Despite COP26 the world is on track for 2.4 Celsius warming by 2100 despite the summit because of current policies and practices by all of the parties involved. What are Indigenous people saying about this the earth is speaking. We are saying that traditional knowledge is part of the answer but as deputy secretary of the Archipelago of inner Indonesia no climate initiative cannot succeed if rights are not recognized. We can develop actions based on our traditional culture even more because communities will be able to scale up their actions however Indigenous activists are warned against also warned against false market based climate based solutions that really worries us and even despite all of the sort of false promises and false solutions coming out of CO26 we can see through the actions of president Biden and his administration who is set to lease out 80 million acres of the gulf of Mexico for days after the climate summit. Not only affect the my own territory back home in Louisiana but is going to cause super storms that will carve a path through the United States and effect communities nationwide and so finally locally I just wanted to show that we are working on state level solutions through the Massachusetts Indigenous legislative agenda. Through our coalition with NACOB, UA, we are proposing a slate of five bills. We were able to pass one bill within the past previous legislative session however we're continuing to fight for statewide Indigenous people's day against racist Native mascots to fully integrate native history and culture and public school curriculums and to establish a curriculum relative to Alaska native

and American Indian students here within the commonwealth of Massachusetts finally we are calling for protection of Native American heritage, further refining the Native American protection or repatriation act saying that if any public entity moves the acquisition sacred objection or human remains they don't go to the auction houses. That they go back to the original peoples. So we're calling on that recognition or rights of and those obligations and the restoration of all of who we are. So I thank you.

>> Thank you so much.

Yeah, again, just appreciating all of what everybody is bringing and inviting us all to just pause in between. Taking it all in.

We next have Khury Petersen Smith, Michael Ratner Middle East fellow at IPS. He reference U.S. empire, borders and migrations. Khury graduated from the Clark university graduate school of geography in Massachusetts after completing a dissertation that focused on militarization and sovereignty.

So grateful to have you here.

>> I am just beyond grateful to be here. My heart is filled and I know I'm not the only one on this call for whom that is true. I watched a really amazing program today on Indian country today talking about the myths of thanksgiving and what it means to really honor the actual history of not only of thanksgiving but of the Wampanog people and resistance. And a Wampanog speaker on the program pointed out that long before the rival of the pill grams, Wampanog people here in this place called Massachusetts were celebrating harvest this time of year, were celebrating abundance and I feel a certain abundance on this call right now. So I just want to start with gratitude. Gratitude to the people who organize this amazing program. Gratitude for the opportunity to stand in solidarity with Indigenous resistance, gratitude for that resistance itself. I'm

thinking about what, you know, Jean Luc said before me about Wetsuweten in Plymouth in 1970 wanting to talk about the actual history of the rival of the pilgrims and the experiences of Wampanog people and being told his speak was inflammatory and I'm feeling grateful for all things inflammatory as they pertain to resisting colonialism.

So my name is Khury. I am coming from to you from this place called Boston in Massachusetts in Wampanog lands. Lands that are considered the site of the origin of the thanksgiving myth, of course, as Jean Luc spoke to before me. And tonight, you know, of course it is important to think about what happened in 1621, the kind of origin of the thanksgiving myth, the important thing about what really happened in 1621 and in the years prior and in the years after that with what really happened to the Wampanog people, all their Indigenous peoples in this place is important to think about actually the Wampanog people will have been here for 12,000 years well before 1620. But what I want to talk about tonight is not about 1621 or 1620. I want to talk about 1526, because 1526 was a year when there was another attempt to introduce a permanent European settlement in this place that we now call North America. This was an attempt that was led by Spanish colonizers who had already set up colonies, colonized lands in the Caribbean and were attempting after coming and bringing violence to the mainland of North America attempting to set up a permanent settlement in 1526 came to land that today we call Georgia and south Carolina around there to set up a settlement. Brought with them enslaved Africans. And instead of setting up a permanent settlement they actually failed in their endeavor to set up a permanent colony and they failed because there was actually a revolt of enslaved Africans and Indigenous people, the people who were the original inhabitants of this place they were trying to set up this settlement.

This revolt in 1526 ended this project of trying to set up a Spanish settlement in that place and as part of the revolt enslaved Africans rising up against the Spanish colonizers who were enslaving them not only revolted but they joined the Niguali people and the Spanish left and the Black people, the Africans remained in this place with Indigenous people who became relatives.

So, you know there, 's little in terms of written records of what happens during and after this revolt, so much of what we have actually comes from the Spanish colonizers themselves and so we don't know or I don't know, you know, precisely what happened in this community created by enslaved once enslaved but then revolting Africans united with Indigenous peoples. We don't know exactly what happened but we do know that they did not build borders walls. We do know they did not enslave people. We do know that they did not invade nations. They found another way of living and I think about 1526 and that history and would it and I think about the fact that the descendants of that revolt are alive, among us today and I think what does it mean to be the political descendants of that revolt to claim those rebels, those Indigenous and African rebels as our political ancestors. So I bring up this example not only because I think of it as by the way, this is considered the first slave revolt in the history of North America. I bring this up not only to place a marker when we think about Black and Indigenous solidarity and resistance that actually continues to this day, you know, that continues when we think about the fact that my sister Krystal two bulls and others in the Indian collective are revolting against so called mount Rushmore at the same time as we're pulling down confederate statues. Not accidentally but in solidarity. I think about the Black Lives Matter delegations to Standing Rock and to line three. I think about a year of revolt, 2020 a wave of Black Lives

Matter resistance that not only call our attention to George Floyd and Breanna Taylor injustices against Black folks here but also a context in which long term campaigns against mascots, you know, teams of mascots like the Washington football team, Cleveland, et cetera, et cetera, la year was the year they finally Indigenous campaigners who had been fighting so long we finally got that across the finish line in the context of Black Lives Matter uprising, right? That is a history that continues to this day. But also 1526 shows us that there was and is another way to live in this place to share this place. Besides the one that we are enlisted to the kind of colonial one that we are enlisted to there is way to live here in solidarity with our Indigenous relatives and in revolt. So I want to end on that point, thinking about what does it mean to yes support Land Back, yes, stand with the Wetsuweten, yes to stop line they and join about resistance at line three? To think about that as part of a commitment to a life of solidarity with the self determination of Indigenous peoples here and a life of revolt against a system of colonization and for something much more and much more beautiful.

Thank you.

>> Griffen: Thank you so much Khury, and yeah, I am just holding that framing of abundance, yes.

So much abundance. Here tonight.

Next we are welcoming Mea Johnson, Mescaler, Apache, and vice president of the board for North American Indian center of Boston and a member of the Indigenous environmental network. Mea has been a community and cultural organizer in the Boston area for over 17 years.

And I think I maybe saw in the chat that Mea might be having Internet issues but let's try to go to you and if we need to shift a little bit we will.

So excited to have you hear, Mea.

[PAUSE]

>> Oh, you're muted still.

>> Apologies about that. I might just drop out of nowhere so (cutting out).

>> Campaigner and I really wanted to lift up different brothers and sisters on the call tonight have shared many of the campaigns and actions being taken and continue to be in solidarity. And I wanted to lift up something that's really important for us around informed consent and this demand at the national level and engagement with us on land, engagement not just honoring the treaties but making clarifying and consent is upheld and activated and I say this because I want to lead into one of the things that I think is really important in tonight's conversation, all beautiful ways that you can support different line currently right now. Some of the history that has been shared, some of the history of solidarity that has been shared. And also just recognition that Thursday is here in two days as it has been in many years and that many of you will be sitting down and eating with people, other people and after having listened to this panel and listened to not only the direct actions that are happening currently, concurrently with this moment in time that we're speaking but ums going forward. You know, I have a lot of folks who are like yeah that's really great but I like to eat with my family or it's really complicated or and, you know, it's not really complicated for Wampanog or the Pequot first people to encounter and be harmed by settler colonists and so there are other speakers tonight that spoke a little bit to that I just want to hold that one if people have not been erased or disappeared and just because you don't know their name or maybe they're not recognized federally or by state or they're not doesn't mean they're not there and doesn't mean they all look the same I think there will be a lot of people on this solidarity call and hearing this cry

to solidarity and then will go and eat and not confront and not confront their family who they love and care about deeply with as much passion as those who have spoken tonight. So I think we want to make sure when we say full consent I'm not just talking about someone who's a politician, not someone who's county decision making or someone who works at the Federal Government. I'm talking about the consent that you are a guest on land that is stewarded by people who are still here, who are not erased, who have not been disappeared and are continuing to fight not only for what is best for their people but also for what is best for a whole community and whole world and shared a beautiful poem and spoke to those, to that broader vision, right? And tonight to remember that as we leave this it's not just I donated some money and walk on. Yes, thank you for your contribution, your energy to make that money and redistribute those into the front lines of solidarity but more thank you so those who have taken these words, taken the energy of everyone who spoke this evening and understand that they're going to divest and decolonize your own self to actually show up radically ready to fight as Khury just said in solidarity for this revolt. I can't stand and align and not know, you know, with we're going into battle that the people next to me are not reliable and being reliable to me is really about knowing that like when a day of mourning comes it's not that it's not a time to eat food. There's time to eat food every day. Every day. There is a time to nationally we're no long celebrating the genocide of the first peoples here. We're no longer celebrating the genocide of Indigenous peoples. We're no longer holding this as an anthem. We can work to change that narrative and we can do it in solidarity because we recognize the rights and the treaty rights of these nations and the nation to nation state and we do this not only and the politics of informed consent but in the personhood,

humanity of informed consent so I want to lift up this has been a beautiful panel with so many beautiful brothers and sisters that have spoken tonight and lead with this solemn memory we have the power not to just change as a listener and contributor exchanging, you know, energy it took to build up the infrastructure of money to going to the front lines to maintain survival, right? This is still survival for so many of the stories you heard tonight. It is not about being held in your community. So again I ask when you think about what you're doing and how you're holding yourself, not a question of shame. This is a question of reality and reality is my humanity is in solidarity with your community then show through demonstration. It doesn't mean I don't want to you eat food with each other. What it does mean is I want you to think about this particular day is this still part of the narrative of this land that we are on that we will carry forward and what does it mean to shift and change that narrative by taking action on something simple but extremely complicated because so many people still will continue with this day that celebrates the genocide of the peoples whose homes they currently reside. With that I don't want to test my Internet. It already cut off multiple times but thank you all so much and thank you for hosting us this evening.

>> Mea, just deep, deep gratitude. Yeah. I'm just going to take just a moment for us to sit with your words here before we move on.

>> Yeah.

Yes.

So I'm feeling such deep gratitude.

We are going to watch the video next. We wanted to give some space around the line three struggle and we did a Webinar in the summer and had somebody who is deeply incredible to be organizing with us then so we're sharing a video tonight. I know myself and many others

on this call have been deeply impacted and honored by the opportunity to be part of line three work. And, yeah, I know for me gave me opportunities to move in the direction of reclaiming my humanity and so I feel such deep gratitude for all of the Indigenous leadership in this work and the video that we are going to see is from an action in early September and people speaking from that action. So we are going to head to that video now.

[PAUSE]

(Music).

(Captioned video).

>> Griffen: So that is a video. There's currently on going defendant organizing happening for the approximately a thousand folks who are arrested over the past years in the fight against line three and while there is oil flowing through line three at this point there are still on going efforts for it to be stopped and to also work with the impacts of it as it is now and to continue resistance to the many other things happening in northern Minnesota.

So yeah, and that is one of the places that the donations will go to and also there will be action requests and that is where we are heading now, is into some invitation to action that also will be woven with a couple of more speakers to continue the abundance of folks sharing their wisdom and gifts. So we are heading to Rochelle, another member of Indigenous solidarity network to invite us into action tonight.

>> Thanks so much, Griffen.

What an honor to listen to these incredibly powerful organizers. I share such deep appreciation for all of you who joined today on the eve of a holiday that celebrates genocide to unlearn whitewashed history and the throw down in concrete ways for Indigenous colonization struggles that are underway today and this is what this next little part is going to be about. We know that knowledge alone is not power. It may help

lead to collective action but we must take that collective action if we're going to change direction. For our ancestral legacies for the next generations for the earth and like Khury so beautifully said let's make a commitment to a life of revolt and rising alongside Indigenous sovereignty struggles today. So first for those who are new to this work, we encourage you to get to know those whose land you are on. And we'll start by dropping a link of a map where you can do just that.

And to learn what decolonization efforts are underway in your community. And for that we'll drop a second link which is an interactive map that highlights many of the front line struggles across turtle tell island to help you connect. And given that right now we have over 700 other over 650 people on this call and many more will hopefully watch the recording in the coming days, let's follow the powerful leadership and take action right now. So we're going to share a link that both a link tree and a Google doc that has a series of very fast actions you can take in solidarity.

The first action we're going to begin with is alongside the Wetsuweten that Annie updated us on. As we heard from Annie, raids have recently occurred and so much is happening on the ground. So what we're actually encouraging folks to do right now is to take a minute and follow this if you're on social media to follow the pages of this struggle because we know in the next 24 to 48 hours there will be some really strong forthcoming asks to put pressure on and we want to make sure that you get those asks and are able to take those actions. So we'll put in the chat both three different social medias to follow and also the Web site that has the best up to date information and opportunities for you to take action.

The next action we're going to take right now is to sign a position in support of the efforts that Krystal lifted up in the Indian collective's Land Back campaign

and this publication is to specifically close Mount Rushmore and return all public lands in the Black Hills to the original Indigenous caretakers of those lands. We'll put that link in the chat right now and if you can take a minute because 600 of us sign this publication it will give it a great jump and sign this publication and follow the Indian collective's work.

We also learned about the powerful struggle to stop line three and for the 1,000 Indigenous water protectors and their accomplices who took action against the line three tar Sands pipeline who are facing immense charges, let's move to drop all those charges by signing this publication to the governor of Minnesota and we'll put that link in the chat right now.

And I just want to really appreciate 80 and lift up Mea's words not only to take this action right now but to take these actions to your family and those you're sitting down with in the coming days and have them sign on and take action as well.

And last, I just wanted to share that we must resource these leaders and I'm so impressed with all the resources that are moving right now but let's go ahead and share that donation link again and in a minute we'll hear from Rog about how much more we've raised but let's go ahead and again continue to move resources to these this important work.

>> Before we hear back from Rog though we are going to hear about another immediate action that we can take together and to hear about that I'm going to turn it over now to Jaan Laama in and Kazi Toure, former political prisoners and comrades who are members of the Ohio seven and united freedom front, an underground anti imperialist and antiracist formation active in the 1980s. They are members of the Jericho movement to free all political prisoners.

Welcome Jaan and Kazi.

>> Jaan: Hello, everyone. I'm honored and pleased

to be here tonight to be able to speak a few words and to participate in this very important and seemingly very solid event we're having tonight.

My comrade Kazi and I have put out a call about a week ago and also in the chat there's a link for signing a publication to free Leonard Paltier. The callout speaks for itself so let me just begin.

Comrades, sisters and brothers, November 25th it's recognized by many as a national Native day of mourning, so called Thanksgiving Day marking invasion, theft of land and genocide committed against the Indigenous Native people by European colonial lists and later by American descend dents. My UFF Ohio comrade Kazi and I, Jaan, will be conducting a 24 hour fast on November 25th. This fast is to recognize and highlight the genocide of Native people and the theft of Native land. This is not just a historical horror. It continues today with all abuses and on going land and resource theft committed against Native people all across this imperialist colonial list USA state. In particular we focus on and demand the immediate release of Leonard Paltier, Native elder, AIM activist, teacher, mentor, Sundancer and our dear friend and brother. Learned is a political prisoner in captivity over 44 years. Learned must be free. All U.S. held political prisoners must be freed.

Many Native councils and governments have long called for learned's release. Very recently 10 U.S. senators and representatives have called for president Joe Biden to release Leonard Paltier. We welcome everyone, each one of you to join Kazi and Jaan in fasting however long and in whatever way is meaningful for you on November 25th. Also sign the accompanying publication and do all you can to get learned out of captivity now. Free Leonard Paltier, free all U.S. political prisoners.

>> Right on.

Right on.

And, you know, I'm going to read a poem in a minute, but I just wanted to acknowledge, you know, that I'm at Massachusetts on the land of the Wampanog to the south and the east and the Nitmok to the west and the Pinnakuk people to the north and we acknowledge this land, this land recognition, you know, as Indigenous people's land and they are the rightful past, present, and future tenants and caretakers of the land. Those of us who are settlers on the land, like myself new Africans brought in ships but we acknowledge that we're guests on this land and it does not belong to us.

Like Jaan said, you know, it's been we support the release of political prisoners and we're part of a movement, Jericho movement to free all political prisoners and we just had a conference, a tribunal, the spirit of Nelson and also and nine international judges found the United States Government guilty of crimes against humanity, five counts of Indigenous peoples, Brown peoples and new Africans people here and people should be able to use these verdicts in whatever way they can in the future because they just found U.S. guilty for another time of crimes against humanity on international court. So that should be something people should be able to use in these on going struggles.

I wrote this poem in 1986 when Black Hills struggles were going on and they had just found uranium in the Black Hills and it's called Rengilo, like play on words because they always reneging on deals, you know? The poem is called Renigo, in the shadow of the buffalo under the gaze of the ego perched on big mountain top, three centuries of broken treaties erode Native nation, Navajo and Hopi relocations. In the shadow of the buffalo. I hear the Lakota drum tom tom Rhythm of resistance who calls to dance to pass the pipe brave to fight.

Thank you. I want to thank everybody for having

this event. All power to the people. Carry on the struggle.

Oh, and thank Mea for our intro. Fast, man.

>> Jaan: The link for signing the publication is on chat so definitely everyone go do that and join us if you choose to do that. Fill it fast.

[PAUSE]

>> Griffen: All right. Thank you so much for inviting us and to those actions so powerfully as one part of actions we can take now as we continue in to either continuing actions we're already doing or learning about other ways we can continue to engage beyond tonight.

We are going to have just a quick fundraising update from Rog before we do a little closing.

[PAUSE]

>> Rog: Sorry. So we are at over \$27,000, which is incredible. Thank you David David for keeping us updated. And we decided to raise the goal to 30,000 because we decided the initial 8,000 was a little bit low. So let's just see if we can get over that 30,000 mark. And, yeah, just, you know, what everyone has been sharing obviously there's so many ways to be involved and money is one of them. Not the most important one but an important and necessary one to fund this work. So just, you know, encourage people to keep giving and the donation link we'll be sharing in the chat. And also invite people to share this with folks in your life, your family, friends. Take this as an opportunity to expand our organizing circles, especially in this moment with this holiday based on these myths that perpetuate colonialism. Ask people to join in this way. Share the fundraising link and the other links and ask people to join in this. So, you know, we're very close to 30,000. Would be amazing if we could get there.

And, you know, we've had over 300 donations averaging \$81. So, you know, there's hundreds and

hundreds of people on this call that could still give and we know everyone can't give and we're grateful that people are here but every amount is really appreciated. Thank you so much.

[PAUSE]

>> Griffen: All right. Thank you Rog.

So we're going to close here. We had had a question of whether we'd have time for any sort of Q&A or reflection time and because we're already past time we're going to go ahead and close, but a little bit on the fly what I'm going to do is invite speakers to if you are able to stay, a bunch of speakers had to leave but some speakers could stay to just stay on after we close and we'll see if folks and any participants to stay on after we close and we'll see if speakers are up for a sort of little bit last formal just few minutes of reflection, conversation to share with others.

So that will be happening. We'll see what that turns into just for a very short little time.

Yeah. So honored to have been here with everybody tonight, including all of you that are watching. Such deep gratitude for everybody and for all of our speakers and all of the people that have contributed in all of the ways thank you so much to our interpreters. Such an essential part of if work and everyone who has contributed.

Invite everyone to take time with everything we have heard tonight to be with how you feel it in your being and all of the ways and to look at how we can be taking action and more powerful ways to individually and collectively in solidarity.

Yeah, so the links will be sent out for everything. The recording of the Webinar will be sent out. I'm seeing some things that I'm not able to track question around the chat being sent out. I think there probably will be an effort to do that but I don't know techwise if that will be possible. But we will send out as much

as possible including, yeah, all relevant links and everything.

Invite folks also in that e mail invitation to join Indigenous solidarity network. E mail list if you want to connect in that way. There's also some opportunities for much smaller workshops for folks who are wanting to learn more about Indigenous solidarity work being put on by somebody else.

Thank you all so much for wishing you gentleness on this night and, yeah, and a powerful week in the ways that everyone Mea was specifically naming the ways we can move this work into the rest of our weeks, especially for any of us spending time with family and having deeper conversations. So thank you all so much. Such an honor to be here with you. We're going to close with a song and invitation to drop a word into a meant meter link. If you haven't used that you go to a link, drop a word and it's going to come up on a word cloud on a spring and it will pop out to see sort of how the group is doing, what some of the feelings are in the room. So just wanted a little bit of leaning into further inviting you into the room in that way. So much gratitude to everybody and we're going to head to the song and the meant meter now.

>> I remember the days when our prayers will illegal. I remember the days when being Indian was lethal. Yeah, we had a rough pass but get ready for the sequel. Get ready for the glorious come back of people, oh, yeah. Rise up. All you warriors of love, all you answers to the prayers of our ancestors from above. I can feel it in my heart. Can you feel it in your blood? I can hear the sound of fire calling us to wake up. Wake up. All nations rise.

Rise up because now is our time.

We don't have to hide. Anymore because now's our time.

All nations rise. Rise up because now's your time.

We don't have to hide. Anymore because now's our time. With forgiveness as my bow and my prayers as my arrows pulling back and let go I watch them fly like powers have hope. Yeah, have hope. With compassion as my shield and faith down to my marrow I will walk the fallen path even when it gets narrow. Yeah, yeah, I resurrect as you can bet that we've seen the single Mamma raising children on the res. We've seen domestic violence tear apart what we have left. We seen the alcohol take it all and leave us dead. We seen the children take their lives when they can't take the dread anymore. It's a war. Can't take the dread anymore. No we can't take the dread anymore.

>> It's a war.

>> No, we can't take the dread anymore. Yeah.

>> It a war but we've seen it all before and now we know we can change it because that's why we were born. We know we are the ones that we have been waiting for. We are the ones grandma has been praying for.

>> So rise up. All you warriors of love. All you answers to the prayers of our ancestors from above. I can feel it in my heart. Can you feel it in your blood? I can hear the sound of fire calling us to wake up. Wake up.

(Indigenous language).

>> All nations rise.

>> They say that history is written by the victors but how can there be a victor when the war isn't over? The battle has only just begun and creator is sending his very best warriors. And this time it isn't Indians versus cowboys. No, this time it is all the beautiful races of humanity together on the same side and we are fighting to replace our fear with love. And this time bullets, arrows, and cannon balls won't save us. The only weapons useful in this battle are the weapons of truth, faith, and compassion.

>> Griffen: Tech people, wondering if we can have

speakers spotlighted. Is that possible?

>> Yes, everyone turn on their videos thanks participating in this discussion.

>> So we just want to take a few minutes here for anything else people are wanting to share reflections questions you want to ask each other, yeah, further things that were coming up. I don't know if anybody is feeling drawn to start.

>> I can open mine.

>> Griffen: There we go. Getting everybody up.

>> For folks who are watching the Q&A, are there any questions we can throw in from the Q&A just to get conversation started? Anything that stands out?

>> Can I ask a question for Annie?

>> Go for it.

>> Let us know about who are deep in the struggle. It just looks amazing from here and I'm really curious about what is being done to build out the solidarity and involve more people because, you know, like I'm following what's happening at the check points and then I see in another city another part of the city there's amazing action I'm so curious about that organizing.

>> It's amazing model over the years. I think folks knew from the beginning international solidarity was going to be the way they were protected because the Canadian state has shown they don't care and will murder more Indigenous people to take their land. Been their MO since jump. So they very early on built really strong networks, people come up to the camps like I've spent considerable amount of time there and, you know, for me as like a white person early on meeting folks and really realizing coming here isn't just like a visit or something, you know, it's like oh now I'm really committed, you know, and I think a lot of people have that experience and so just very strategic organizing around building networks, the call to shut down Canada, people really picked that up, like protesting all across

the country, international solidarity and then being really thoughtful about who's funding it. Ton of banks, ton of private equity firms and without that we've seen early on in the years there was companies like EOG and Incanna when things got rough they were like oh never mind we just wanted a quiet little project so then Chevron bought in and then Chevron dropped out when they didn't like the heat anymore so kind of going through executive rounds of freaking out investors has been very effective. So I think just coming at it from all angles but definitely that piece making sure international media is seen, how much solidarity and support there is because then it's so much harder to move in in the night and, you know, crush people's resistance. So, yeah, it's been incredible how they've really made that the focus. Yeah, thanks for the question.

My kiddo loved when you were speaking they loved to chant Black Lives Matter water is life. So when you said Black Lives Matter their little face perked up. Much appreciation.

>> Some good parenting right there.

>> I love that. I want to just, yeah, just offer gratitude and thank you all for inviting me into this space. I'm really wiped out and usually kind of come to panels with a little more energy but we just got done with two full days of filming the Land Back album which will be coming out on thanks taking and we're pretty exhausted, you know, trying to angle ten artists and creative minds is an adventure and so we did that these last few days. Last night was the first night we kind of got some decent sleep so, you know, pretty tired and then went straight into a six hour work thing today so it was a lot but I do have a lot of gratitude for being here and I want to thank folks for sharing and bringing everything they did, especially like Khury, really thankful to you always for the knowledge that you bring and the relationship that you bring, all of that. In

speaking earlier I was realizing I completely forgot not forgot but didn't have time to mention that, yeah, the July 3rd action was completely a result from the tearing down of colonial statues across the so called U.S. and after the uprisings around George Floyd's murder and just really wanted to be in solidarity and be in relationship and be you be apologetically Indigenous and just the way that it manifested, right, was really guided and after we were arrested everything that lined up in front of us very much moved us in the direction that we are now. So it just it's always a good reminder when I'm on these panels and just hearing yeah, just hearing how whether we really know it or not we are all in relationship connected to and all of our decisions are impacting each other and even Julia sharing I had no clue that the action affected you that way and I was arrested that day and I know how it impacted me and so it feels affirming, you know, that we're on this path and just, yeah, and also wanted to say gratitude to Kazi and Jaan for sharing and that poem it's just something beautiful and Kazi it would be good to visit more as well. And just be my team and I we spend a lot of time reaching out to like our elders and folks that have been in this work for a long time because we're new, you know, accurately we're still new and, you know, so being able to share space and gain knowledge about what has been done before, what worked, what didn't work in just the stories, the power and stories that lie there in those relationships that have been established before us and just revisiting those and bringing those back up so I think yeah a lot of reflection on that. I have my team here. We're all here. They're around. We were sitting here talking about that of how powerful that was to hear that poem but also to hear about your relationship to the Black Hills prior to the July 3rd action back in the '80s when our people the people I came after were doing the work.

Just a lot of gratitude and wanted to distress those things and Annie also where my team and I are looking at heading up north here soon. Obviously COVID has prevented us from being on the ground for a lot of things but we're at the place where like our feet have to hit the ground and hit the earth at some point and we need to be back out there and building those relationships is all I know how to do really. At the end of the day anything that I do is just trying to build relationship out here. Hopefully we'll be out there soon. We're looking at December January time frame of like our whole crew going up so hopefully we can support our relatives and show up in a good way that way but yeah just want to say yeah just extend gratitude to each one of you for sharing and for being invited to the space and like I know Rog and Berkeley and Rochelle all of them are still in the background just want to say gratitude as well to everyone that brought me in today.

>> Right on, Krystal.

Kazi: Thanks so much Krystal. I plan to make it up there in the hills. I heard the call. We got to get letters, you know.

>> Yeah, any time you're ready, we'll host you. You were always welcome here. We'll take care of you so just let us know.

>> Right on.

>> Griffen: Thank you so much Krystal for being with us here with all you've got going on. I know there's a question of where to access the album. I'm assuming if people check out your Web site then after it drops people will be able to access it there; is that correct?

>> So it will be live on thanks taking. So we'll do a live performance, like a production of it on thanks taking. It's 2:00 p.m. mountain time. And then it will be available for download following thanks taking. And so for now it's not available to general public but it

will be available to watch the live production and then right after that the link will go live for people to download.

>> Oh Kazi: I got two questions. One is where can I get a copy of the songs, the two songs?

>> Griffen: We can send links out to you. We'll email them to you.

>> Kazi: Thank you. The other thing I want to say back in that 1526, you know, then people combine and they they hooked up, man, you know. They carried on that struggle. Took it to the swamps and the hills man, you know?

>> Yes, yes, and it's like, you know, I have been really the like 1619 project thing has been super interesting, you know, like this conversation about let's not start the clock or whatever this country as 1776 let's go back to when, you know, enslaved people were introduced and it's like all right, talk about 1619 but let's talk about the revolts, you know what I mean. Yeah, I think about the swamps and those islands that became enduring sites, just like will I berated spaces.

>>

>> I was saying that, you know, definitely like regardless of what date you apply I think that we have to kind of have to center our own people's histories outside of the framework of colonialism the history for me starts when people emerge from the earth and we have always been here and I just see a lot of the interactions that our people have had across North America as affirmations of those original networks that Indigenous peoples had that predate European contact. So we have to look past colonialism. We have to like, you know, embrace the greatness of all of who we are.

>> Right on, man. It's been good.

>> Any last comments from anybody before we close for the night here?

[PAUSE]

>> Griffen: Such deep gratitude

>> Jean Luc: If anybody is able to come out to Plymouth the rally starts at noon at Cole's hill. So definitely it's we're looking for we're looking for people to come and to hear from Indigenous peoples across the Americas at the 52nd national day of mourning.

>> Griffen: Thank you so much, everybody. Any last things?

All right. We're going to close out here. I look forward to continued relationship in whatever ways that unfold. Thank you all so much for tonight and generosity of wisdom and all that you've shared.

>> Thank you. You did an amazing job, Griffen.

>> Yes, thank you.

>> Yes, Griffen.

>> Thank you all the tech folks and interpreters and all the wow, amazingness.

>> Chat people McKayla and everyone.

>> Yes. So much.

>> And all the participants. Wow.

>> Thank you to everyone.

>> Night all. Much love.

>> Good night y'all. I'm going to end this. Thank you everybody.S