

Atreyu Lewis 00:00

Hi everybody, welcome back to Establish brought to you by shake up establishment. We are a youth run nonpartisan Community Center nonprofit that focuses on translating knowledge within various topics of climate justice to make this information more accessible to those living in what is currently Canada.

Atreyu Lewis 00:16

I'd like to take a moment to acknowledge that we have the privilege of living, working and thriving upon land that Indigenous peoples have lived and cared for, and continue to do so since time immemorial. We acknowledge that our address resides on treaty 3 land which is the territory of the Haudenosaunee, Anishinaabewaki, Attiwonderonk, Mississauga's and Mississauga's of the credit First Nation. This episode is part of a larger project called Voices of the Greenbelt, consisting of five podcast episodes, a mini documentary and visual workshops. This project has been supported by the Greenbelt Foundation, agreement Foundation's grant and research activities are made possible by the generous support of the Government of Ontario, such support does not indicate endorsement by the Government of Ontario of the contents of this material.

Atreyu Lewis 00:54

My name is Atreyu Lewis, I used They/he pronouns and I'm a Two Spirit trans masculine nonbinary mixed indigenous and racialized youth. I grew up in Toronto, and I am now currently situated in JoJo gay, also known as Montreal, Quebec. I'm a public speaker, a project manager and grassroots leader with BIPOC organizations, as well as taking part in independent research on decolonizing methodologies, epistemologies, and promoting intersectionality and harm reduction.

Atreyu Lewis 01:19

In today's episode, we will be speaking about case studies highlighting indigenous leadership and stewardship in agreement region and the surrounding area. Our first guest is Serena Mendizabal, a Six Nations land defender.

Atreyu Lewis 01:29

So, I know that you have so much community connections. I first wanted to ask you maybe can you tell us what does land based water-based knowledge, ancestral knowledge means to you?

Serena Mendizabal 01:40

For sure, that's a great question. Personally, I think the knowledges we gain from the lands and waters are, are very sacred to us and have actually helped continue our nation's relationships to the places we

come from. And so these knowledge is that have been passed down generation to generation have now been able to uphold our laws and our languages with through the practicing of our traditional ways of knowing. And so having our ancestral knowledge provides us with the ability to live out our original instructions to the land and to each other. And so, we're able to be who we are, because we have this knowledge. And so, I think that's why it's so important when talking about climate change, or environmental protection, is that we've been experiencing climate change since settlers first came here. And so, when we're experiencing these changes to the climate, we're also experiencing changes to our laws, to our languages, to the ways we interact with the world around us. And, and it actually impacts us more than people really understand. And so that's why I think upholding these knowledges and continuing the relationships, learning from them is so important.

Atreyu Lewis 02:56

Definitely, I feel like a lot of people kind of, I don't know, they see it as a story, rather than like a lived experience, I think.

Serena Mendizabal 03:04

In that relationship that we are currently within right and, and how connected we are to our surroundings. Its people don't understand that relationship. And then it really starts when people start to learn of that it starts to change their mind and understand why this work is so important, right?

Atreyu Lewis 03:22

Literally, there tends to be a lot of like mystifying of it. And I feel like that's something that people don't know, when we talk about ancestral stories or ancestral just like teachings in general. Even if they are stories, they have meaning, and they have values. And it's, it's so much deeper than that. I feel like at the university level, I'm at McGill University, they don't really, they tend to do the same. They're like, oh, yeah, look at these stories, read these, like, read these laws. And I feel like it really tries to put us in the past, when that's just not how it is. I've done so much in the like, in one year really trying to reconnect with communities now that I'm in Montreal, and I'm not getting graded on that, and that's something I'm not getting graded on and that you're not getting graded on but it's, it's doing way more, I think, to be honest.

Serena Mendizabal 04:12

Way way more for our communities and for ourselves, right? And I think that's like where the basis of all our knowledge comes from is those relationships. And so, we just need to keep connecting to each other and to the land.

Atreyu Lewis 04:26

Definitely. So, I guess what I want to ask you next is how much do these these teachings? How much does it contribute to like your lived experiences with indigeneity?

Serena Mendizabal 04:36

So, I think our knowledges contribute to my lived experiences as a Haudenosaunee person, because that's what I've grown up to know as holding our identities and to be able to, be Haudenosaunee is to understand my relationship to the land and to the places that my ancestors had come from and so something that I have especially been connected to through like, understanding my own identity as a Haudenosaunee person was the language and, and how through the language I was able to understand my, my, the relational worldview and my relationship to the rest of the creation because when you're speaking in the language, and I just have very beginner my mom's speaks, you're always in relation to something else, it's you and them, them in you, me and you, me and them, like, we're constantly talking within these relational worldviews. And I think that's what's really important is, it's really given me the understanding of that that relationship to the land and who we are, has been coming from those knowledges. And it's the basis of our identities as unquestionably so to me, our knowledge is and who we are, as someone who is intimately connected to each other and to the land in it, and it provides me with a grounding to understand my place in the rest of creation and my relationships to the rest of human and non-human kin, because I really think when we're born into such a colonized world that can be so skewed to be able to understand those relationships and to be able just to under even understand life, and this gift we have been given. So, it helps ground me and who I am and where I come from. And I think that has been a journey in itself. But it has also been so fulfilling in the sense that I am able to really understand and to know what it means to be Haudenosaunee, and to and what it means to come from the lands I do, and to be a sovereign person.

Atreyu Lewis 06:52

I love that. I think for me, like as Anishnaabe trans, masculine, non-binary person, I feel like I'm really trying to incorporate, like, I feel like, for me, I feel like a lot of communities are doing a lot of great work, but I feel like some of the stories it's like, I wish there was more of like more kind of Two Spirit stories. I wish there was like, I wish we could find that I feel like I'm using University and and I'm engaging in community that's kind of my goal is like, really amplifying that those different lived experiences. Because growing up I didn't really get to hear from like a Two Spirit trans indigenous person at all. I didn't really get to understand what that looked like in the settler colonial era at all. Just like really grounding myself in that. And even if you're an urban Native, even if you're not like it's, you can still definitely do that.

Serena Mendizabal 07:44

These are our lands, right like, and so I think that's really important to be thinking past the boundaries to have what territory is and, and really defining it for ourselves and in that upholding that within you especially like around here we have so many urban areas on the tract, but they're still all native land and we have so many Ongweoweh who are all along these territories and, and living there living

indigenously because there's no other way they can live. And these are their lived experiences. So, it is really a journey though of like coming being able to find your place within all of this like very colonized world and and to try and find meaning out of that.

Atreyu Lewis 08:31

No, literally I keep thinking that all the time. What I've also been thinking of is like street names for some reason. Every time I'm in Toronto or Montreal. I've noticed a lot of street names I'm like that's colonizers shit. That really is the settler exploitation and like invasion, I love the word settler invasion, I learned that it is an invasion, it's an invasion.

Serena Mendizabal 08:52

It is an invasion and they're still invading to this day.

Atreyu Lewis 08:55

Exactly. Like, I love it. How I feel like definitely people need to understand that like, settlers, when they think of settler they shouldn't just think of like, oh, these people who came in on ships, settlers are like, still like politicians, just because they changed face, they changed profession, they change. That doesn't mean they're not a settler anymore. I've heard this before. It's like, oh, when my ancestors have been here for like, hundreds of years with I don't care.

Serena Mendizabal 09:23

These are settler governments, these are settler industries like this is not from indigenous to here.

Atreyu Lewis 09:31

No literally, it's, it's so frustrating. It's like, if indigenous peoples hadn't, like, interacted in anything like they would settlers would not have survived here at all. It's just so like, people just don't get it.

Serena Mendizabal 09:45

And that's why they continue to oppress us because that was the only way that they were gonna gain any power over these days.

Atreyu Lewis 09:54

Literally, like people forget that the first trade was the main reason why a lot of settlers had their settlements, like they have their own, like houses and stuff like that, because they chose to live in proximity. And they chose to exploit that wasn't uncommon for, like for indigenous peoples to interact with settlers. And also, it wasn't this whole new thing that happened like settler colonialism, like it was happening in different areas of the world and like different regions. Even before, like 1492, to like, as early as like the Vikings, it's like, that's, that's just how has been with like, people back in Europe, I feel like I'm trying to really incorporate like indigenous sources every time I see like a white settler journal, and I'm like, I want to burn it. I want to burn it, I just want to find like, actual indigenous sources. And like oral history, like anything, like honestly, the weaponizing of written is so severe. Even today, when we look at urbanization, we look at like development stuff, or we look at you know, we just we just look at general like, government stuff.

Serena Mendizabal 11:05

And all our knowledge is there, and all our solutions are within those knowledges. So, I think that's what is so painful for us as indigenous peoples is because we have those answers and and it's just been within These processes, that our knowledge has been so taken advantage of they've charted disconnect us from the way we think. So that's why it's so important to be able to bring it back with into our daily lives and bring it back into our practices and, and to exert those rights, even to our own knowledges right, because that's the root of everything. That's the root of the relationship. That's the root of our well being.

Atreyu Lewis 11:44

Absolutely, the Assembly of First Nations defined traditional knowledge as collective knowledge of traditions passed down through generations. And that traditional ecological knowledge TEK is like the study of scientific stuff. So, roots, plants, anything of like biodiversity that Indigenous peoples have, like used over the years, they've used in their like, in food and resources, and like, in that cycle of giving back, and then taking from with ancestral ways, ancestral mindsets. I don't know, I feel like I agree with the definition. But I feel like, I don't think it's just traditional. I think it's very, it's like an ongoing process, even though it's from generations and generations, I think, to kind of label it all. It's just traditional, I think it's not, it's kind of an injustice to what's happening now. And how people are using it now, in my opinion.

Serena Mendizabal 12:43

And like we defy those tempt those like colonial temporalities of time, right? Like, how we look at time is not within this linear structure. It is what it like something that is fluid and continuous. And we're able to use over time and develop and, and I think that's important as well, right? Is that how we think about the world is so just differently structured.

Atreyu Lewis 13:08

It really is like, it's just, I learned this in history, too. How? Look, Europeans, colonizers, they want to put it all in, like the simplified linear timeline is chronological timeline. They want to include the most tragedies, the most big events in this one historical field. But that's, that's not history. It's not full history. It's just the history that a certain people in power, or just a certain people wanted to portray.

Serena Mendizabal 13:37

It is and I think that's why we need to be protecting our knowledge so strongly, is because that's like the one thing that is continue continuing our nations along. And so, it's very vital to our identities.

Atreyu Lewis 13:53

Yeah. And that's what grassroots is, I think that's what the so what's so important about grassroots, just like in general, grassroots communities, grassroots organizations, they kind of protect that knowledge, they help communities like protect that and utilize that knowledge that is not being interrupted by capitalism, imperialism, colonialism. And that's why I've really like even just my own, like, I'm trying to get more grassroots and everything like in getting resources in activism and all these type of things. Because I realized that I have autonomy that I have agency. And that's what a lot of indigenous peoples we've known for so long.

Serena Mendizabal 14:31

It's exactly like this has been going on. We've been resisting. We've been saying No, they've just used different tactics to silence our voices. But I don't think we can be silenced any longer. And I think we've been learning skills within their systems and on our own to be able to combat their settler invasion.

Atreyu Lewis 14:55

No, literally, it's something you've seen in like all racialized communities. It's just we been doing this. And speaking of that, you know, land defense, I have not personally done a lot of land defense work. I've supported a lot of it I've been supporting, I've been doing like, rallies, fundraising for it. But definitely like out west and like in the States with line 3 and Dakota pipeline, the some of the major ones and just general, they have a lot of challenges. Maybe because I know you've done a lot of land defense work as well, like you've helped out with that more in the field. Can you maybe describe some of the challenges you or your peers have faced when it comes to stewardship?

Serena Mendizabal 15:37

100%. So, like, just touching even on the last question, a lot of people are, like, disconnect, not fully disconnected, but our our knowledge has been taken away. And so, we're not necessarily it's not easily accessible. So we don't always sometimes have that knowledge to be guiding us within these efforts all the time. But I so I think the movements that really ground within our knowledge is of even like agricultural practices and stewarding the land and being on the water or learning our languages are so vital to complement these types of resistance. And so I've been exposed to community organizing since I was little with my mom and six nations. She was into that when I was younger, into building youth capacity and using our voices and reclaiming her identity and language. And so that's been something kind of instilled with me since I was like six or seven. But when I really started to begin looking critically at land governance and energy governance and organizing in climate justice, when we're unable to govern our own lands and live on them the way we were meant to this is severely impacting our health and identity as Ongweoweh. And it therefore feels like there's no other answer or way than to be on the front line in order to be taken seriously by the Crown. Because we're already facing so many barriers within like legal support or political negotiating. Well, then this happens, and we're on the front lines and people are sacrificing their lives, the government continues to use their dispossessing tactics and place injunctions on the sites of contention and protection. Because this is the only way they're able to force indigenous peoples from doing something they don't want us to do in order to protect their interest of property. So, it makes it really difficult to keep the longevity of the work because the system is taking the rights away of so many land defenders and isolating those fighting back. And so I've been working for over a year now with protect the tract and, and protect the tract now is a faction out of 1492 land back lane as a furthering of what they were doing that work protecting Mackenzie meadows, that portion of defenses is done in the sense of actually having to protect these positions, but then it's they act like it's an isolated situation when it's not. So there needs to be something further. And so with protect the track, that is a Haudenosaunee project, we're trying to continue the legacy in the work of wetland defenders are doing because they can't keep putting their lives on the front line when they're being arrested in the replacement junctions. And they're, they're being stripped of their rights. And so we want to be furthering these into different sectors of research and policy development and community engagement because it needs to be community led.

Atreyu Lewis 18:45

Absolutely. Thank you for sharing. I think for me, when you brought up a lot of like the, the autonomy, it's really hard to get that autonomy to fully practice stewardship. Because just little things is like getting a house or like building it's like how do you how do you build that without help with like colonial companies? Or like how do you like yeah, having your car sit out there all the time. It's really difficult to do that. And it's it's very, it can be very frustrating. And also, capacity to a lot of people don't understand that mental health is so important in this stuff and knowing capacity like taking breaks.

Serena Mendizabal 19:25

Oh my gosh, It's I think that's a large project is like our people are being attacked by state police and state governments and it's traumatic, what is going on in there isn't the right support that will help with mental emotional, spiritual, physical well-being. And so how can these people continue to keep putting

their lives on the line? And like, it can get very difficult being away from family being in the cold a lot of the time, trying to work together when it's so much stuff that's being like held pressure on people's shoulders and, and having, it's a lot of teamwork and kinship and, and that can be a lot because there's so many high emotions and there's so many people who come from with their own different backgrounds, and we all have our own trauma in our own family legacies of things that we've been trying to work through, and we're all severely living within these colonized worlds. And so we've come with these, with everyone comes with baggage, I know I do, and, and we have to navigate through that to try and create something good, but it can be really hard sometimes and, and it's so amazing to see this type of work being done, when we're when all everyone is still dealing with their own personal lives and their own personal struggles and, and to still create something so beautiful and to work together. Because I think that's really the only thing that will be able to heal us at the end of the day. And it's healing in itself, but it can also bring so much pressure and hardship into lives. And, and I've definitely seen that over the past year, working in closely with Land Back and, and with protect the tract and different organs in grandback the different different organizing groups in the community, because it's a lot and, and the pressure of knowing that if we don't do this kind of work, that our lands, our territories, our sovereign, right to be who we are, is going to be slowly taken away. I see the developments all around me. And I constantly have anxiety about it and honestly feels like I can't do enough because it's like, we only have so much power and so much people to be able to go and exert over the territory, right? And so we come into that of being like, the only way anyone will ever take us seriously is through frontline work. And that's, I think the struggle a lot for me, I'll sit thinking about is like, the only way I'm going to be able to stop this what's going on is to go in, like tie myself to the tree. And it's true, though, and and that keeps so many why it keeps so many people engaged and still fighting, even when it becomes exhausting, because there's no other answer of what to do. We just have to keep going.

Atreyu Lewis 22:38

Literally, for me, it's like the Haudenosaunee, the Six Nations of the Grand River, that democracy is the oldest fucking democracy ever recorded. Like, that's the big guns. When you think of six nations, one is shown a confederacy they've been doing that for centuries, like the first ever treaty documents were with a lot of them with the Haudenosaunee, or with that Confederacy. And I've also I did like a paper on it in school, too. It's like, this is the real deal. So, no one can tell me that like, oh, this is just some new, modern socialism. No, it's not. It is not it is the blueprint. It is the blueprint, you need to see it as a blueprint and not just a poster calling. When it's not. And it's it's so frustrating because people don't see it as a government. They just see it as. And I feel like that's also when neoliberals have this right. That's what the government tries to portray that anybody who strays outside of their way, their conservative, authoritarian ways. They paint those people as socialists. And I feel like that's where it comes like the diversity. It's like, I see, when I see the movement striving, I see everybody in every system, fighting against it, in healthcare and education and frontline work. It's really hard to do that. It is very difficult, someone who's both in university and in the community. But I think with the right resources with the right health, the mental health priorities with the right, community understanding of restorative justice and all of that, it can actually happen, I think. And so, I'll ask you this next question, which I think we already touched over. Maybe How can we maybe meaningfully engage in the processes of decolonization to further decentralize settler colonialism? And to better protect land and water I know that this is easier said than done, but I know that decolonization is very important for Land Back work.

Serena Mendizabal 24:38

No definitely, it sounds simple to me. But really, it's just listening to indigenous peoples and what they want an engaging with their systems and we've been engaging with settler systems for so long, it honestly makes sense for others to start listening to us and letting us be sovereign and rule and govern ourselves through our traditional systems and governance. Because exactly what I said before we have our solutions, we just need to be acknowledged as such, and to be able to make our own sovereign decisions without crown or government influence, because we just want to be able to steward the land and we can't fully ever decolonize or be anti-colonial without land back without gaining the control in the governance of that relationship. Because it's not necessarily owning the land, it's being able to harbor the relationship that we've always wanted to with the land like our ancestors have always had. So we cannot get this land back, through the exertion of our sovereign right to govern ourselves through our traditional systems. And we have our chiefs, we have our clan mothers, we have our clans and our our longhouse system. And I think that it's exerting those rights and having the larger mainstream also support that. Because from a grassroots perspective, a lot of this work around land defense is unpaid. It's, it's a really comes out of building a bunch of those relationships. And so, we're able to find support and manpower, funding, and other avenues through building those relationships, because land defenses, completely grassroots. And so, we can always use money, we can always use resources, we can always use people. And I think having those type, having people outside of our communities also be supporting our right to self-govern, is just as important because this is the direction we need to be going. They need to be listening to us, they need to be following us, we're not following them anymore. These are our lands, you follow our rules, and, and you harbor those relationships to the land, like we intend to. So, I think that's really, to me, it in my head, I'm like, it's just so simple, but it's like the, it is so simple, but it's like the most transformational, it's decolonization. And I just like it's the most, I can't even like, this process is just something else like that. There's nothing in the world like this. And there's so many factions, and so much to every portion of being able to shed the structures that we've been born into, unfortunately. And so, it's about questioning the structures we're in, it's about supporting outside alternative worldviews and thinking and, and listening to others. And people find, like, I find people have just become so, they've had had to adapt to this level of government and in colonial structure and the economy and, and money and profit and property. And it's just like, it's just the way it is. They always say it's just the way it is. And to me like, it is not just the way it is we have to radically reimagine and rethink the world around us and create futures that encapsulate our own worldviews. And I don't think that is so far off, right, I think there's so many possibilities and potential to create a world like the way we imagined. And so, I think it's just having the right people building community building relationships, we, I always say this, but I feel like how many people don't talk to their neighbors. And I think that's important because we've lost that community, relationship building and looking at us as a collective and not individuals and, and we are all a collective, even indigenous and non-Indigenous people on these lands, we become a collective and I know when I'm fighting for my pupils, I'm also fighting for you're also fighting for my Black community and also fighting for so many other peoples and their rights. And I think that's the kind of thinking we need because even within like looking at traditional governance framework, we made deals with many Black communities that came out of slavery, that they would have land along our tract, that their communities would have places to be, this is what we can work towards. And and this is what we've always been, we've always had these

solutions and so it's just being able to actually enact them and have the power to do that on these lands. And, we have to stand up to Canada in any way we can. We have to stand up to these governments, we have to stand up to these industries. If that's on the frontline if that's in the academy, if that's in policy, if that's in any sector you can. My mom works in child welfare, and I know that's what she works towards every day and trying to change and push away their boundaries and make our own systems, and protection and stewardship and relationships, it's about pushing away these boundaries that have been restricting us for so long. And, I think everyone can do it, I think, we, and I think it really all starts with building those relationships and learning from each other.

Atreyu Lewis 30:27

Absolutely, totally. I think for me like, it's just, it's so important to like to understand, communities and our neighbors and like how even though it does affect everyone but I feel like definitely the building of Indigenous communities is so like, I think that is the forefront of decolonization. We first have to really build these communities from the ground up, using ancestral stuff using that knowledge and also like incorporating lived experiences and how we can understand everyone lived experiences in the settler colonial era, because this is what we are really living through. When we think of Land Back, they don't wanna face the future that Indigenous peoples are resisting, and they're revitalizing their sovereignty and my def personally of Land Back obviously from other ppl like Indigenous profs and stuff, I think its resistance resurgence revitalization. I think that's resistance towards what's happening the invasion, resurgence of our sovereignty of our governance and then revitalization of our traditions and our practices. I think its, all of those combined is what will bring Land Back.

Atreyu Lewis 31:40

Our next guest Sage Good leaf is a Kanienkeha Mohawk environmentalist and activist, who attended the COP26 summit and represents rez and academic Indigenous youth.

Atreyu Lewis 31:48

Maybe just what are some of the ways that allies can help support Indigenous stewardship efforts' maybe?

Sage Goodleaf 31:55

Yeah for sure, this is a big question I get asked often actually and it's making its stepping back from their current position and making room for Indigenous voices and what that means to me I guess in particular is opening up these colonial institutions in a broader sense and inviting more Indigenous voices not only to listen but to be heard and to create action because you can listen but have no action and that's just, what does that do right? And it's been so evident in time like even attending the conference there was space for us and there needs to be space at the UN level there are a lot of strong speakers who attend from the confederacy about like Kevin Deer, a great advocate for this and he was guiding us through the

entire thing even though he was only able to attend through zoom invite. But I think it's important for allies to create these spaces and to do the heavy lifting that Indigenous people cannot do in the sense not in the sense that they are unable to do in the sense that their voice will not be heard until it's said by a colonizer. It's not in the sense of echoing it's in the sense of just opening that path up opening the door for them for their voices to be heard if you even think about translating our language into English where you're already diluting that teaching it should be coming from the source itself right and its stronger that way. So, inviting Indigenous ppl into these places having their voices heard and listened to and creating action from that and with the action allowing them to read it from the very traditional perspective and protocol. Don't put your settler perspective and say this is how it should go and don't listen to them because it's gonna be wrong. So, its yeah so that's what I think maybe I don't know I could think of something better to say.

Atreyu Lewis 34:02

No you're all good, I guess just one thing I thought of like you hear about this all the time governments trying to have specific conservation for like certain nature areas and they do it very diplomatically very in the bureaucracy and I feel like they do it with a lot of tourism and lot of that stuff even though yes its protected wildlife definitely needs to incorporate like have Indigenous peoples apart of the whole process they can't just declare like ok we're gonna have this conservation land and then not even consider the territories they're on. Maybe I guess one thing I would ask if how could the Greenbelt foundation things like that how can they incorporate indigenous peoples into that because that should be first priority before anything else you know?

Sage Goodleaf 34:56

Yeah, I think its rly important for Indigenous initiatives protecting these traditional lands right because it is protected land to go back to which nation its custodians are from and going to that traditional protocol then having a nation-to-nation discussion on what they should do then later on consulting the federal and provincial govt right like they should be the last ones at the table to be honest. It's our traditional lands and we're thinking seven generations ahead when they're thinking how do we make profit, it doesn't make sense really right and where's this profit is going its surely not going to Indigenous communities because we still don't have clean drinking water. So, we need to think about how were going about into these protecting these lands from a colonial perspective because that's what they're doing right they're taking that ideology they have on how to protect but they don't know that means because they're always thinking about profit that money cloud is always clouding their minds where as we are thinking about how do we keep our lands and tradition alive for the next gen to learn from whereas teaching wise not money wise and I think it's important to keep that differential ideology there right because if you think about nation to nation protocol it's much more significant than it is with fed govt because we keep our nation to nation set like we keep it bound to us they it's so evident that they don't like colonial govts do not keep that there.

Atreyu Lewis 36:28

No literally its its just something within the greenbelt cause I've obviously done research about it like for this project and it is really interesting I think it does like at least it does conserve those spaces but def the problem is in the profit and the money I think it isn't its focusing too much on seeing wildlife and nature as economic conservation and like you said not actual real wildlife conservation and I just think that's something the greenbelt could def improve on I mean I'm glad they're able to contribute like help youth like sute do these type of projects but def incorporating like six nations, Mississauga's of the credit these nations must be involved in every single one of those whatever plans or programs they have because it is our territory it is Indigenous Algonquin, Anishnaabe, Kanien:keha'ka territory it's like even just as simple as going to native land.ca and you're like here, like this is like how it is. I guess just to really finish off, but I feel like I feel like the whole treaty process needs to change like there's treaties that were made that are treaties but are not considered quote on quote treaties because they don't they're not on paper like there's so many wampum belts and council fires that have happened in history that aren't considered real treaties and that's something so simple that the Ontario govt or like greenbelt foundation could be thinking about because if they wanna like really actually protect the land and protect the natural world then they should be really doing that.

Atreyu Lewis 38:10

Thank you, Sage and Serena, for sharing your insightful perspectives with us on stewardship and conservation efforts. If you like what you hear, check out our work at Shake Up the Establishment - you can find us on our website or Instagram, to continue learning about important topics like environmental stewardship, social justice issues, and political accountability. That's S H A K E U P T H E E S T A B . O R G and find us under the same name on Instagram. To learn more about the Greenbelt, visit the Greenbelt Foundation online.