Queer Projects on Indigenous Land Transcript
Hosted by Sogorea Te Land Trust
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[Inès, 00:02] Welcome, welcome everyone right now joining us for Queer Projects on Indigenous Land. Come in, come in. To open our virtual space and to ground, we always recognize the land that we're on first. I'm coming from unceded Lisjan Ohlone land and I wanted to share a land acknowledgement video from Sogorea Te Land Trust founder and the spokesperson for the Confederated Villages of Lisjan, Corrina Gould. And as we're listening to this land acknowledgement, I encourage everyone in the room to to recognize the land that you're on. If you know the people, the ancestral people whose land it is, type it in the chat. If you know its original name type it in the chat. Thank you for joining us. We're going to share this right now. Here we go.

[Corrina, 00:54] (Land acknowledgment in Chochenyo language).

Good day everyone. I'm the chairperson for the Confederated villages of Lisjan. One of our many territories is Huchiun and Huchiun is inclusive of six Bay Area cities: Oakland, Alameda, Berkeley, Emeryville, Albany, and Piedmont. We're here today to welcome you. One of the things that we do as a welcoming is to let us begin to think about where we're at and whose land we're on. No matter what land you're on, in what is now called the United States, it's stolen land. Our ancestors have been here since the beginning of time dealing with three different colonizations with the most recent one with the United States, still on unceded stolen land. Our ancestors have been here since the beginning of time. When we did welcomings before, when people would come to the edge of our sights or the lands that we took care of, they would wait to be welcomed in. And when they would be welcomed in, we would be welcomed with food and laughter and song and gifts. Today we cross many people's territorial boundaries without thinking of whose land we're on. I invite you today to find out whose land that you're on. What's the name of the tribe, the name of the territory, the language that's spoken? I invite you to work with the tribal people on whose land you are on and people that you work with. I ask you today to come into this space and place recognizing that you're a guest on the traditional homelands of the Lisjan people.

[Inès, 02:31, Music] I see in the chat here folks coming from all over the place from Huchiun, from Tongva land, Seminole land, Kumeyay, Lenape, Lakota. It keeps going there's a lot of messages Maka'i, Amah Mutsun, Boricua, Massachusetts, Potowami, Mohican….. I encourage everyone to scroll through this and just recognize all the places that we're coming from, all these lands that we've benefited from. I love this, thank you all. So what's going on here tonight. Welcome to our workshop. We are a loose network of Queer-led land projects and intentional spaces that have been talking about and trying to take seriously what does it mean to be on
stolen land? How does that intersect with our projects? The things that we want? How do we talk about this? We don't have a lot of answers but we have a lot of questions. And we're trying different things. We're trying to be reflecting on it and share resources and figure it out together. So this is an emergent conversation and I want to thank you all for coming here. I'm going to introduce you to myself. My name is Inès Ixierda. I'm a queer, disabled artist and media maker. I'm a Bolivian American. I work with the Sogorea Te Land Trust for about four and a half years now. I identify with the Mestizaje and that's people from mixed lineages. I don't know a lot about my family history. A lot of separation through colonialism, poverty, capitalism, homophobia, racism. And there's a lot of folks that have that experience, right? Folks that share Indigenous lineages and lineages from settlers and colonists. So I claim that borderlands. My White grandparents were evangelical missionaries in the Amazon. They had a mission, part of which was called “America”. My Bolivian grandparents were urban Indigenous Mestizaje, extremely Catholic, very conservative. And throughout most of my life, my only access that I've had to land, not with my family, has been through these spaces, Queer spaces, Queer land spaces. And I kind of came to age in Queer punk houses and outsider culture and outsider land. I really identified with this idea of Queer land as a poor person, as a person that didn't have family, no generational wealth. No one in my family had land. That's the only way I could access land and space. Every town, every city, every place has networks of Queer houses and Trans houses to keep folks safe. Some of the places I lived, we would have the Food Not Bombs. We do rent parties. We would house runaway Trans kids and try to keep them out of juvenile hall and send them to other Queer spaces. So this idea is what we wanted to share as we were coming into these initial conversations with the Sogorea Te Land Trust. We wanted to talk about how important it was and some of the things that we said were it's how we survive. We want to have a place free of hetero patriarchy. We want to be able to connect to land and feel safe. We want to lay outside with our eyes closed and not be afraid. We want to feel the sun on our bare skin and on our dissident bodies and genders with our dissident loves and not be targets. We want to just relax and see the stars. We want to breathe the air. So these are some of the things that we were trying to say in this first encounter. But, you know, the whole Sogorea Te crew had come out to talk. And you know that was a big barrier with using this term 'Queer land' because that connotes ownership. Was an immediate violence, right, to have the possession to talk about how it is important this thing that we claim something that was stolen from someone else. And so, that experience has really led to part of this conversation. I know some folks in this group have been doing study groups around these things. I know that there's a lot of long history of Queer settler colonialism. We were looking at some examples. There was like this Alpine Project. It was these White, Queer folks that wanted to take over a whole town in Alpine, California, a mostly Native American town. They were going to call it Stonewall Nation. It was back in the 70s. We see people trying to practice liberation sometimes recreating harm. So we just want to talk about this a little bit more. Joining me here tonight is Vick, a wonderful, amazing relative born and raised in the Village of so-called Huchium. Victoria is a Yaqui, Mexikah, Two Spirit visual digital artist, Po-scholar creator. Has made a lot of our amazing graphics including the “land acknowledgments are not reparations”. Which you may have seen. Most of their work is on the land cultivating traditional medicines. Thanks so much for being here Vick and say hey. You're going to share a little bit about Sogorea Te Land Trust with us.
Thanks for inviting me to be a part of this important conversation Inès. I'm really excited to be here and it is a very emotional topic to talk about land and being a Two Spirit identifying Indigiqueer relative, comrade. It is really hard to feel safe when you step outside of just me being a stand-by default and being Two Spirited and trying to be my full Two Spirit self both in my family and in my mask. It's really hard to navigate sometimes and find spaces that feel safe. So yeah, Sogorea Te Land Trust. It's an urban Indigenous woman-led land trust that was co-founded by Corrina Gould and Johnella LaRose. For the last few years, the whole crew with their amazing leadership, we've been facilitating land return to the Lisjan Ohlone. Who their traditional territory is here and in the East Bay. Like what Inès said, I was born and raised here in Oakland in the Village of Huchiun, so for me it's really important to be of service to the people, to this land. So I'm out there. For just the last few years we've just been tapping back in with traditional medicine under Lisjan Ohlone leadership. Some great things have been happening. Land has been returned back. The first piece of land was returned back in 2017 after the Standing Rock movement. A few folks from Planting Justice went up there and had asked a few elders up there how can they support Indigenous people. And their message was go back, see whose land you're standing on and return that land back to Indigenous stewardship. So the first piece of land was a quarter acre in deep East Oakland in a predominantly Black and Brown migrant community. So that was the first place that we steward. For a lot of us, it was our first time putting our hands in the soil and tapping back in with some of our tribal community with some of our traditional medicines. In that particular space, we had in 2018 the first of arbor raising in over 250 years on Ohlone land. I can't really share much because I'm running out of time but I just want to share a really important piece of this ceremonial space as an example of what a land return could be for people to have these spaces to be able to heal. And not just with the Lisjan Ohlone but everybody here that lives and occupies this beautiful land where a lot of grassroots movements have started. And a lot of people pass through here and you know, it's a place where you could dream like Corrina mentions all time when she speaks. So next, joining us tonight is going to be the Mugworts Queer Cabin. So I want to introduce Hasmik, she/they pronouns, and Deseree Fontenot. Deseree is a part of the collective governing Mugworts, a QTBIPOC centered cabin and retreat space in Guerneville, California. She is also in the staff collective of Movement Generation: Justice and Ecology Project. As a Queer, Black organizer and farmer and grassroots ecologist, Deseree's movement work is focused on Black land and liberation, climate justice, and Queer and ecological education. Hasmik is a community lawyer committed to social and economic justice. Hasmik believes that a cross-functional model of the activism, policy, organizing and law can be effectively used to bring about transformative social and economic change. Hasmik practices in the areas of civil rights, non-profit law, and democratically led social enterprises that include worker owned cooperatives, small businesses. Her law office's active vision is to be a part of a long-term, thriving community rooted in resilience and empowerment. I just want to add me, myself had an opportunity to be at Mugworts and it is a safe space. I just want to say thank you guys for creating a safe space for Indigiqueer folks and Black and Brown relatives.

Thank you for the warm introduction. So I’m going to jump into it. I will each have about 5 to 7 minutes to explain our projects. So I’m going to share my screen and get us
started. So, as mentioned, Mugworts is a QTBIPOC, Queer, Trans, Black, Indigenous, People of Color centered cabin, community retreat space. It is on the ancestral lands of Coast Miwok and Southern Pomo people in Guerneville, California. It was exclusively created to be accessible, affordable retreat, event, a healing space for QTBIPOC activist, artist, healers, organizers. The site was founded in 2017. It was purchased by one of our Queer, POC members who had access to wealth, and wanted to intentionally be a part of the radical distribution of that wealth and decolonization. So in that root of the story, it has been a collectively governed project since and an alternative land sharing model. I joined the collective in 2020 governing the space after spending time there myself as a healing and wonderful place. So when I was asked to join the collective, I was like yes! Of course I want to do this. So right now we are made up of seven beautiful people pictured here. Hasmik, Inès, and Sacha who are part of this call are in the collective along with a few other Bay Area based folks. And we are a volunteer team. We manage all of the finances, the legal work, and stewarding the land, the maintenance, the logistics of the space. So Mugworts offers these sliding scale offerings for personal retreats for folks, for organizational retreats, for artist residency retreats. And it’s been a very close-knit, relationship-based network in terms of how it’s evolved in the resource for folks. It’s really based on trust and connections. And that’s been a really great way for us to grow the community of Mugworts and who accesses it. So we can make sure we are serving our frontline folks and have it be an accessible space. So folks assess what they can contribute. And contributions have included a lot of sweat equity and exchanges over the years. Folks have come to help with fire mitigation, carpentry, painting, communal supplies. So it’s been a project of love. The physical space itself, it is on a third of an acre. The site, there is one large accessible cabin, not ADA accessible yet, but that is something we are hoping and striving for. And then there is one small loft cabin on the sides, along with herbal gardens, an outdoor tub, some gathering spaces. And it’s in Guerneville. Guerneville has a rich, Queer history. A lot of our elders and ancestors established a lot of sanctuary and hospice space during the height of the AIDS epidemic in the 1980s. And even before that in the 70s. Guerneville became the Queer destination town. So it’s kind of like mired in some interesting politics like a lot of that queerness is a lot of mostly White, cis owned businesses. But it also makes the legacy of Guerneville as a relatively safer space for LGBTQ people, is very real and very there. So we are navigating the dynamics of class, tourism, and the tensions in that space. And we feel that Mugworts has been a really needed continuation and imagining of that legacy of queerness in Guerneville. And then another big piece from the beginning of this, is this long-term rematriation process with Sogorea Te Land Trust, dreaming up possibilities and pathways to rematriation together. Moving at the pace of relationship. Our commitments to rematriation are really essential to the site, to be in the right relationship with place. And our learning has been that these take time and that every rematriation process will be a bit like a snowflake. So a lot of our efforts started with having collective visioning retreats, sharing values, principles that emerge that are listed here. Spending time together on the land, beginning ongoing care and stewardship together. Another big piece of our process has been, what does it look like to follow local cultural protocols for consent in relationship with Coast Miwok and Pomo community leaders? And that has been in process. A part of that has been slowed down a bit with the pandemic so, really again, moving at the speed of relationship of what all of these puzzle pieces might look like for us. And another piece for us, has been figuring out what legal structures that
would make sense and would work best in terms of supporting a long-term, sustainability for this place, and for the site as Mugworts without immediately burdening Sogorea Te with any financial, legal, or technical responsibilities. Which is a constant dynamic that comes up and figuring out what it looks like to unsettle and rematriate a place. One of our prerequisites to the long-term rematriation of this site is Mugworts’ financial sustainability. So on that, moving to the next slide, so just as transparency of what it takes to sustain a site like Mugworts and our current evolution of maintaining it is. So we recently went from being an unincorporated formation, like a small, unincorporated nonprofit to an official, small 501(c)(3) nonprofit, so that we can better have intentional foundations for campaigns and financing the project long-term. So it costs about $20,000 a year to maintain Mugworts. And one of our biggest lessons in this project has been even when you have a site that has no mortgage expenses, like that's all paid off, there's still a bunch of resources and things you need to sustain things over time. So we've organized ourselves towards a new financial goal in the coming years of having a baseline $25,000 to support operating expenses, be a foundation for programs in the long run, and to be able to have that in a steady ongoing way so that we can transfer the site eventually to Sogorea Te once it feels most strategic for our organizations—for that to be the next phase of the rematriation relationship we're in. Another big learning for us has been with increasing wildfires, increasing floods, insurance costs have skyrocketed in the last five years so that's a trend to be aware of as we're trying to build community driven, resilient spaces. Capitalism risk, climate crisis, it's going to look very different across places, but it's going to be part of the challenge of maintaining and sustaining places for the long run. Then the last thing I want to share and then open it up for the Mugworts folks to share any additional history and thoughts, is just the love. This is just little glimpses from the Mugworts guest book. We've gotten so much nourishing feedback over the years of many folks coming into the space of like "I literally never vacation. I've never had access to a place to do self-directed healing and retreat." We've just heard a lot of joyous, wonderful stories of folks being able to be their full selves for the first time in Mugworts. So just wanted to share gratitude for the whole Mugworts community and open it up for Hasmik or Sacha or Inès to add any other little pieces before we move to the next project that you want to share about Mugworts. I'll just stop sharing my screen. [21:47, Hasmik] No, keep it, it's beautiful. [Deseree] Keep it? Okay. Yeah, anything you want to add?

[Hasmik, 21:54] I guess one thing I just wanted to share in addition to what's been already shared are my own reflections on rematriation and how I learned it to be as well as a collective. I realized that rematriation is about building relationships and it takes time, intention, trust, learning, and unlearning decolonizing habits and practices to really be present with the work. And thank you for showing this slide. One of the times that we got together was this weekend retreat where we came up with our shared values and principles and translated that into an "MOU", a memorandum of understanding. And just like Vick mentioned about ceremonial space, I feel that every part of this rematriation work has been a ceremonial space for everyone involved. I think for those of us who have been colonized in ways of, in habits of urgency and “Oh, this is a transaction. This is how it's supposed to be done”. Rematriation is not a transaction. It embodies a culture of care, a culture of capacity building, responsibility on how those relationships come together. It cannot be rushed. And also a culture of shared struggle and understanding like building friendships and understanding one another. And that's just like,
those are essential components for what seemed to be what is decolonization, at least for me. Yeah and just like we're here for the long term and it's just like a very affirming process and for those of you who want to learn more about it, one thing I would recommend is not rushing and really taking time to understand what is your own personal relationship to this Indigenous land and what is the colonization for you and the people that you're working with. Yeah, that's what I wanted to add.

[Inès, 24:18] I think that was a beautiful summary of Mugworts. It's many, many, many more things. And I would just also shout out that Sacha is also on our board, has been supporting some of our processes. And one of the other founders, Elokin, an amazing herbalist, community worker, healer, is a long time comrade. We met when we were 14, so known each other since we were in high school. Just putting out those connections. All right. So if you have questions about Mugworts hold them, write them down, because coming up next we're going to have a little overview about Shelterwood Collective. I'm super excited for this one. I know Shelterwood is one of our newer collectives. I want to hear more about what you guys have been working on out there, what's going on. Joining us from Shelterwood and many other places in the community we have Layel Camargo, they/them pronouns. Layel is a cultural strategist, land steward, filmmaker, and artist. Is a descendant of the Yaqui tribe and Mayo tribes of the Sonoran desert. Layel is a transgender, non-binary person. They graduated from UC Santa Cruz with dual degrees in feminist studies and legal studies. Layel was Impact Producer for the “North Pole Show” (if you all haven't seen that check it out) season with executive producer Rosario Dawson. They currently produce and host “Did We Go Too Far?”, a podcast with Movement Generation—also an amazing resource to check out. They're at the Center of Cultural Power that they created alongside Favianna Rodriguez. The Climate Woke national campaign which centers BIPOC voices and climate justice. And due to wanting to shape a new world, they've co-founded Shelterwood Collective, a land-based organization that stewards a 900 acre forest in Kashia Pomo territory in northern California. Shelterwood is a place where BIPOC communities heal with land through interdependent relationships that center ecological realignment, creativity, and healing. Most recently Layel was named Grist 2020 Fixers List and celebrated as a Yerba Buena of the Arts “People to Watch Out For”. So thanks so much for joining us Layel.

[Layel, 26:31] Thank you for having me. I'm like so excited to be here and that Yaqui call, that was definitely for you Vick. We should connect, we're probably cousins. I'm going to share my screen. All right y'all, so thank you so much for having me here. My name is Layel Camargo. I was born and raised in San Diego, California. I'm the third of a generation migration that led us to the United States. Due to the border crossings and the extraction of our homelands and the Sonoran desert and the blockade from the border, I ended up on this side. My journey to land has really looked like my queerness as I came out and looking for a liberatory and a free space. I'm just going to check the chat box really quickly to make sure my audio is good. Thank you, nobody's saying you can't hear me so I'm going to go ahead and just keep talking. It has been through my queerness, so this is, as many people have mentioned, a very complicated space to be in. To ask Queer people trying to find our liberation, our solace, our healing, and that a lot of that is tied to land and returning back to soil, growing our own food, stewarding and shepherding
everything from plants to animals to large spaces. Like myself, I'm so fortunate now to be able to call myself a forest steward. That liberatory experience is something that is complicated in a colonial world that has focused on domination and extraction. Our vision really is to return to right relationships with nature. In that we have to recognize that... My collective is predominantly Indigenous and Black, and so we sit along the complexities of reparations as well as land-back. As an Indigenous person that is not from northern California, that these are not my homelands, we recognize that it will require an active consent from the local clans as well as setting up cultural easements, so that communities can have access to the space. When we talk about being in right relationship to the land, what we really mean is returning back to understanding how our ecological systems and our realities need to mimic ourselves while also being in a relationship to heal past the climate crisis. That us in northern California, we face several difficult tasks such as what to do in levels of drought and how to migrate and reconstruct and rebuild after wildfires. We currently steward 900 acres as of, I think it's been like maybe three months y'all! We're so fresh. And how we became to be is it was a collective of four at the time, now we're three. Desi is actually on our board of directors, so we've been very fortunate enough to have support since the initiation. How this project came to be was we were a bunch of Queers just trying to find our place. We met at Soul Fire Farm and we decided we wanted to keep moving forward. This was in 2016/ 2017 . When the pandemic hit, we had already kind of rekindled relationship to talk through around how we wanted to work together to be able to steward land collaboratively. One of our teammates is a forester, so he initially came in and when I was like maybe an acre would be great. I'm thinking about growing food. Just a place to kind of be able to rest and heal and have fun in nature. And he was like. "I'm a forester. I need thousands and thousands of acres. And a Black forester at that. Have you heard of reparations?" And I was like "let's go!". Because of the complications around indigeneity and stolen peoples who now call the United States their home and us as migratory people, we really hold the complexity that "I don't think we're going to get this right". Maybe we might not even get it right this generation, but that we will try. Thankfully we have gotten great advice from different lawyers, different people who are in the movement such as the Sustainable Economy Law Center, that have suggested many ways to approach these complexities. A cultural easement is, as I mentioned, the best way to be able to secure. That Indigenous people, when they choose to, when they want to, and/or when do they desire, that they can access a place of land that they traditionally steward. So this is our camp. The camp that we currently steward, as I mentioned, was traditionally a redwood forest. Now it's predominantly douglas fir and oak. The oak is struggling due to douglas fir overtake because of poor management. One of the things that are really important for us when we talk about our work is that humans did not evolve away from, we co-evolved with the forest. It's speculated now that it might be 25,000 years that we have co-evolved. So that means traditional, Indigenous relationships that selected trees to grow based off of climate, based off of the environment, based off of food sheds, based off of water systems, that have been mismanaged for generations now. The colonial empire came in and removed us from those abilities. I wanted to make sure to do a recap on just what we're doing. The space that we are shepherding was traditionally a Christian camp. The transition of that was hard for us as well. We didn't know if we could show up to the land ransom pay we were going to make or the transitional conversations, whether we could be Queer. Whether we could say we had partners. We actually had the first meeting with the owners. We dressed up,
and we pretended to be as gender compliant as possible. We realized that they had been actually politicized to really think through who they were going to select to transition this land over. They have a false understanding, this Christian camp, that they engaged in reparations, in land-back, even though we not only had to pay the amount that they listed but a higher amount in order for them to accept our bid. In that, it's also a complexity. How we even got to be able to afford an acre at this scale was because we had a donor that came in at the beginning of the pandemic when they heard that we had done a formation. They said we want to support this. We understand that right now at the peak of the pandemic, people have less access to land. We would like to learn with you all and alongside you all around how it is that we can invest in communities to be able to move towards reclaiming land, rematriating land, returning to land. And this concept of managing this large-scale forest management was one that was also appealing. When we look at how we have historically taken care of forest in the country, it's been a western conservation perspective. Which criminalizes humans and forces us to separate ourselves from the natural environment in order to protect the natural environment. This is how White settlers have criminalized us from the beginning. We're not good for the land. So they get to decide who's deemed possible to be able to come into big forests or national parks. There's a way that this has been strategically created in order to perpetuate the extraction of land. So for us being bold and saying we want over, we were initially talking about 10,000 acres, as I like to say 900 acres was the compromise. And this is because we want to tend to the forest, use some of the maybe useful western conservation approaches, but also invite our Indigenous relatives to come alongside and teach us. And for us to learn together and invite local people who are facing the most traumatic experiences from wildfires that are exasperated because of the climate crisis and because of the high droughts and all the things that environmentally we're facing up in northern California. That this is a resilient strategy to return land to BIPOC folks, because we know that in our hands large land management is possible. That also means that returning lands, recognizing the original Indigenous people, setting up governance structures that allow Indigenous people to be able to access those lands, are important. You can see some of the points I've mentioned here are some of these six pillars of our values that are mentioned here. Because we are Queer folks, we like to think of ourselves as--we have lost so much already. When some of us come out, we face being ostracized from our families, from our friends, violence. All the things that make us resilient, unnecessarily resilient, these are ways of being, of treating Queer people that we have inherited from a western, colonial, settler mentality. And it is because of that, that we feel very empowered to say that we are Queer people stewarding land that was stolen from original peoples. And we are attempting to do our best, not only to heal ourselves, but also heal the land. And make it so that it's a possible space that integrates those beautiful Indigenous traditions. That if we do not support in cultivating and growing and being in relationship with us guests on these lands, we are in deep, deep trouble to survive this climate crisis. Which is why we talk about four seeds of work. Community. We want to build with the local community as well as encourage Queer, BIPOC folks to see themselves reflected onto the land. We also center the land. The land has its own person. We treat it as if it was a human, being in a relationship with it. When we started our journey to land, we would make it a point to leave and have our own individual space and really get to connect. For me it was meditation and just taking in the air and seeing if the land even wanted me there. There were several pieces of land that we all
got to visit and got to see. Some of them seemed like they would be a relinquishing of domination from, you know, of predominantly wealthy families. Some of them seem just things that we saw on the real estate market. We also had to face the realities that land is not seen like that. That at the end of the day unless it was somebody who had been intentionally politicized and brought to us to relinquish their domination on land, that they would be expecting us to pay ransom. We believe that our work can actually also hold healing and education. That it's a place where we can... While we're learning about how to do cultural burns, while we're learning how to support the oak forest to continue to grow, how to restore the redwoods, while we're learning how to continue to support these ecological systems that we need in order to survive, we can also heal. We have a biological connection to the soil, into the trees. Our genetic makeup is tied to the health of the planet. When the planet isn't healthy we feel it. On a spiritual level, I believe that the high rates of mental health issues are tied to the way that we treat the land. That through this, we reach liberation. That our liberation is tied to liberating the lands. With that, I just wanted to say thank you so much for having me here. There's so much more that we have to learn and that for everybody who's in the audience to push as far as you can to try to get yourself in connection with land. Thank you.

[Vick, 38:15] Thank you so much for sharing. I could definitely resonate with what you said about everything having a spirit and treating the land like our relative. Again, just going back a little bit to a quick reflection. Back to that arbor raising, before all of those logs were cut down, we had ceremony and we gave thanks for each log that gave its life for that arbor raising. So thank you so much for your work. So next, I would like to introduce from Unsettling the Klamath River, Jasmine. She is a Queer and Trans solo parent [38:57] woman living in Karuk Territory and a parent to two Yurok children that she adopted with now a deceased partner. For eight years Jasmine has been here doing community organizing, mutual aid, environmental restoration, action, and has collaborated with Unsettling Klamath River. She has built relationships of solidarity to this community but lack any access to Queer community or Queer and Trans-liberatory spaces. Welcome.

[Jasmine, 39:36] Hi, can you all hear me good? All right, so I'm going to go ahead and share my screen. Yes, as I was introduced, I live on Karuk territory, occupied stolen Karuk territory on the Klamath River. I'm collaborating with Unsettling Klamath River. So as an entity, I would say we're made up of about a dozen or so or more White settler, anarchist folks who came here with the back-to-the-land movement to realize that we were replicating systems of settler colonialism by occupying this space. And a little bit about our community, between us there are folks in our group who live on Yurok, Karuk and *unknown name* [40:54] territory up the Salmon River a little bit. Our community right here is maybe about 50:50 I would guess, maybe a little more, Indigenous and settler. And we live about two hours away from the nearest grocery store, so we're kind of very rural, very small town, and living out this conflict between settler colonial occupation and Indigenous resistance and resurgence right here in day-to-day lives. It's kind of a bit about where we find ourselves. As was said, I believe I am a White settler myself. I come from a very conservative Irish Catholic family in the midwest. So, you know, being here has been a major unlearning, relearning process. A lot of our analysis and framework came initially from the various Indigenous people of this area--friends, neighbors, coworkers, family,
comrades, etc. From the beginning, we read into a lot of scholarly work from Indigenous educators like Eve Tuck, Dr. Waziyatawin, Dr. Michael Yellowbird, and Kyle Powys Whyte. We used a lot of their works as main discussion points for us to analyze from. We built off some of the work of “Unsettling Minnesota” and “Unsettling America” to analyze. We read Indigenous action media zines such as “Accomplices Not Allies” and read some of the classic work of Albert Memmi and Frantz Fanon who, you know, were some of the older decolonization leaders in decolonial thought and anti-colonial thought. As well as Paulo Freire and Patrick Wolfe. So those are kind of some of our like educational and analytical sources for understanding the situation that we’re in. We operate under the Points of Unity of Unsettling Klamath. Which is that we are all settlers living on stolen land. That settler colonialism is a structure that continues today, not just a thing of the past. And as settlers we benefit from the system. We are not entitled to be here in the Karuk homeland. And we want to support Indigenous-led material change in Indigenous resurgence. The state of the world is unsatisfactory due to dominant culture, which has been perpetuated generationally. That we don’t have a right to Indigenous knowledge, yet we believe that Indigenous knowledge is critical to this place and the survival of life on this planet. We believe that all of our liberation is tied together and no one is free until we are all free. We believe decolonization is a process. The destination is unknown. It means different things to different peoples. It is not centered on the future of settlers and is ultimately about the repatriation of land. For White settlers, unsettling is the process of facing and destroying a false entitlement and beheading an identity that affords us a toxic privilege. Becoming new people will require on the ground material change to power and privilege. We cannot think ourselves into new ways of being. And we want to see a change in our lifetime and are dedicated to change for future generations and all life. With those points of unity, we started various processes to understand the moment and name the contradictions that exist in our world as settlers on stolen Indigenous land. And a lot of these concepts came to us through Indigenous leadership and relationships that we built from different folks who informed us of these concepts and ideas. So some of them, like for example I’ll start with closing the settler portals. One of the things that was brought to our attention early on is that one of the needs for Indigenous liberation in this area is to stop an influx of settlers that primarily happened through Black Bear Ranch. Which was kind of a 1960s hippie commune that continued to this day and was bringing in thousands of new settlers over its history into this area. Who then went on to abandon the commune and buy themselves a chunk of land and settle that. And then with their ancestral wealth and family money, were able to out-compete anyone here with without that ancestral wealth. So that created this situation of being homeless in the homeland. A lot of Indigenous people here are homeless and still trying to find a way to survive out here. This is a very present issue in this community. So that ties in a lot too. I think the question of creating Queer liberatory spaces is like recognizing if any of those spaces, because Black Bear Ranch while it was not Queer it was, I suppose, branded as a liberatory space which created a portal enabling massive amounts of land theft from Indigenous people. So considering that concept in creating a portal which will bring people into rural areas is something that was very new to us. And that we worked to close that portal by writing a letter to the Black Bear Family and working with them to try and help them understand this concept and eventually agree to closing it down to new visitors. Which is where it stands right now. Settler boom and bust economies are a major issue that we’re trying to work towards ending. It started with the mining and the logging in
the past, and now it's marijuana cultivation. Which is shifting in the way that it's working, but it's still a very pressing issue in this community especially with water shortages and drought. And the massive marijuana farms and the violence that they bring often with things such as the trim scene violence of abducting and missing and murdered Indigenous women. And a lot of that ties to the marijuana industry around here. A major contradiction we had to really dig into and parse out was moving from a place of White guilt and White saviorism. Which is so tied to our cultured narratives around these things. And really examining what we're doing and how do we move away from that space and towards accountability and responsibility as our places to build from. The back-to-the-land movement, largely marketed as this alternative to capitalism, a way to liberate people, you know, back to the land, break free of capitalism, build self-sustained. Well, whose land? It's not really our land to go back to, so that creates a contradiction that's often upheld by the settler moves to innocence. A lot of those moves were laid out in the work of 'decolonization is not a metaphor' and we’ve re-examined a lot of those. We've named some that were specific to this area that people use. And a lot of it undermines any sense of responsibility that any one of us settlers might feel towards undoing this horrible injustice of colonialism and separating ourselves from the need to make that right. And then, of course, the nonprofit industrial complex, White environmentalism, and allyship. There's White nonprofits in this area, predominantly White, that do environmental restoration and it's something that we've critiqued and analyzed and really tried to figure out how our role in upholding that, is undermining the work of Indigenous resurgence and sovereignty. So those were kind of the theoretical framework that informed a lot of our work in this community. That isn't decolonization out of respect to understanding that decolonization is not something that we as settlers can name and know. None of what we’re doing is decolonization, but when we do things like mutual aid projects or land restoration and defense, environmental water defense, when we do any of these kinds of things, we try and bring this framework into that.

[Victoria, 52:01] Thank you so much for sharing Jasmine.

Also with the Unsettling the Klamath River joining us today too is also Loma, she/her pronouns. Laura Hurwitz is a Jewish, Queer, White Settler person who has been living on the Karuk and Konomihu lands for the past 27 years. Over the last decade her community work has centered around undermining settler colonialism and White supremacism. She is a lifelong teacher, learner, and supports Palestinian liberation. Welcome Loma.

[Loma, 52:44] Thank you. Thank you so much. Really glad to be here. It's really inspiring to be able to join together with folks in this conversation and to feel the love that's underlying it all. And thank you Jasmine. I feel like Jasmine spoke really well to our work here. I guess I would just say that one of the biggest struggles has been trying to both be patient and understanding how slow this work is. I really like what someone said, like it's working at the pace of relationships. That makes a lot of sense because that feels how it's been happening here. At one point we thought "oh like you know, Indigenous folks will just start a land trust and then we can try to return land to that". That was like a decade ago, right, and it just wasn't that simple. It's such a complicated process to figure out how this.. But knowing that at the center of it all is this work to return land. So like Jasmine was saying, I think the hardest contradiction for White
settlers to hold is this knowing that just by being on the land, we're occupying the land. That we're continuing the system of settler colonialism by existing on the land but at the same time trying to fight against that system. It's been hard for me personally, it's been hard for a lot of folks to hold that. I feel like White supremacist, what I noticed, it has this way of protecting its own power and privilege. Even for folks who are "good people", who try to go back to the land, try to do good things, now we're realizing, waking up and seeing where we are in this time and understanding who we are in these struggles. Nevertheless, it still works to protect itself. People don't want to give up power and privilege easily. It's not something that people just do. And a lot of times, like even in the beginning, I had Indigenous friends who were like "haha, good luck with that. You're never gonna really get anything done because White people ain't going do it." And it's true and it's not true. It's both. We've got a long way to go. We got a lot of work to do. I just feel really honored to be able to be here with you all tonight. Thank you for inviting us to join you.

[Inès, 55:58] Thank you so much Loma and Jasmine. I have a lot of questions. I look forward to talking more, but we have one more panelist joining us this evening. Sacha Marini from Fancyland. Thank you so much for joining us. I noticed you sent us only one sentence for your bio (laughter). So I'll read this. Sacha is a White, cisgendered, Queer who has been living rurally off-grid for over 20 years. I would just add, Sacha has stewarded this land that many of us have visited and learned skills from, done art at, had retreats at. I learned how to use a chainsaw there. Also we first met, I was living up in Humboldt county and we had an abolitionist group together, Bar None. And we were legal investigators at Pelican Bay State Prison, the largest solitary confinement prison in the world. For about three years there and so that's kind of how we connected before I moved away from there. And so I'm going to shout out, always bring an abolitionist framework to this work. And thank you so much for being here Sacha. Welcome.

[Sacha, 57:59] Wow, cool. This is so awesome. It's like even just our introduction process. I don't know that we're gonna get into the questions, but I feel so enlivened and honored to be here. So, I bought 10 acres of hilly, undeveloped, forested land 20 years ago. So I'm like 20 years deep to this connection, to this place that I'm connected to. Which I call Fancyland. It's a small, off-the-grid, Queer, rural space on Whilkut/Redwood Creek Indigenous land in northern California near Arcata. It's a small place. There's only like one to four of us ever living here at a time. And at the core, it's a home. It's my home with community access built in, around that. I've offered community access through artists and activist retreats, restoration. Oh I forgot I was going to screen share a slideshow while I talk. Let me do that really quick. Here we go. And opportunities to visit, and occasional parties happen here. So everything was built from the ground up with friends. We're all amateurs teaching and learning together. It is off grid which means that there was no internet here until this year. I upgraded and got internet. It was lamplit for over 18 years. There was no light bulbs until two years ago and that kind of thing. This year I am increasing the solar capacity. For the first eight years there was only an outdoor kitchen. So it's slowly been developing but now a lot of the infrastructure is built up at this point. Framing the story of Fancyland, I used to just tell the story of me and my progression. But to work against that erasure of Indigenous peoples in this place, I try not to hold up the fallacy of this
place starting with me. Part of my process has been to research and learn to tell the story of the place, the story of the land, and not just me. The land is tied up with the Indigenous people who've been here since time immemorial. So you know, just to speak, I am on the land of the Whilkut Peoples. They're considered a subgroup of the Hoopa tribe. Some of their original place names that exist in the neighborhood are *Indigenous place names*.[59:59] The persistence of the Whilkut and Hoopa peoples to remain in right relationship, despite their attempted genocide, compels me to learn and speak about the true history of this place. And also helped me think about my succession planning and what that looks like. Currently, as I'm aging, I'm reconceptualizing what does the future look like. So I've been here 20 years and I'm thinking about what is the next 20, 30 years look like? I do intend to continue living here into old age and as a White settler, what does it look like to engage in a succession plan that gets this land back into the hands of Indigenous and Queer and/or BIPOC individuals or groups that can steward this place in a right way? Right now at this point, I'm considering what does it just mean to just be in my home. There's always been an intention for community access and participation in this place, but the reality is that I do solely own it. And that it's not a collective. And though there's been room for shared participation over the years, how do I give an accurate report to that? So I would say right now over the past year I've been in a really big, transitional, reevaluative place and kind of reconceptualizing the place. And I don't know where that's going to lead but there's a lot of room for reflection. I'm aging and maturing and it's not in its heyday. It's kind of a quiet place at this point. I think that's kind of what I've needed personally as I'm aging and maturing here. But like I said, over the years, and I think Inès already highlighted, you know over the years people have learned all kinds of rural skills here. The Queer community being kind of my center. That's, you know, my friends, spiral out from that, and so it's been very Queer centric. And providing a place where people can learn building and forestry skillshares, and comics camps, and meteor shower games, and just enjoying the calm nature. So I do continue to host artist and activist retreats. A place to visit. A place to engage in restoration. The artist and activist retreats happen in the warm months from June to September. You're welcome to check out applications for the coming season 2022. There are no cost. You just bring your own food. And they're offered at one week to one month long. There's typically an off-grid cabin available for those artists and activist retreats. I was going to leave a lot of the other pieces for the questions, so I was kind of just giving a background on the place itself. So I think in the questions, I'll get more into the liberatory work and rematriation.

[Inès, 1:03:42] Amazing. Thank you Sacha. Thank you everyone. There's so many amazing things happening. A lot of things in the chat if folks haven't been able to to glance at it. A lot of folks appreciating the knowledge being shared. We have about 15 minutes here. We wanted to have some questions. We had offered some in our invitation and I think some people are beginning to speak to some of the pieces. One of our first questions is how do we create these spaces that are liberatory on stolen land? Like how do we do that? And it's not just a rhetorical question. I think that every group here has actual tools, actual things. I wanted to to start with Sacha and just ask you to share a little bit about the tools that you guys have developed for your succession planning. And any other resources, processes, strategies, any of the projects are using to actually try and do this. Like some things that come to mind as I know when you walk into some of the spaces, there's actually a sign that just tells you "this is what White supremacy
is" or ways that you're framing the space to be to make it a more liberatory space. And I'm going to share the link to the question list that you had made with other folks looking into rematriation. If that's okay?

[Sacha, 1:04:56] Yeah, yeah. Were you wanting me to go first? Was that what you were saying? [Inès] Yeah. [Sacha] Yeah, okay. I have been connected to a group of like-Queers living on Indigenous land. Before the pandemic we had had a small gathering and we were talking about the idea of troubling the concept of Queer land projects. Coming out of that conversation with Mugworts and Sogorea Te Land Trust, having a conversation about if we're rematriating, how are we understanding each other and our different perspectives and where we're coming from? You know, there was really this sense of Queer land projects really erase Indigenous sovereignty. We've talked about what would it look like to trouble the concept of Queer land projects? So obviously "nothing about us, without us so", you know we might not be the ones to decide that language as a White person, but some of that conversation helped us understand language that helps to de-solidify permanence. That's just like one example. Another is, like you said, when people are coming into a space, inviting people to learn about and engage with a local Indigenous work that's going on. So being able to share the important work that's going on, so that people can have that as part of a piece of the story of what's going on in the neighborhood as well. We developed a self-assessment survey, so in six months we sent it out where we could re-engage with these questions. So they're like reflective questions that we're kind of engaging with to continue to hold each other to those processes. But the main piece that I've been engaged with is finding one person that I can talk to. Another person who's a person of color that's resourced and has access to land. And we have developed a document that helped us go through some questions about what, would it take to rematriate? That is an annual conversation that we have committed to doing with each other. I would say that definitely, just in one year's time... For example I was able to clarify when I first interacted with the document that (and I don't know if you shared this in the chat, but it is a document that we can share and I can do it afterwards if needed), but one of the things that asks is "What are the barriers to rematriation? What's the easy thing to do right now and what are the harder things?". And one of the things that I was coming up with was, I don't know what my end of a life plan is. What does that look like? What do my finances look like at the end of my life? I used that, being able to see that, and speak that, as a way to engage with--I need to clarify that. I need to look into all of that. And because one of my questions was/is, I might sell this place. I have one foot out the door, like am I going to need to sell this place into my old age? And through that process I was able to clarify, no, now that's not a part of my conversation. I'm not selling this place. It is right now currently into a will, but that's a step that I'm trying to get even further. Like what are the steps I can do before I die to engage in that rematriation? That's the easy part, putting it in my will. The easy part is you looking at my 401k and marking beneficiaries they are going to get that money. The easy part is talking to my family and saying none of you are getting this property. No one in my, I don't want to use that colonialisit language though it's still there, none of them are going to have access to these resources. I made it really verbally clear to family members that these are my intentions. That it's going to be rematriated to QTBIPoC or local Indigenous people. They are prepared and know that's part of the plan because a will can still, has to go through probate, as I understand. And even if no one's contesting it, that's
costly and takes time. So I need to come up with a better mechanism than a will and that's something that kind of like my next steps. But that was like my first step as an example. In just working this very simple sheet, it's been able to clarify and move me along in my process. It's been important to have one person that I can talk to really honestly because this is really difficult stuff. It's one thing to talk to a big group in a webinar, but to really get to the stuff that hurts and to unlearn all of my racist training in settler colonialism. I need someone who I can speak those truths to so that I can move forward and engage and continue on this journey. Those are just some examples on my end, so I'm going to open it.

[Layel, 1:11:02] Hey Inès, would you mind rephrasing the question?

[Inès] This question was just around how do we create liberatory spaces on stolen Indigenous land and looking for some examples of what actual tools, strategies, practices are folks using.

[Layel] Yeah, I'll speak briefly, because as you said, we're the new guys in town, to use binary language. So thanks for taking us in. The thing for us as folks who were a predominantly constellation with seeking land and now that we're three months into actually having a place, is I think this started from when we first congregated and decided that we would be a group of people who would be stewarding land together. Is something that has felt very important to me, is to have governance structures that take into consideration giving the land some power. So in our governance documents, we name that the land is actually an entity that needs to be consulted. And Desi, who's on our board, knows that we don't do this perfectly. Like we're in meetings and sometimes we need to get reminded of like "Oh yeah, we actually need to flag a ceremony. Oh yeah, we need to flag a more thorough conversation on that". And I think that, how do you hold yourself accountable as a collective of people so that you know that when you have moments where you fall back and don't recognize the local Indigenous people as well as the land as a spirit that needs to be in relationship with, which that is our Indigenous wisdom to kind of fall into. That, that is set up around how your values are created. How you all agree to be in participation together. I do feel like a congregation of people and how it's assembled and the agreements that you all have, is what sets up the container for you all to stay rooted in those values. Then secondly, although western tools are not as--as they say, the master's tools will not free us--western tools are not something that we need to 100% rely on. There are legal ways that you can legally protect local Indigenous people from accessing the land that you steward, that you own, however you call it, indefinitely. You can name certain families. You can name certain individuals. And through that, also trying to work, I think... We're in the process, especially us right now, is we've been struggling with the water. The pipes don't like us very much. I really want to hold the space where we can kind of connect with the water and kind of be like "stop being such a troublemaker. Like we need water. Like stop bursting our pipes.". And I don't know if I go and consult my Indigenous lineage and leaders and folks that I have connection with. Or if I go talk to the local Pomo folks. And so those are just complexities that you need to hold. The land has its own spirit. It'll speak through you. And at the same time, sometimes you just need to do both and trust that you can come back and adjust and always recognizing that there were folks there stewarding before.
[Desi, 1:14:17] I can jump in. I know we just have a few more minutes but I feel like I haven’t talked since the beginning so let me get up in there. I think something that’s alive for me and thinking about how do we make Queer liberatory spaces on Indigenous land. As a Queer, Black person of African descent, knowing my relationship to place is different. My relationship to Turtle Island is different than of this generation White settler. It’s different than a refugee brought here through their conditions where they were being no longer livable and survivable. So I think it’s really important we’ve been talking about locating ourselves and our ancestors clearly in that history and from that we could see we have deep beautiful histories of solidarity. We also have complicated histories of complicity in each other’s journeys through navigating White supremacy and the building of this nation-state and all of that. But for me, I feel like finding the places where our liberatory spaces coexist and being able to drop in together as Black and Indigenous people without whiteness being the frame of which how we reference our liberation, feels like something really important that I want to see more of. Of having more space to drop in as Black and Indigenous people to think about rematriation and reparations and repairing our relations together in a different way. Because I feel like from that space there’s different possibilities and understandings of how to bring into existence liberatory spaces. And defend them because we know that they’re never static. Right? Like our Maroon Society ancestors would tell us that they’re never static. Right? So, I just wanted to bring that in, because that’s been alive for me in our conversation tonight and just generally thinking about this topic all the time in all the nerdy ways that we do. So thanks y’all and I’ll let other folks jump in as well.

[Inès, 1:16:27] I just want to bring in a couple of the other questions as folks are thinking about this. I know we’re wrapping up, but just to say that I think that folks have spoken to how are we trying to approach historic harm? How are we looking at land back and land access? What are we trying to bring into this effort to move towards rematriation? One of our other questions is around how is queering and decolonizing and unsettling, how does it all intersect or fight each other or support or be in complicity with the destruction of another? I think everyone has spoken to that a little bit and there’s not nearly enough time of course for us or the questions coming into the chat. There’s a question here. Are we taking questions? Please add your questions to the chat. I don’t think we’ll be able to answer them all, but we are going to compile some resources around this talk and to share with folks that attended. I’m just opening it up to this last round of sharing.

[Vick, 1:17:32] I guess I could add something as a final reflection of what land return looks like here in the Village of Huchiun Lisjan Ohlone territory. In 2019, on one of the pieces of land that was rematriated in so-called Albany, the first ever Two Spirit ceremonia was held on rematriated land. Which was a Mexico two spirit ceremonia put together by Caplpulli Huey Papalotl. It was just something where a lot of Two Spirit folks are from different backgrounds, lineages, came together. I think we need spaces like that. And that’s what I envision the future being like. A place where even Queer folks look for Two Spirit leadership. Thank you.

[Desi, 1:18:35] I could jump in. When I think about Mugworts, specifically where it’s located, I see in a hundred years the whole block, no the whole neighborhood is rematriated. And across
the way is a big, old monoculture grapevine farm, but instead of that being there, it's now this beautiful polyculture food hub with dry farm, climate resilient crops growing. And there's all kinds of folks being able to hold us through the space because the land has been rematriated. Because rematriation is the ultimate land use intervention frame for thinking about how do we shift our way we interact with the world in a more bio-regional way to be in relationship with our watershed and our foodshed and our fiber-shed. A different way it's got to be through rematriation. So I see the Mugworts side being nestled in a space that has thousands and thousands of rematriated land in play. And we're still navigating drought and heat because some things we won't be able to reverse, but we're doing it in a way that's deep and rooted in community and place.

[Layel, 1:20:00] I'd be happy to jump in just to keep us moving forward in the interest of time. Some of the things I didn't mention is our project is really focused on tending to the forest and also we're going to be hosting artists for an artist in residency. I had a friend text me, "What do you guys do? Tell them.". So I just wanted to make sure to throw that in there. The future that we see is like we don't use cities anymore, states. We're really separated based off of our, where we gather. What our bio-regional connections are. Where the water streams are. We're like mountain people, desert people. That we're back to our reconnection to our actual ecological, historical connection, and/or where we happen to be. And that we all really see ourselves as shepherds and stewards of land a 100%. None of us really see ourselves as like living in a city or that we have our day jobs, whatever. It's like, no, we're stewards first and then our purpose on the planet and our what we choose to learn as skills and crafts, that's second. As a collective and constellation of Queer folks, really see us completely thriving within our human species. That our families value us. That we get to be seen for the amazing power and gift that we are. That is given of the unknown space and that we come into this world without people knowing just our gifts, but we know that it's there and we just can't put words to it. So that sacredness of who we are really gets returned. How many of us are the ones that our families go to when they're in times of crisis? It's like they know, but they don't know. You know? So that uncomfortability isn't there because there doesn't need to be a name for it. It's just okay. And then I think that we are, of course, adapting. And then most important for me to see in this future, is that we can move around freely. We will not survive this climate crisis if we cannot organize in different places and that requires recognizing the lands that we need to be on. Who have been there traditionally? And that at some point we will need to migrate and move. Whether it's seasonally, whether it's with change, whether it's by choice, or being forced out of the spaces. And this is something that to me really makes me feel like I want Shelterwood to be a good place that people can come to. And that when we need to exchange and talk about where we go in that time of wildfire season, that space is there. I think there's so much of sacredness that has been stolen to us because of how borders have been designed. So that's my vision.

[Sacha, 1:22:29] I'll share. And I want to screen share as part of it. One of my visions is... This is the place that I'm connected to and this is historical aerial photos where this is like a pocket meadow. And this is currently where it's grown in. So we're seeing the actual physical colonial settler pieces on the land. And so I want to see that restoration happening. That has been my
entry point, is coming into relation to land, to better relationship into thinking about my place in all of this, and the possibility and potentials and actuality of rematriation. I want to be part of not a back-to-land movement but a give-land movement. That's easy for me to say 20 years after being here. It would be different if I'm just starting out. But that's part of the work in relationship building that is guiding me. And the land itself is helping guide those relationships.

[Loma, 1:24:00] So yeah, I imagine the Klamath River along with all the rivers, running free and full of fish. And all the species that are currently still alive being able to remain alive and with us as a part of this world.

[Jasmine, 1:24:29] I guess I'd like to see all that too. I mean, not that I'll see it, but in a hundred years all the rivers running free and full of fish. And the people of this place thriving, burning their meadows and acorn patches, and hunting without any restrictions from the outside world. With just their lives and their families lives. Yeah, people being free here.

[Inès, 1:25:14] There's a message in the chat here from Hasmik. I think they're having some wi-fi, so I'm not going to be able to join us on this part. I see so many questions coming into the chat and questions about can we ask more questions. I'm sharing some of them that came in. I don't know if you guys can see them. But everyone is like, this is just popping off ideas for a hella folks. Like how do we do this about here? What about this? How do we connect with this? So that's what we really wanted to do. Plant a little seed of rebellion in this Queer soil here. I wanted to say my hundred year vision. We did this a couple years ago with a group of different folks. We all gathered up in Sonoma county and we did, "What do you imagine in 100 years?", right before the pandemic. And never could we have imagined how drastically some of the structures we thought like "Oh, that would not change that fast. How could that..." Gone, already changed, already different. So it was really interesting to mobilize into that vision right before this time where everything's changing. And some of the things have already been mentioned here, the waterways, the sky, the land. Just that it can be well and healthy and free. And all of our connections with other groups and other folks doing this work, we can see that all those things will connect us again. Like the salmon coming back and the rivers and other tribes we work with and activists and organizers and all of these folks through so-called California doing this education work. Thank you guys. I really appreciate being a part of this space tonight from Sogorea Te Land Trust and our founders. All the grassroots, urban Indigenous women leaders, activists, organizers who put their time and effort so we could learn some of these things and keep having these talks. So I don't know, should we just end it? It's almost 7:40pm, 10 minutes early.

[Sacha, 1:27:03] There were a lot of questions about links and resources. Can you just reiterate your plan of action in that regard?

[Inès] Yeah, so we're gonna take all the links that were shared in the chat and send an email out to everyone that was registered with all the links. And those are totally free to share out with whoever you want. We haven't gotten consent with everyone on sharing the videos, so we'll check back afterwards and see if we'll post this on YouTube and let everyone know. We'll
definitely be making some resources to highlight the points that folks want to share and some of the things that we found helpful and send them out to everyone. If you would like to, you know this event was by free and by donation to support this emergent Queer, Indigiqueer, BIPOC, Two Spirit artist and activist retreat that Mugworts is working on with Sogorea Te, so appreciation for everyone that donated to that. I'll just drop in the chat here. If you want to support Sogorea Te Land Trust, please visit the website. There's information about how to engage with our Shuumi land tax, which is a voluntary way to recognize the financial benefit received from living on stolen land and contribute to Indigenous women-led land work. There's information about our rematriate-the-land fund which just started. And that all goes back just trying to buy land in this expensive-ass area. Don't give up. Don't sell out. Keep struggling. Appreciate everyone here and we'll see you next time. [Music]

Transcription note: To help with readability, this transcription has removed some common speech fillers such as “um, like, you know, uh, and, so, I think, etc.”, repetitive words, included additional punctuation, and a few sentences have been rearranged to aid in comprehension.