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This is "Beyond Borders," where we talk about stuff that matters. I'm Martha Cinader, and I'm joined by Judy Talaugon and Jay Rodriguez Sierra. And we're going to take you back first to a little clip from a video from PaperTigerTV to 1992, and the Columbus Day celebration that was meant to happen at San Francisco's city hall but got shut down by the demonstrations that Judy was a part of and took the mic for a couple of minutes. So let us take you back there and then we'll return. But we do not leave from contrary use, we do not leave from facts, whatever she wishes to say. Can I finish this? Can I finish this? Can I finish this? Okay, this is how to make William Clear his business over.

This is how to make William Clear his business over. This is how to (audience cheering) (speaking in foreign language)

(speaking in foreign language)

(speaking in foreign language)

I don't know what you do shit like. The celebration is over. Thank you.

(audience

(speaking in foreign language)

This is unfair! There

is no Chumash Nation! There's no Eloni Nation! Or you can go to Italy! The French can go to France! The English can go to England! Where the hell did the Chippewa go? Where did the Carigo? Where did they rob the Hogo? They have no land! You stole it! And you're carrying out the legacy! You are in the old fascist! And you don't want to look in the mirror and see it. Where did they go? Where did the

Black Hills? Could it be returned? - Together. - Because of the coordination. You don't want to work. You want your legacy of Europe here, but you don't want to see sovereignty for indigenous nations. If you do, stop this ceremony now.

Stop it now. Disband it. Tell the people the truth about Columbus. - Together.

[BLANK\_AUDIO]

I'm not bullshitting. That's how the celebration goes. They shouldn't take their pictures that much. Yeah, more noise. They make the more they're not there.

[INTERPOSING VOICES]

I don't know why they-- why don't they have a parade or a-- [INTERPOSING VOICES]

[INTERPOSING VOICES] Celebrate.

[INTERPOSING VOICES] [INTERPOSING VOICES]

I'm going to tag America. No, not America. And proud of the Shames to keep you from showing us this.

Getting to give my life to America. Oh, then you don't even acknowledge our title.

And we have a right to be here. We pay our taxes. So do I. So do I. I pay my taxes too. I do, as a matter of fact. What happens if you give us (whistle blows)

- Obviously it's happening, but it's happening on my text all too. My text all too.

- You don't pay taxes, you ass. - Come on, don't. - You don't pay a fucking party.

- Judy, you're amazing. We were checking out our, we were listening to, we were watching your, the YouTube link that we were, Malta had sent it. - Right. - From

when you came in, you, you came down. You've been getting three minutes and you took over. over. Yeah, the young lady three minutes. She's gonna just let them just three minutes. They'll be okay. Three minutes later. Later on. The party's over.

Isn't that something you know, no man, you know, it's taking me at 57 is taking me a long time to be able to do that kind of those kind of moves are important life skills to be able to say no, whether it's there, whether it's just simple things

but - That was heavy. - It was. - I've got to tell you. - Impressive and...

- Very impressive. - Yeah. - You all shut it down and people were so upset and it was just all so dramatic to see that on video. And the way you got up there and just said, "This is over. I loved it." You know, of all the orators,

of all those at that time. You got into we're massaging this campaign for a couple years, so this was our moment to occupy a space. And of all the folks, I was the less excited to ever speechify.

And I was the last to get up on the podium. But that was a moment like you say though, like you're really pointing out, I had no choice. The people were like, someone's got to speak. And it's sort of like creation just said, you know, this is the moment you've got to speak for everyone because-- - Were you leading the whole time? - Absolutely. - Is that how it, oh, that's why you were able to speak? 'Cause I was gonna say, they could affect anybody, but you seemed to be, you know, there are a lot of elders, older people, and you were the person that they chose. and I don't know, I just found that really impressive. Also, I was, I mean, that wouldn't happen. You know, the gentleman who brought you up, the idea of like, let's give somebody a chance to speak, that doesn't happen now. Like, you know, there's no, I mean, I think people were more open and I have to give it to them, at least even say that at all. Now, they don't even come near that. I mean, at least that, I'm sure it wasn't always the case, but you happen to be at the right place at the right time But it really you know, what a beautiful point.

I love that No, I'm Marcia. You've been part of the Bay Area I want is it I want to kind of claim that for the Bay for the culture the culture of the San Francisco Community has that you could see on the podium on the stage Was the Alliotos, right? The people who were actually mayors and supervisors were, you know, the Italian leadership was there. And I think it was the Italian mayor,

wasn't it? Angela Allio. Yeah, and I have to say, like, she really seemed to be speaking from her heart as well, even though it was an opposing point of view. She, from her own limitations, she still was trying in her own way to understand and to communicate. Wow, that's interesting. Even though there was so much opposition and it did need to get shut down. It was still a moment of really kind of reaching and not totally understanding. And there was just a lot of feelings, like a lot of drama there.

- People weren't taught the history, right? So some of the people don't wanna look at that history, Italian or not, you know? They don't wanna look at that history. I know people who are not Italian here who still like, "Oh, come on," you know? And I'm like, "Really, come on?" It doesn't, it's not like that.

That message and that oppression still exists, obviously different. Yesterday I got into a thing with a music promoter who I've worked with before but he didn't recognize me on Facebook and somebody, there was an incident here in Crown Heights where a Jewish American person or Israeli Israeli -American.

She came out to protest for pro -Palestine, but she happened to be, there was a speaker, I forget his name, he was kind of always a troublemaker. He's a very Zionist kind of like really, well there's different forms of Zionism, there's different levels, right? But anyway, he's really radical. And so all his followers are coming up, the Orthodox area. By the way, not all Orthodox Jews are pro -Israel. There's a lot of, you know, but these people were. So they came out and this young lady was being harassed by all these men. There's one young lady, one woman. And the cops came to save her. It was really terrible. So anyway, she got hurt, by the way.

And so a friend of mine posted it and I posted it. I was like, man, that's crazy.

And this promoter from Italy, who I know him as, I remember him from the 90s being

very fascist, and I didn't understand why. He's Jewish and very fascist, like, you know, and I didn't understand that dynamic. Anyway, so he got angry and called me an impilsel because I had posted this, and I said, "Man, you don't even know me, blah, blah." Anyway, so that all of my Israeli friends and everybody jumped online, even the musicians that he's hired who are Jewish, and You know, it's a big thing and I didn't realize, I mean, I didn't do it with any malintent. I was like, man, this is terrible. So this person freaked out and it showed what kind of fascist person he is and like the fact that he thought that was okay.

And you know, and call me an antisemite, which all my friends were like, what are you talking about? My friends from Israel were like, he's our brother, he's Israeli and I'm from, you know, so all this stuff, so it just shows you that there's a whole thing going on and based on control and power, that's a lot more evil in a weird way. One thing is to say, well, you know, Colombian, I didn't know the history. This history is written, so it was raised. I learned to kind of step back, but I didn't step back very much, but that was my incident yesterday with that. I kind of left it alone. I kind of dogged this person, and I pointed him out to all the other musicians and artists who I know he works with and he hasn't said a peep since then, but I found it disturbing because then there are other musicians who I know who started all of a sudden posting the opposite. Oh because you know Jewish people have never and I kept on saying well there it's not to say that other you guys have to remember that a lot of people have suffered you know that Jewish people were throwing each other into pits, you know, to save, to stay alive next to another Jewish person. I said, yeah. So it wasn't about them being religious. They would have thrown if you're Christian, if you were Muslim, and you're being threatened, and your life is being threatened, you'll throw

whoever it is in front of you. You know, it's a survival mechanism. So I explained, I said, that's no excuse to torture anybody or anything or anyone, you know, so it's a very, it's a very touchy subject as you know right now. So I had not confronted it that way. One I didn't, obviously my friends who are Jewish and some of them are Orthodox or like, you know, you can't say it to Jay. Jay is not coming, you know, but it just made me think about that. And when I saw that was, I found it very powerful that I wonder what kind of time we're living in where you shut other people down violently for something you don't believe 'cause it's a very violent, not that American Indian in our causes they are, they were absolutely violent, you know? But I brought that up, I said, "Do you know?" - Well, I think they still are. - I see. - Yes, they are, yes. - I think what's wonderful though is the lens-- - The doctrine of Discovery exactly what you know I mentioned that I'm like you guys not they're the only ones. It's a horrible thing The the wisdom or talk about tolerance you learn as being in this continent You know being part of of what a Palestinian now, you know, indigenous people of any particular land face experience when there's land dispossession, right and and and indigenous in Invis, uh, Illumination programs, who's Iran going and here and here's just what's really But they claim that it isn't you know, that was there given no that I mean the thing is like it's it's like the doctor of discovery Like no, well, you know, they're dehumanizing. Yeah. Yeah This is Beyond Borders presented to you by WLBH org With Martha Cinader J. Rodriguez Sierra and Judy Tologan. I really did, as you know, raise as a child, you know, childhood activism and being in the midst of the civil rights. You know, I mean, it wasn't just in Selma, right? It happened all over the farm fields. uh you know it was very poor communities didn't have a color we were still living in dusty old towns in all across america um and the middle class was

building but there was still a lot of us left behind you know laborers you know from the labor class and i gotta tell you you know as indigenous people one of the ongoing lessons you sort of cultivated at these little nublets that had to do with contracts, but also had to do with the wisdom, and it turned into wisdom.

When you see me there in that demonstration, what's so beautiful about you too is you can see the banners drop, and you see these young people in these sort of motif little suits, right? They're total anarchists, and a black block, people didn't want to organize with them. So this is the lesson is I was a very broad-based coalition organizer. So everyone that people did not want to work with, even even was in the Latino, the Latina died, didn't want to work with each other. But we did it. Okay. This is important what you're saying. You could see it in the drama. You could see it in the sections of the people having. And I want to just say what came from that, you know, look, it's beautiful to hear you both reflect what was generative, what sort of gave you ideas, and what kind of dazzled you a little bit, like, man, you know, that was the politicians, the officials, that was their celebration, and they wanted to yield in a fair way. I know that and I felt it. My response was not like the anarchists or not like the young ones that were franking me and supporting me. Not like the dykes and the strong LGBTQ powerful community right behind me who stood with me as Apatistas who asserted right with me you'd think of all those groups right there in that portanda wow okay and they came because not because they were co-hurst not because they're organized and out of fear or hatred but just that sort of solid those very basic abolitionist you know solidarity organizing their interim from from the south that's really organizing like wow Man, well, you know, that's like a dream come true of being able to organize like that. I mean I find that amazing. What do you think, Marce? I mean, do you feel that's I mean,

it's harder to do now? Is it was it just my imagination?

Marce, you have more experience than I do. Well, I don't know. I think Judy's the one experienced with organizing. I know just with trying to produce this show that for me it's been very important to try to reach out and to truly listen and not only be heard and to listen to all different types of voices, you know, both generationally and culturally. Okay. And I know that it's a challenge sometimes. People have their prejudices and make their assumptions. And So no matter who you are, who's reaching out, there's going to be limitations to that simply based on your appearance, your culture, and the same with the person that you're reaching out to and their ability to, and their experience. Perhaps they've been traumatized and just the the color of your faces enough to make certain reactions happen before we even try to get to know each other. Interesting. And we need to reach beyond all of that, really. I had a very interesting experience a couple of weekends ago. I was invited by a couple of really wonderful sisters in Delhi, India, who just found me over the internet and were doing what they call a world poetry project and had us all gathered from Ireland, from Delhi, from across the United States. There were people from Spain and Australia. And I was just so impressed that these two young ladies not only reached out to do that but are also creating an anthology of poetry of all the people who participated and I think those types of things whether they're over I mean they're political whether they're literary or just direct political actions like the one we're referring to that Judy participated in back in too, which is actually before I ever came to the Bay area today. I got there in like 1999. Right. But that's like, really, that's like, that wasn't that long ago. It's, when I think of, it looks, I look at that, I'm going, well, it's a long chemical, but I mean, I've gotten older, but I'm like, we're all cuter than I think.

We're all cute. We're all cute. Yeah. But yes, but you're right, we were cuter.

But I think Judy, you know, there's always been this other dynamic, even amongst radicals, between the male and the female dynamic.

And I think, you know, women have had to struggle extra hard to even have their brothers and their fathers and their husbands recognize their own limitations within considering themselves to be, you know, radical or to have that type of understanding because sometimes it really is just limited to their brothers and so on.

And they still sort of expect this secondary role of women.

And I wonder if you find that to be a truth as well, I think you've expressed some of that to me. - I think it's, and when we have a long-term project or a campaign that's, you know, especially race, poverty and the environment, there's three components to indigenous organizing, right? And how to identify those areas there. And finally, yes, who we are, you know, I mean, and really respecting sub-determination from one nation to the next, and understanding that some nations are so indigenized and not contact. Some are completely with flag and nation and delegation and part of the United States, the colonies. So we have to really, as we organize, really understand that, really be a participant in the quiet listening, like you said. But as far as, you know, we're good at this, we're really good at broad-based organizing. It's given to indigenous people, but, you know, I always want to go into the intersections and often times for all of us, it's the language of music, but we We still have our prejudices. We still have our judgments within that. Who executes so good? Who is more authentic than the other? You know, who's...

That's like a big thing in the Latin community when it comes to la clave, especially when it just... When people say, "I'm in Africa," everybody's from Nigeria. It's impossible that you all came from that you look to you it's freaking but I'm

saying but the all the rhythms are specifically traced down so there's a whole history you can get into a whole problem just talking about I love well I love that's interception because that's one that is not as um because I hear it in the music and I and I and I've dealt with them I dealt with the tribal aspects of people from my plans so people from Puerto Rico the percussionist and I've heard the interaction I've been - Yeah. - With the anger. And I've had my own problems that I had to break down. But I was gonna ask you, there were two questions that popped into my mind when you were both speaking. One of them was about organizing 'cause I kept on thinking about organizing and my first experience with really organizing or being a part of something was when that pandemic shutdown happened. And I was working with this guitarist named Mark Rebo. And Mark Rebo was really, he's used to organizing. He comes from a really like his whole thing. He's very well known as a guitarist, but the whole thing was the name of the project was called Songs of Resistance. And he included songs of resistance from Olo Reno from the working class to Italy, you know, you know, Bella Ciao, all of these things, you know, songs and it was really cool. And it was kind of, and sometimes he'd come up and he'd write all these things, thoughts. And he's basically like a Bob Dylan -ish kind of thing. He'd talk the stuff and we play this free, really amazing stuff, his recordings of it have it. But, and he was so, I mean, he came like a mentor for me in that sense as a friend who I was working with. And then, and he's very hip and broad, you know, and then when the shutdown happened, we were about to tour, but the tours got cut down. So he's like, we have to organize the musicians, blah, blah, blah, you know, he was partly responsible along with a bunch of other people organizing and getting us to get the 1099 workers to be able to get unemployment, you know, and it was, I was a part of this thing called Music Workers Alliance, the beginning of it, but the organizers come from a very educated,

institutionalized form of organizing, you know, so they had me in there and I was a very kind of raw, I'm like emotional, very different, you know, about it, because of my culture and the way that I, and also my experience, I don't have that. And so as the organization progressed, it became more and more about the more institutionalized, it became very Caucasian, nothing wrong with that, but I'm saying it, that's what it geared toward, there were less and less people of color, which is okay. And so then the representation, I felt like I was the only one, I think Henry Threadgill jumped on once or twice, he's like, Hey, Jay, what's up? You know, But then it became a thing and it became the people who felt more entitled. Not that they were being mean or had bad intentions. I just saw it one -sided and I felt like I could not, I felt like I, I tried to represent myself and I tried to explain to them about the plight of, you know, people like me who are also an artist, but I don't have the same opportunities, let's say, based on institutions or things like that. So that was one thing. But I saw how you, maybe it was me, maybe the idea of being more broad minded and me having to be stronger has to be a thing. There were women who were running it, but the women tended to be Asian or, you know, it became like a thing where the people were institutionalized. They come from a, the person who ended up taking over who was really good was already organizing for, for big not -for -profits in the music industry. And And so she had a really strong organizing background, but not organizing based on survival, organizing because she cared, but because she can do it and gather funds and grants. So I learned a lot about who has the power, how power is distributed, and we even did workshops where we had people come in and tell us about things that we had different. So I got a lot of experience that way. I wish I could, I took some notes, I have to look back at those notes, but it was interesting. And this is the first time that I

meet somebody like yourself and some people who are really like yourself, who's been doing a long time organizing and what that really means for the worker. I think some of what you're referring to is what has been referred to recently as like the professional middle class, right? These sort of institutional people who have careers in these institutions that are now many of them bending the knee Because their their livelihoods have been whether they really want to see that as a truth or not They've been holding on to their livelihoods in these institutions that a lot of the time perpetuate

Something that something that is sort of like, "Well, we know better. We're educated." And it stepped away from that working class that you're talking about. And so, rather than representing the working class, they want to tell the working class. And you can't really tell people when you don't understand their experience and when you don't ask first, which goes back to what I was saying about listening.

- Yeah, and that's a great point. Well, I said that's all my point. I was very curious 'cause it was really hurtful in a way. And I'm sure it was, I mean, for anybody, but I realized something about who I am. It was, I needed to go through that to understand that. You know, to get to this point. - I think it's a skill. I mean, not to, not to, I'm not very critical. - It is a skill, yeah. - Yes, to traverse, to traverse these different cultures and to, you know, and to come this far. And I think artists, musicians have that, you know, what was really hard for me in organizing. But these are all artists, by the way. But it was just a mess.

This is Beyond Borders, presented to you by WLBH .org,  
with Martha Cinader J. Rodriguez Sierra, and Judy Tologan.

Well, I do I do want to say that and and not try to reach too far and but I do want to say That in 92 it took that type of traversing on my behalf number one I had to really traverse different cultures and know, you know, that it was okay to

To close doors if my time is with this group and my time will have this this group and people people really loved the boundaries and limitations within that then there was a but you know I must say Martha's question was about the big shades long breaks that sort of popularized vision of that macho sort of you know indigenous stoic brother you know that comes in at the last but and even in latina dad you know and sort of like the you know the suave you know sort you know, sort of the machismo comes in and everybody sort of melts, you know, or falls into into into and there's definitely a pale face version of that always and that would be the one that sort of Maybe it's the spokesperson right why I have such an aversion to spokespersons. So, you know, um, But I meant but I managed it I wanted I wanted to answer the question, and how I knew that I managed it, and I come back maybe three years later and had a dinner with one of the folks from SISPIIS, from Central American Struggle Movement. I'm sorry, what is SISPIIS, Judy? It's El Salvadorian Freedom, the Liberation Movement.

And so we were all young back And so but I didn't want to sort of reprocess not big deeply but say what was that like we were there together And I'm across the dinner table. What did that feel like and they said we went with you We chose to go with you, Judy And I think it's I think people create a safe space even in the in the midst of that macho

Charity right the co-version that you mention, Jay, you know, it's one thing to be directed or even excluded. It's another to be covertly and coercively somehow excluded. And you're like, wait a minute, I, you know, how did this happen? Got me off card. Yeah. And I don't think they really, at the end of the day, they didn't even mean to. But they kind of understood why I was like stepping back because I put a lot of time into it for two and a half years. I really, I was meeting with them on a weekly basis. Yeah, we made on Zoom, which we really, I was in

discussions about things and there was a woman one time who, you know, we dealt with young ladies, can people come in, if you're a musician or an artist in the music community, or doing anything in the industry. If you were sexually harassed, so that was a big, you know, we took specific things, digital rights were a big thing, right, because the digital rights all of a sudden, anything online. But there was like a lot of stuff. And yeah, I guess the last question I was going to ask before I meant I didn't mean to interrupt you. I guess so excited to speak with you and Martha, because it's really great to have this knowledge.

You guys have so much knowledge. I was going to say, I think one of the, I guess it's one of my struggles sometimes that I found organizing or feeling actually when you were working and you were gathering people from different places in the West Coast, was it difficult to bring in more of the Black community that is very strong and you feel that there's a separation sometimes between the Black community and the indigenous community, the Central American community, because my experience has been in

the East Coast with some of my brothers and sisters who happen to be Black is that they don't always relate to the same struggle. And I think one of the things that I'm trying to explain to them is that your struggle is my struggle, but it's hard for them to understand that.

- You know, I love that question because it's, and I don't want to say it's cheating, but in the '80s, before anticipating this big quintennial would be coming. believe me, in the movement, especially in the Indian movement, the Indian country, didn't have to be aimed, you are aware of what people might be on a dismantling, taking away, mining, right, excavating, you know, scraping of DNA.

We're always in a constant sort of, um, not a discourse,

and always reconciliation, always something. So at the life of an Indigenous activist, always aware, but in the '80s, I was in the music industry, and I signed bands, and I worked and managed bands. And before that, I worked with families in crises, where you really had to know your boundaries and limitations. You allow you allow people of voice that child, you know You give people not always the best options, but you or thinker and you look at the situations that are Critical and you offer a number of opportunities. So from there, I wanted to Managing bands and sort of during the 70 80s right at the punk Moment in San Francisco and hardcore, hardcore sort of hotbed of talent. And by then I had already been playing out a little bit on just in terms of trying to be some kind of, you know, some basita. But, you know, but by then I was, you know, I just kind of wanted to raise my boys and be participant in the scene with my young children and still a young mom. Yeah, so I just and then from there I started organizing what the minute you know I was already teaching a GED and adult ed continuing working with young young people and You know Rodney King the beating of Rodney King in LA happened in the uprising in LA occurred and My students were not in my class and I could hear this thunder coming down the alleys in the streets of Civic Center where I was teaching right off of downtown San Francisco and I could hear sort of a crowd of mob coming and I knew that it was sort of, you know, it was going to jump off. And that's where my students went. Yeah, that's where my, my students were like in their 1923 getting a second chance at a GED. So it was a moment for me to Um, you know, think, well, uh, you know, there's going to be, I'm part of a movement. So, uh, I'm going to tell you the honest truth. You know, it was Leonard, Leonard's, uh, struggle that brought me back out and to, from being a teacher, right? And so going a little quiet for a few years there, a decade or so, and coming back out and say, let's, let's do this. Let me partner up with Yusando from

Bobby Castillo. I don't work with any longer, but he was always a wonderful, amazing, dynamic, spokesperson for Leonard. I learned a lot from the men. I do have contention at times trying to resolve, but we're all grown up and sometimes there's no closure to some things for you just to have. We're at a great-- They just are. I do want to say to everyone, what a moment. So you see, because it was dominated for a moment, they're with by cult of personality, by the big shades, long braids, stoic, Hollywood. California's had a tremendous influence on the consciousness of all of humanity. been, you know, it's just really been a big influence. So it really took down my people. We never had a chance with how it is code was laid on us, you know, we, we have our own, you know, we all have our own scanners. I think you brought up something earlier, Judy, that I think is in this moment, something that it's kind of being almost ignored, and I think we really do need to get that, you know, indigenous voice for the environment and for Mother Earth, because with all that we're talking about happening in Palestine and what indigenous people have been fighting for the water and against the pipelines and all of those types of things in the Americas, that seems to be getting, seems to me to be getting lost in these arguments. And you know, we're so horrified by genocide and seeing young children who are just being slaughtered for, and what could children possibly be guilty of. And yet, there's this destruction going on that's that's really dooming our future generations if we don't open our eyes and realize that that's really the foremost struggle and it's united because it's really an anti-colonial struggle that we're having and that whole colonial thing is a I think. And a capitalist thing is an anti-environmental thing in its nature. And I think somehow we need to get down to that in order to be able to fight any

of this, because the immense destruction that is happening is happening to our future as well as to what's going on right now. It's very immediate. You know, I will sort of just bounce a little bit on what Jay brought up and what you're meant you're raising right now and that is are we prepared and I think we need to seek those that are ready to hear us interrogate because we've looked at everything else already we've seen what we need to see to know what we need to go with our moral morale, our morals. We've been injured and we have more injury, you know, we need to start to go there now. Are we prepared to talk about spiritual reality and, you know, and all of the decolonizing relationships? You know, that's something that my people have been doing all along and it's not anything to tout or brag about is something to really offer to the community. You community. You know, that then breeds a kind of community care, a kind of generosity, you know, for one another, when you start to seek in that way in a more expanded way. Ecolonizing our relationships even, and that's a deep conversation. I know I've been included in that because I've always, because of the way I have my relationships, I've always

There's several so, you know, we do and that's native indigenous Ideology also is tied into that our spiritual understanding our belonging and relationship is really great different and it's really often times a work in progress of kicking away, you know, not straddling the two worlds day, but then Deciding and choosing on that spiritual path. It is original, your origin stories. And in really stark, simple and small pieces, what is J's origin story? I should listen.

What is Judy's? What is Martha's? And I dare to argue that mes esos, people who blend it for generations are actually on that pathway, right? And our part is that dialect. It's grown from our being, our DNA, that we could be a part of a broader awakening. And it's not like it's

never been offered. It's just that time. It's that time. We've seen our patrociny.

We know the sorrow. It's time to deposit, right? Our grief and our sorrow through music, through dance, through poetry, and not to get too cosmic, but yes, within that. Yes, we start to really ask that question of our spiritual reality, of our cosmology, of our origin stories, takes that seriously.

Without those, we're headed towards consent to of hybridization, you know, re -creation by, by, by, by not by divinity, not by the bright, you know, and, and beyond. That's interesting that you talk about being mestizo on the one hand and hybridization on the other hand, which one seems, you know, towards an understanding of that blending of humanity and that our origins, whether we belong to this group or that group, and many of us who are Mestizo, one way or another, feel that we don't belong to a particular group. And so we have to search for that deeper connection to humanity.

And then on the other hand, you talk about hybridization, it's almost like being swallowed up and not understanding that you do have that deep connection and that we all have to wake up and first be grateful, you know, to see the sun and say thank you and see the water and to have a drink of water and say thank you to walk over that blade of grass and say I see you there and I feel you under my feet, and how can we see the destruction that happens in these terrible states, in places on earth, and understand that that destruction is not only of humanity, but of just life. What can, how long will it take for something to grow again in Gaza, how long when these nuclear plants, you know, Chernobyl, like, we have to look at take that long view towards our future generations and say, you know, this is more about, you know, whether we're for, for whether we're Zionist or pro -Palestine or, Or we want this pipeline so that we can have what we think are comfortable lives and our convenience as opposed to our health a lot of

the time, even, you know. And that this is answering those questions is how we will get to peace. And that's So it's difficult, you know to step back from such an intense and emotional arguments I think and but that's why I keep going back to Trying to remind myself as you say that the you know, this has been more than 500 years of struggle in the Americas and You know here here we are and like Jay said well Maybe I should just you know go back to Holland or Russia, where my ancestors came from. But that's not going to solve anything, you know? I don't believe. And so that was the idea of the pan American thing, like the jazz artists and the pan American movement. We're like, Oh, let's say we're going back to Africa, you know, that was everybody's thinking of how do I get out of this? Or how can I resolve this? Yeah, I'm - Sorry, something, yeah. - Yes, something. I think Judy got muted for a moment. It's okay. - Anyway, but yes, yes. - I just, I love, I know it's cumbersome at times, but I do love the intersection of traditional and /or creative and art for art sake, any expression. And I've said this time and again in my class to my young mentors, get out there. And I know I was always, you know, get outside, right? Play outside, you know, right outside of everything that you understand. Re -event, create another color for me. You know, oral literature, oral storytelling is so misunderstood And it's so disregarded in scholarship, often times. And I just want to stick up to the universe. We need to bring it back to its absolute glory and what it is here for. It is that sort of walking memory. So being a mestiza, being a mixed, you know, Corumian and some Honduro and some, maybe some Indigenous, you know, are them. - Everybody. - Everything. - The same with Martha. Martha is, you know, the same. I mean, Indigenous means everybody from where you're from and the spirits and your ancestors. - Got memory. - And so that's, so it belongs to you, Martha. You

know, I just, it's so important that everybody understands that. And I think that's so beautiful. You know, I know that in the part of the Nigerian tradition and the Ifa tradition is that the spirit comes back in all different colors. You just said reincarnation happens in the Buddhist aspect. It doesn't matter where you're just, the energy pops up wherever it's going to pop up. And I find that to be a very beautiful thought. And I think that that right away makes you feel like, oh, then they are me. We are one. We're from those stars. Those stars when I look up, those stars are me as I am, too, as part of the universe, even if you think of it in physics. We are a part of those stars, like literally, like we come from them, they are part of us, and we are all one, and like that openness is just so simple and proven, and so, so I think Well, and I think all of our traditions, when we go back far enough, they all point to that, those same truths and we all had some type of knowledge about how not only to live from the earth but to live in balance with the earth and to give back and somehow as people aspire in our culture to you know to be so -called successful I think a lot of times that that gets forgotten you know that somehow money is real instead of instead of it being a concept and no matter how much of that we gather around us you know if you're if you're looking out at a at a wall that you're enclosed within then then how much do you really have you know how much do any of us have if we can't look towards, you know, next year's crop and some very simple things that we all rely on whether we feel removed from it or not, right? I think people during COVID became alarmed that things might not be on the grocery shelves. And with these tariffs coming into effect, we may very well find ourselves reminded of that, again, that we are very interdependent. And no matter how much we try to be self -reliant, we are not. And we cannot be. And, you know, where there's death and destruction on one part of the planet, we all feel that effect, you know. Don't ask for whom the bell tolls.

It tolls for thee. And we need to remember that and which is why I was trying to you know or why I always keep bringing up Mother Earth and why I think you know we all do need to go back whatever those indigenous roots are but I do think that you know the indigenous of the Americas of Turtle Island have never forgotten that And that's an important distinction and why we need—it's a place for us to look and find wisdom, because some of us, many of us have forgotten. And as Jay was bringing up, you know, how some of our black brothers and sisters don't always identify with some of these other struggles and maybe just see things in terms of black and Um, and being successful or having those same opportunities that other people or perceived opportunities that other people have, that we can forget that, that, um, to be just grateful that the sun is shining and that we're able to eat fresh food and drink clean water. And we need to think about how to to protect those things and even ask ourselves are we eating fresh food, are we eating real food and can we grow food where we are or are we relying on people on the other side of the world to do that and then what happens when that whole distribution system breaks down?

Are we actually able to provide for those of us, for our neighbors and for ourselves.

- Yeah, yes, it's really important to bring,

I don't know what's happening on the campus community. I really don't, I want to defend the campus workers, all of them students and is alike, Regents. I really don't know what the beauty and the actual heart of the revolution is right there before us, you know, and they're eliminating our next, you know, generations. They're really trying. They really are trying, Jerry. And the media, the media has a lot. The other day, I'm going to mention something. I wanted to talk about that really quickly. I mentioned that. I saw something, and it struck

me because of the conversations that I've had with you and Martha. They were interviewing the head of Harvard, right, the president or the gentleman. And I forget, he was a well-known reporter, Kimball. Anyway, he was interviewing him and saying, you know, Harvard has got a big fight against

You know, you guys are very brave for taking it on. You know, you're the ones who first stood on. You know, how do you do it with, and he said these words that the reporter said, you know, there you are against the most powerful man in the world. I mean, and he's saying that he's invoking some, and I was like, that's not, I know what you mean, but you don't say that. I mean, those words were put there. And I'm like, you cannot say that. The man is obviously, yes, he has all these things, but as a person of color, which the reporter was, I was like, man, who put that in there? And again, it disturbed me because here are these people. There's a soul of these people. The girl, whoever it is who's a freshman or undergrad or whoever has way more power. - In media ethics, nowadays really everything about that, Jay is being picked apart and we really talk about disrupting and dismantling some some structures, some frameworks completely redoing. So there's huge parts of media ethics and you know, standards of reporting. Still,

it's always going to be you're right. It's so irritated to see the status quo being held up and by home, You know, like, you know, well, as Judy said, back in 1992, this show is over. You have to say it like that, right? Yeah, that's it like that. OK, well, thank you. That's great. And I hate to tell the three of you, but this show is almost over. We have been talking for about an hour. And I did want to talk about what we're

But we're running out of time, but I don't know if you prepared Judy if you had something prepared Maybe you could read a little something before we we say goodbye

I Step outside the sense of myself as A contained being I am no longer a solid

Center we're part of an unending field of winged twined energies.  
I'm connecting to another greater life force embodied in dirt,  
the material soil, the source of matter, where they're watching a simple brown  
sparrow bathing in a mud puddle, on a streaks, or smelling the aromatic heat of a  
sage plaque. These encounters stimulate, arouse,  
awaken and excite me in profoundly meaningful ways. They can break my heart open,  
take my breath away, make me shed tears or force me to listen with ears of my  
ancestors. In these moments I often feel dwarfed in awe,  
vulnerable, even shocked and in the active sex I often feel these same emotions,  
these vulnerable feelings combined with strange sense of authentic and surging power.  
It is in these moments of disappearing and ego extinction in the sexual act that  
most of most of us find solace and bliss.

This relief from our persona helps us get in touch with a deeper sense of being  
would say a larger sense of self, an ecological or even cosmological self.

Beautiful. Thank you. What was the title of that?

Melissa Nelson's "Bloy" Yes, participating in a publication and out of Duke  
University, critically sovereign. - Critically sovereign? - Yes, please. - So is that an  
anthology, or is it all by yourself? - It's Joanne Barker. I edited the book, and  
it is, yeah, you need to, it's an anthology in Milise San Uts,  
and, yeah. - Okay. - Yeah, yeah. Let's get that link, and I'll get that to you.

- Mm.

- Thank you so much. - Thank you, chair. - Yeah. - Thank you. You guys, wow, man.

- Thank you, chair. - Thank you.