

VIRTUAL CLIMATE TALKS



SAN DIEGO STATE UNIVERSITY

Summary and resources from all three days



Missed the talks? Click on the links below to access each discussion!

Day 1
Edward Wemytewa
Valentino Villaluz

Day 2
Ora Marek-Martinez
James Rattling Leaf

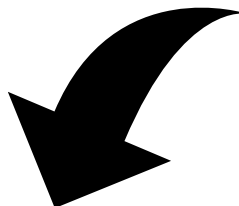
Day 3
Michael Durglo Jr.
Adam Osbekoff



Here's what happened...

GGSA was honored to hold three days of critical discussions focused on bringing together Indigenous leaders and traditional practitioners to provide perspectives, practices, and wisdom- and the associated challenges Indigenous communities may be facing related to colonial- and industrial-induced climate change. We thank our amazing moderators and panelists (see our [website](#) for more info about each of them). We are grateful to San Diego State University for sponsoring this event through the Student Success Fee grant. Please connect with us through our website, email, or social media accounts. We look forward to holding future conversations focused on climate and climate change topics.

Get the shared resources on the next page!



ggsa.sdsu.edu



ggsa.sdsu@gmail.com



[GGSA.SDSU](https://www.facebook.com/GGSA.SDSU)



[ggsa.sdsu](https://www.instagram.com/ggsa.sdsu)



Native Land Digital
[Click here to tour the Native Land Digital tool online.](#) This is an app to help map Indigenous territories, treaties, and languages



Interested in how modeling frames possible futures that climate change may or may not bring?

[Check out Mathews and Barnes article in the special issue of the Journal of the Royal Anthropological Institute](#)



North Central Climate Adaptation Science Center

North Central Climate Adaptation Science Center

Click [here](#) to visit their main site. And click [here](#) to visit their Tribal Climate Leaders program



Save the date!
May 17-19 2022

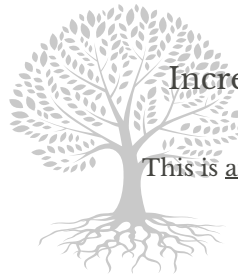
Maka Sitomni Ya 'Our Interconnecting Earth'

Oceti Sakowin Oyate coming together to face the climate crisis. Contact Phil Two Eagle (phil.twoeagle@rst-nsn.gov) for more information



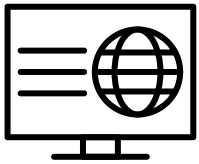
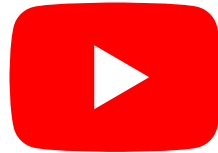
5 Most Epic Earth Healing Projects

This is a [youtube video](#) shared by Adam Osbekoff. Permaculture instructor Andrew Millson reveals his picks for the most epic Earth healing projects in the world



Incredible 200+ fruit tree & urban garden

This is [another youtube video](#) shared by Adam Osbekoff



[Check out our webpage to see full bios of our panelists and moderators](#)

Thank you panelists and moderators!



Edward Wemytewa



Valentino Villaluz



Dr. Ora Marek-Martinez



James Rattling Leaf



Adam Osbekoff



Michael Durglo Jr.



Shasta Gaughen



Giorgio H. Curti

KUMEYAAY LAND ACKNOWLEDGEMENT

edited by Giorgio H. Curti

Please [click here](#) to read the statement on our main webpage

Since time immemorial, the Kumeyaay people—Ipai to the north, Tipai to the south, Kamia to the inland, and all of those who have used and continue to use the self-identifier, Diegueno, whether by active choice or colonial imposition—have been a part of the lands and waters we often call today, San Diego County.

These lands and waters have nourished, healed, protected, and been intimate and indelible parts of the familial and social of Kumeyaay for many, many generations—and continue to be today. With, in, of, and through these lands and waters, Kumeyaay have practiced familial and social relationships of stewardship, care, balance, and harmony—relational practices that live and support life always for the people.

What I have been taught by the Kumeyaay people with and for whom I work is that the depth and weight of what it means for an act, a thought, a song, a prayer, a method, an offering, an action, a practice to be for the people can only truly be glimpsed and loosely grasped when notions of “the person” and concepts of “the social” are opened up to relations and capacities that exist far before and far beyond dominant and dominating humancentric errors and blinders.

As members of the San Diego State University community and residents of the City and County of San Diego, it is imperative that those of us who are not Indigenous to these lands and waters recognize that we are contributing to a colonial-settler institution, that we are, ourselves, settlers in Indigenous Kumeyaay lands, and that more often than not we are directly implicated in promulgating, promoting, and perpetuating these dominant and dominating errors and blinders—whether passively or actively.

We must both acknowledge this legacy and ongoing presence of coloniality and take ownership of the fact that each one of us has a deep obligation and weighted responsibility to actively and productively work towards restorative geographical, historical, political, cognitive, legal, and social justice with and for Kumeyaay people—wherever, whenever, and however they deem appropriate.

It is thus essential that the language of land acknowledgements not be confused for the production of spaces for equitable and corrective action, or those of representational recognition mistaken for productive systemic change. If acknowledgements are to be meaningful they must be continually generative—therefore so, too, must they be accompanied by actionable institutional respect and operational structural inclusion—in perspective, policy, practice, and return—of the knowledge and political sovereignty of Kumeyaay people—and, indeed, all Native peoples—to all ancestral and familial lands and waters.

On January 20, 2021, President Biden issued Executive Order 13985 on Advancing Racial Equity and Support for Underserved Communities through the Federal Government. In response, Pueblo of Zuni Governor Val Panteah stated in a letter to the Biden-Harris Administration and Office of Management and Budget on July 1, 2021:

All lands and waters within and intersecting the borders and boundaries of the United States are Native lands and waters (see https://native-land.ca/). This basic fact must first formally be addressed, officially recognized, operationally accounted for, and serve as the basis of any honest and sincere effort at advancing equity and support for the underserved A:shiwí community and Pueblo of Zuni [and, indeed, all Native American Tribes and communities]. Recalling your own recent words this past June Mr. President, “Great nations don’t ignore their most painful moments. They don’t ignore those moments of the past. They embrace them. Great nations don’t walk away. We come to terms with the mistakes we made.”

These mistakes of colonial-settler nations are as deep as they are enduring, and as prevalent as they are dispossessing and alienating—globally and locally, yesterday and today. As Potawatomi scholar Kyle Whyte has explained, Colonial- and industrial-induced climate change is in fact just one intensive manifestation of environmental change born of colonial settler societies:

Thinking about climate injustice against Indigenous peoples is less about envisioning a new future and more like the experience of déjà vu. This is because climate injustice is part of a cyclical history situated within the larger struggle of anthropogenic environmental change catalysed by colonialism, industrialism and capitalism—not three unfortunately converging courses of history [Whyte 2016:16].

Flowing through the heart and enveloping the mind of colonial, industrial, and capitalistic actors and their values, perspectives, choices, politics, and practices driving climate change are what anthropologist Gregory Bateson identified almost exactly 50 years ago as “epistemological errors” of dominant—and dominating—Western systems of logic and value. Quoting Bateson:

[T]he last hundred years have demonstrated empirically that if an organism or aggregate of organisms sets to work with a focus on its own survival and thinks that that is the way to select its adaptive moves, its “progress” ends up with a destroyed environment. If the organism ends up destroying its environment, it has in fact destroyed itself [Bateson 1987 (1972):457].

And:

[Such] [e]pistemological error is all right, it’s fine, up to the point at which you create around your-self a universe in which that error becomes immanent in monstrous changes of the universe that you have created and now try to live in [Bateson 1972:485].

These epistemological errors inform and guide not only how we frame the possible futures that climate change may or may not bring, but limit what may be included of various pasts. Mathews and Barnes cover this topic in their introduction to an important special issue of the Journal of the Royal Anthropological Institute. They note:

[J]ust as states have sought to manipulate the past by celebrating some moments in history and silencing others, so, too, they have linked these selected pasts to particular futures. The question of the past, then, if looked at in the right way, has always also been a question about the future....

The future can be told as a story, calculated as a probability, or speculated upon as a form of potentially valuable risk... The future ... is not one but many, and those who create futures typically seek to narrow down what the future can be to a relatively limited subset of possible registers [Mathews and Barnes 2016:10-11].

I have been taught by Kumeyaay and A:shiwí, ‘Atáaxum and Diné, Coast Salish and Chálá-at, Lakotas and Dakotas that to truly acknowledge Indigenous lands and waters is also to always recognize, honor, and respect both the futures and pasts of non-human and more-than-human relations that have existed from the times of the beginning of the beginning or the beginning with no beginning; these are the relationships of the air and the winds; the mists and the clouds; the soils and the minerals; the animals and the plants; the stars and the constellations—what is below and what is above. This is the life of land and water. This is the capacitational life that colonial-and industrial-induced climate change monstrously effaces and eviscerates.

When promulgating, promoting, and perpetuating these errors driving climate change, our institutions become perverse—and when enabling these institutional and structural monstrosities—whether passively or actively—we ourselves become monstrous. The lesson then—if we are to become worthy to the challenges of these Climate Talks—is to begin to come to know how, from the deep-time and deep-space knowledges and wisdoms that formed and grew together with the lands and waters of what we often call today “the United States of America”, and which will be graciously shared with us over the next three days, to start to find pathways and build circuits for correctives to the epistemological errors driving our dominant modes of knowledge production—of pasts and futures; scientific, philosophical, economic, and otherwise—to become less monstrous in thought and action. You, the audience, are the future climate scientists. There are many more possibilities for inclusive, productive, balanced, collective, and generative pasts and futures out there for the people than what your algorithms, models, and projections commonly tell.

A Thank You! from our planning team

The GGSA Climate Talks planning team would like to extend a big *thank you* to all who took the time to attend. We hope these Talks provided a forum for much-needed insights, teachings, challenges, correctives, and contributions from deep-time and deep-space Indigenous stewards of the lands and waters facing increasing destruction and imbalance resulting from colonial- and industrial-induced climate change. May we each be challenged to think about our world and act in a deeper-informed way.



Corrie Monteverde



Celina Ibarra



Dan Grafton



David Rother