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Beyond ego, beyond self-centered fear, beyond exceptionalism,
beyond Individualism, Beyond Headlines. This is Beyond Borders.

Brought to you by Listen and Be Heard Network. Welcome back,
my friends.

Today on Beyond Borders, it's just us, so I invite you to pull up your chair and
join me, Martha Cinader, and Judy Talaugon, here at Auntie's Table.

How are you, Judy? I'm good. I mean, I go to the doctor,
and I try not to be this bubbly, and I try to just kind of take it down a
notch. That was interesting, just try to be reality-based around some of these, the
world. You know, not that I'm unreal with you, but, you know, we have... Like going
to the and paying bills and just paying bills and just addressing them as not my
peer right not my neighbor not my neighbor right you know there's decorum around
everything right we talked about decorum with okovron in the courts yeah and how the
courts communicate with us people as people right and doctors are i guess in another
category where we do the same you know i i said something about a couple weeks ago
and the students took it and it was cops doctors are the first cops they went with
that because you know they have the power to decide you know it too who stays and
who those. I just wrote a short note poem about Duane, you know,
because not only do I need to have a doctor's note to get medication that I would
not survive without, right, for my thyroid. But he's got the toothpaste locked up,
all this stuff locked up. I guess people steal all that stuff, but still,
you know. And then when people do ask somebody, go unlocked that for me,

give me that tube of toothpaste so that I can pay for it. And then they toss the tube and where does that tube go? Yeah, yeah. So like medical waste, going to the doctor, pretty basic stuff to actually how we operate every day. I would say all the way to the death and dying process. And we're imagining Martha for the future so that we could imagine a better process, a better, you know, I mean, if we need to be scrutinized at birth by a doctor, legitimized and named by a doctor, also the doctor without mother or father's participation is actually in power to determine decisions and sanctioned to so we just have to rethink all of these sanctioned to you know and and that brings me immediately in my gut all the way back to that time whenever it was in whatever part of the world when medicine stopped being the province of women Am I am I

Gutenberg Press, really, you know, other than the Bible. And it was a tool of persecution, you know. And it was very specifically persecuting women. And who they called witches, but who we can infer had a lot of that knowledge. Tremendous earth wisdom. Right. And who were many of them, I mean whole villages of them were lost. Lost their women.

And that's directly related to our medical industrial complex that we have now and how it's been flipped like a coin almost. So the training grounds for monopolizing, for industrializing, for occupying food, sovereignty, and that space that women are so good at from, it's an ancient wisdom, right? Forests that are edible, meadows that are just as unsafe as any other meadow with cats and snakes and all, but food, we burn it, and it comes back, and it comes back even more lush. And it comes back where you could run your animals right through at full Gallup. So, you know, there's a legacy without a destruction of the earth. And a lot of it has to do with sovereignty, food sovereignty, medicine. And I know for a fact that every earth-based culture has been

persecuted and has been gentrified. they're commodified, monetized as a people are getting... And I was describing, I guess, the Western European version of that.

Right. So... With the Witch's Hammer and all that. But it's taken place around the globe. Yes. In a similar fashion. And what's been replaced with is this sort of singular view that as you keep mentioning in episode after episode is very punitive. It is a punitive system. You and I are speaking out now with a relative level of safety, right? There's still stigmatization for people who believe in medicines that are grown from Mother Earth, there's a cultic, you know, they believe that it's occulted, and maybe so. We've done that also to the medicine and to the feminine, you know, just gifts and inheritances. Some of us still have them, but the Witches Hammer incites a lot of the origin stories to that femicide, to that campaign that began in Lansett and, you know, just drowning women and persecuting and executing women in mass. I would say it did come from... That was the beginning of the documentation of those things. Absolutely. Right. Yeah. And how to carry them out, which is incredible, right? Imagine placing it to print, making it a book continuing, you know, how to disseminating it, you know, a real piece of propaganda there.

What interests me is the patience and the tolerance that women have had in the face of elimination. You really have to think of that. I heard a beautiful priest from a temple, say that once. He just kept saying, women have been so patient.

I was offended at first, but I thought, wait. Is that true? Well, superpower. Whatever it is that we hold is in the face of the world as patience, but it's some kind of something else that allows us to do what we do, that is to hold all the sacred waters, to give life, to create miracle, to continue. And I think it's beyond the words patient, patience.

I do too. Yeah. I do too because patience implies it's almost like martyrdomer or something. Exactly. Where I think it's more like silence in the face of not wasting

your precious energy. That's not patience, right? That's something else.

And what mother, what wife doesn't know about that?

Right, exactly. You know, biting your time, knowing when it's dangerous, really it's living in a life of danger, you know, and we're always over -regulation. That's

That's a level of survival that... Survival. Yeah. I think that's where we are,

right? We're not being patient, especially not after all these thousands of years.

Yes. We're not trying to go back. No, we're not trying to settle. We haven't,

in order to conjure enough patience for what we're speaking to, well,

probably I was going to say you need an inoculation and some heavy, heavy sedative.

You know, it's beyond patience. It's a super... Right. It's... I love those. That

kind of rings, though. Like, it's making me think of how with the civil rights

movement, it was like this concept at one point, oh, take one step at a time.

You know, let's accept this, and then we'll get something else and there's a lot of people got tired of that and yet somehow it didn't always apply to women where it

does is probably right on the line right on the front line and that is for example

Rosa Parks and the young woman who she took her place you know we are in the

movement of action we're at a point of action and we negotiate our body. Okay,

yes. I will replace her. I will take that space. You know, I will take this

instruction because it makes sense. And it will take us into a legacy action.

You know, women are really called upon and I really love Professor Melanie Yazi.

I mentioned her a couple of times. Just recently said, I teach movement.

I teach of the movement. And something caught me on that with regards to the work

at you and I do. In particular, I do in the critique and an analysis of modernity

of the popular movement. And women,

at that point of action, where you just decide, I'm, yes, you look at both each

other and you say, yes, I'll excuse myself, I'll go this way, you go that way,

and I'll meet you at blah, blah, blah, and we do this all the time. Right. Have a little patience if I don't get there when you expect me to. That's right.

And it's almost a non -issue. Like, I'll be up ahead. Yeah, I'll see you up ahead. There's no time, space, continuum engaged here. It's really beautiful. And I think that that's part of us who are at all in touch with the young ones as mothers, as aunties, is we know it's possible and we've been a participant in a community that has been able to cultivate together, in the music, political action, and a whole bunch of it, Martha, has not been satisfactory for us. We wanted more. We don't just want a seat at the counter. We want more. Mom's, yeah, moms know that. Well, you know, you were talking about how people knew how to take care of the land. And it made me think it reminded me that a lot of that was about moving around. And we didn't necessarily have borders, which we like to talk about, and fences and stuff that divides us very literally. I love where you went with it because that's something that I feel, intuitively you and I actively challenge. And we don't make a big deal out of it. It was just go, that sounds like a great idea. I'll be there in the spring or, you know, I agree with that. We have to rely on each other in that And, you know, and not be divided in so many ways, deeds. I mean, deep bought into all of this whole system of how we live, you know. I like that when we, and I think the audience need to know that you and I convene ourselves, you know, at least I do. And it's a great moment. The world is asleep, you know, there's a certain aloneness that is inescapable. that is a part of when you brought up about borders and togetherness and belonging is where I'm going to throw that in is part of that vibe, that building of nuance between people.

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Listen and be heard because you can and must make a difference for the better in this world. Listen and be heard. Remember that poetry is a way to overcome our silence. Thank you, Adrienne Rich, for putting forth that quotation into the world. I think those are two of the most powerful words, like together, and it's a really meaningful phrase. And when I think of it, I always think of nature.

You know what it is that binds us in other ways is storytelling, which is something that we've come together over. And I think, you know, I went to hear Brent Stonefish, a storyteller who's from up in Canada. And we'll be a guest on the listening to be heard hour pretty soon. But he was talking about the importance of origin stories and for each of us to know our origin story, which sent me a little down a rabbit hole, you know. He told a beautiful Lanapi origin story, which is what people may or may not know are the people who inhabited this part of Turtle Island here in New York city, among other areas.

But, you know, just trying to tell the story or think about what your origin story is or what you might accept as your origin story, you know, because I was trying to go back and I guess, again, from a Western European point of view, maybe people would pin that Adam and Eve story on me, you know but what if i choose to you know like honor that matriarchal lineage of my own and i've

tried to go back to like pre -christian times like we were already talking about you know then what might my origin story be and it's like then it becomes like a mystery story you try to figure out, I guess, what that might have been.

You know, you mentioned something in that, and that is an origin story that is acceptable or I might be able to be allowed, okay? Yeah. Wow. Wow.

That right there is so not your struggle,

but it is, right? So societal and so, like, How dare you go outside of, you know, your suit and armor and want to bring Holly Hawk into the house, you know? Yeah, right. I love it. You, how dare you?

And it is a real thing, right? How dare you not acknowledge the blood of Christ, which is, you know, that spirit, of course, is something that we have yet to be able to embrace the divine, the divinity, the ever -present, wonderful creation of that type of thing, and even the of -all concept. Why can't we allow women to be broader than that, greater in their thoughts of esoteric science?

It's got to be occulted and occult. Women can occult. We do occulting all the time, But we're stigmatized, so we're just not allowed our origins. I do want to say before I shush, is that where we went with women and Witch's Hammer, in essence, is the women's origin story. I'm so excited with that idea.

When God was a woman. Yes. Merlin Stone, there's someone who I also interviewed, seems like, ages ago now in the 90s, but she wrote a very interesting story about when God was a woman, a classic piece, you know, book, which really opened up my mind to, I think that was for me what it started me on this journey more than, I don't know, whatever the feminist books where of that time or before, that was the book that really mattered to me because it's so like tipped my perception of even how I could think about, you know, feminine divinity and that there is such a thing, you know,

whether it's dominant or But that means, I don't think domination comes into a feminine divine. But she did follow up with a companion volume, which I also want to mention, which was ancient mirrors of womanhood. And she collected origin, well, goddess stories, which is not necessarily origin stories, but mostly they are, from all around the world. And it was important to her and she did this scholarship of, you know, finding all these different stories about goddesses and they are all around the world. You know, our origin stories, period, and particular women, the feminine, the divine feminine, the divinity of womanhood and or the womb. I'm not very specific about that because I say, and not as my teaching that in order to, you know, being sold, right, to have a soul, you must come through the womb. Right.

Cannot be manufactured. It cannot be pieced together. You cannot come from a patriotism. That's the divinity. And that's why, you know, when we're such an analog to the modern culture, you know, indigenous thought, original indigenous wisdom. It doesn't have to belong to us. It could belong to your great, great and grand grandmother, you know, that knowledge that I opened the story with that we hold sacred water, the water of life, a miracle you know we reduce that cut to nothingness to a C-section to a twilight a drug to put you out so you can just sort of push that baby out I mean it's all everything right without any ceremony nothing no no acknowledgement of that sacred yes act that happens It's not even an act, right? It's more than that. You know, we'll get there. I hope in my lifetime I get to hear some of the young folks repeat it or recite it back to me that it is all of it. They've been, that's been myth of, you know, myth, I guess is resurrection. What is that where you have conception that without? The And although, you know, there's older definitions of that word as well, of just being unmarried. And the sleeping queen, you know,

when you die and you come back, all these miracles, women, we are, we are, we make that all happen and we're just glazed and detracted and completely confused. It's actually used against us. Thank you. You know. I think, you know, if you dip into looking at how young people are trying to go out on dates and all the stuff they talk about, I surfed a little bit these videos on TikTok and so on. And, you know, there's dating coaches trying to tell women how to avoid all these different pitfalls. And one of the big pitfalls is getting pregnant. Because once you do that, you know, in this structure that we all find ourselves and you're dependent in a lot of ways, unless you already, you know, have a career and you can afford these kids all on your own and you know some women can but it's it's not the it's not set up for women to thrive as mothers in any fashion right and it's the exceptional women who manage to sort of make all that work you know for most of these women for for women who fall praise, say, to men who have selfish motives, maybe, then they become dependent at that point. They lose a lot of aspects of their freedom, and especially if it becomes their job, as, you know, it becomes, which is different. Having a job, you know, changing diapers, that's not the same It's given her as, yeah, ever, ever, and in foot, ever present, you know, your role is really quite defined. I mean, I, you know, I said that the other day, you know, my mother, Hanayed me, you know, she, she had a girlfriend and mom was a housekeeper, but she was a girlfriend to the people that hired her. She ended up sitting for hours having confabs, and I was the one who was, you know, during the task. And I dug it because I got a lot of money and, you know, still in high school and all. But she really made friends with her girlfriend. And her girlfriend says, you know, Judy, she'd live with me. And so it was really sort of a very casual human trafficking deal. You go play with their children and,

you know, and I didn't have to do a work. Mother said, and she, and I didn't see her life this way, I was really quite hypnotized by my mother, powerful, powerful, uncanny with her strength and a real knucklehead in the old -fashioned way. A real, could have been, you know, a little, little in trouble in high school and in grammar school. But, you know, she said, I want to save you a life of servitude. And that's what these dating coaches are also saying, you know. The red flags. And there are those who claim marriage as a cult or marriage is inherently disadvantageous to a woman, especially a woman who becomes a mother. And I don't know, we seem to be like preaching to the choir here. I guess I guess so.

I would love to be in upstate New York or in the forest with you and a few other folks and really feel the senses. Let the senses feel the forest.

Women are very much, you know, very much apart. Our sensory is really not about I just want to say. No, but we have to listen to it. Like, we have to honor it if we don't. I think it turns against us, right?

We're so glad to have you join us here at Auntie's Table on Beyond Borders with myself, Martha Cinader, and Judy Talaugon.

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Please stay at the table. Let's listen to some music for a few minutes and heat up some more copy,

and we'll be back with more

It has been so cold in New York that I went a few days without going outside.

I really didn't want to go outside. And I had brought up this story to you about two old women and I didn't know where it was from or how I knew the story, but I found the book. You did? I did. Velma Wallis. Okay.

So, and it's not that old. It's from 1993 when it was published. And I was trying to find out more about her. I think she spends her time between the Yukon and Fairbanks. So that's the best I could tell just from Wikipedia. I did send an email to her publisher just in case. Yeah. We could get to speak to her. But it's called Two Old Women an Alaska legend of Betrayal, Courage, and Survival. Written by Velma Wallis, she grew up outside of the Yukon, so even more remote that meant. These two old women were complaining a lot about their lives, and they were a little lazy. They didn't want to go out, and, you know, they would rather get some young person to do some of their chores than to get up and do it for themselves. Oh, I'm old and oh my ankle aches or my hip is bothering me and i can't do that you go do that for me they's got a little desperate and they didn't have enough supplies for these two old women so when it came time to leave for the winter they left them behind with just a hatchet that one of their grandsons gave to them when i read this book i wasn't approaching being an old woman, but I'm getting a lot closer now. And I was thinking about how comfortable I can be by my space heater. That's right. And what are we trying to do, Judy? What are we trying to do? Because sometimes I feel like a very young woman as far as like my excitement about what am I trying to do, what I'm trying to do right now. And not to leave people hanging these two women, they get their act together. And they find out they can actually do a lot more, maybe than they felt like. When you brought up this story the other day, I immediately went to an experience I had. It blew me away. It was in the middle of an approaching blizzard. I'm way up in these bales of hay, and which is a thing that you can do on our big ranch. I was on the Dan Ranch in the Western Shoshone Defense Project. Hay had just been delivered. Was not my job, but my excitement was to go way, way into between the haystacks where the blizzard was not.

And just be excited about climbing and being a weirdo. I climbed out by myself, kind of escaping work, being lazy, because ranch work never ends. Never ends. And it was real close to Bucking Time. We really had to buck hay. The two elders, there were two women, two old women, Mary and Carrie Dan. So I climb out and the snow is really hidden. It's not staying, but it's really, you know, who's going to be out there, right? So I'm thinking, I better get down and get into my shelter. Mary Dan, the eldest, came out of her back door into the snowstorm with a little hatchet and started making kindling for the night was so accurate and so just doing it and she's my age at that point and she's just bundled up but she's just came out and but gingerly just not paint a picture ginger movements is actually the gift that's where i'm and i was and i was just really caught in the gaze I wasn't anywhere near 70, but I was just enthralled and in a story, in a story that was me and she was I. And it was just, ah, anyway, when you brought up the story, I could see myself way up in this bales of hay, this naughty young woman who doesn't want to work, caught in the storm having to make my way back down and not get seen, by the way. And I just wouldn't want to be seen. What are you doing up there? That would annoy real ranch people, by the way. I'm a volunteer. I'm not one of their kids. That's a beautiful, the one hatchet, the one, you know, tool. And I encourage the audience to read that because it is a story of our man's path, you know, of all humanity. And not only did they persevere, but they were there and able to save the lives of their own families when they came back through, and they were starving. And they had managed to grow food and were able to feed them. And there was a kind of reckoning, though, after that, this recognition that perhaps they should not have left these two old women behind but also that perhaps they should have and maybe now this is me telling my version of this story but that that they could have these two women

could have been thinking more about what they were capable of and that actually at that age it's like you said you do it gingerly, but with a certain amount of grace. Absolutely. Right? It makes me think of how I broke my ankle in three places, right? And now I never think about it except that I walk carefully, you know? I'm not going to step in another hole. You know, I just see you, yes, absolutely. I mean, that part. And I guarantee, was the whole at the farm, you know what I mean? It was. It was actually camouflaged by freshly mowed grass. Just stepped right in it, and I can still hear that break.

I don't want to put people through that. Now, You know, when I just want to let the audience know this about some folks, when you raise goats, when you raise a garden, when you raise a kitchen to its highest, you know, it's odorifics and it's happening and there's jams and even cheese being made. I just want to say. And side cultures and fermented sodas. Yeah, yeah.

I have to say I have a weakness for those. I was learning, I'm going to make some more root beer soon. Oh, that'd be amazing. Yeah. I have all these roots that I had made sure to bring with me, licorice root and dandelion and ginger and sassafras and. See? There's a lot of, you know. You get women bragging right here.

Churnaker berries and. Oh, chrymper berries. I bet you could get those. They're in my yard. Yeah. They're all over. Yeah. And because the elderberry, aldeberry, we have a lot of elderberry here. Mm. So, and that is my way of subtly or blatantly bragging about women. It's that you can't place us on a farm with pet goats. we'll make cheese. You know, we'll tan, we'll make more.

Milk, yes, all those things.

That brings us all the way back around. We were talking about medicine. You know, I wanted to bring up these young women who were writing in Mexico, though, again. I keep bringing it up, and I'm trying to finish this book, Tsunami. I know you

were. You know, and it's actually a translation of several anthologies that first came out in Spanish from Mexican writers. And one of the things that I find so interestingly repeated in this, it's edited by Gabriela Jauregui, Not sure if I'm saying that right. And Heather Cleary, and it's also translated by them and several other people. But they talk about what that means, even the word woman, and don't even want to be confined to that. Like there needs to be a different definition. And maybe you were hinting at that when you were talking about the waters and this divine origin that this is, it's not something anyone can do. The entire process is painful, is torture, is flaming hot, it's icy cold, I mean, I remember parts of the birthing process. It's everything that is biblical, you know, that's mythologized and you've served, you know, and that, yes, there needs to be another characterization for the feminine. There's something we talked about, too, before, and I wonder, I think with all the talk about gender, you know, we have feminine, masculine, I guess, different balances of that and different people. I've had somebody to tell me, you know, gender has nothing to do with motherhood. And I'm wondering if that's true, some part of me doesn't know if that's true. But if that's true, then what is motherhood?

Because it is something that's important to honor and acknowledge.

And maybe it is good to make it a separate discussion from, Because I think gender is kind of about expectations, really, what people, it's more about labeling how we perceive or want people to perceive us. What do you think?

It's very much a desire. I don't want to say ego desire, but it's certainly a to do with desire. Our socialized world of, you know, being together and being able to identify each other in a truest representation, like all of that, all of that, all of that. Yet it does not, you know, it takes us away from the very most

important story of all, and that's to the origin story of the actual body,
human body, and its transformation, its miracle path into,
you know, oxygen and breathing with us and being in the material with us, you know,
that we haven't, as, as look at us, we are not able to speak of spiritual reality,
let alone, you know, the, the spiritual embodiment of the feminine that gives birth.
What do you mean when you say we can't speak of spiritual reality? Oh,
we're just not studied. We're not studied. We don't know about it. Oh, We don't
know it, you know, I mean, I totally. And what am I, what I'm going to, I could,
I, I should never judge anyone as Abrahamic or another person is, you know, another,
another belief system, you know. It's just, we're all in the space of like trying
to respect all of these, all of these, these dogmatized religions and belief systems,
but we simply, We, meaning in this continent, I will not represent other people
because I learn more from other religions and other cultures, other spiritual
practices. I learned very little here. I've learned a lot, though, from the Catholic
Church and from my grandma. It is through storytelling, Martha, you're right. It is
through oral literature that we get this understanding. Right, and stories absorb
stories. So when you talk about the Catholic Church and these later developments,
they've absorbed those old stories. And again, I think Merlin Stone points a lot of
that out in when God was a Woman, she traces that into the Bible and other,
I guess, documents of the, you know, transformation around the world. But, yeah,
I think that, you know, it's just that, and again, these women in this book,
tsunami, these young Mexican women talking about motherhood in a different way,
and referring to it just like these dating coaches as a form of slavery,
that they somehow are struggling with the expectations of what they're expected to do
and how they're expected to fit.
honored for that, somehow there's this accompanying diminishment,

you know. Maybe on Mother's Day we get chocolate and flowers. Maybe we don't, you know. But, you know, yeah, no, it's true. It's, it's, it's, what, what is being presented or argued is that we've been indoctrinated and groomed to be participated in the cult of matrimony. And that is the culture of matrimony, not the insolment, right? Not, that's not insolment. Even sovereignty is not something that I could tell you all about. It's something from inside of you, that you, I am the sovereign, I am a sovereign, I believe in the sovereign way. You know, no one can tell you that you're a sovereign. No one can tell you that you're soulless. Maybe if you believe you're being patient. Right? And I'll tell you, semantics will kill it. And that's what I'm saying. It's like, yeah, it's, you know, the cult of matrimony. I think that's being argued. I think that's being dismantled. This is Beyond Borders, brought to you by Listen and BeHeard Network.

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Our mothers didn't have some of the options that we have, and so they felt it more keenly than we do, you know, however we may feel about how they managed all that. They were managing all that, right? I, oh gosh, you know, I mean, I think you and I compare notes now and again, or at least we tell stories that butt up against each other, my mom, that mom, and, you know, what happened there. I am still looking at that with my mother. You know, I was completely sold on my mother, but at the same time she was pretty tough on me. But I think she saw something that she just couldn't buy into, and she was that third child and about seven. And she was the one that had to pay server tube to everyone. And she was tough. She didn't want to, she knew that I wasn't made to be tough or any of that. And I'm really grateful, you know, that I had, I, she moved me on and shifted me out of the family, which would have been really, I would have never left. I would have never left her side. side. I know that for a fact, just the way I feel today

about her. I probably, she did the right thing. You know, it really borne another being, you know, because up to that point, I was pretty dutiful and very much, you know, a servant at that point. She opened up your world. She really did. I think she also saw that my father, who is relatively traditional but very quiet traditional man was a powerful being you know i i think my siblings will learn one day how powerful that man really was so i think she also wanted to kind of keep that harness and you know seven children and an elder an eldest child she she was managing like you said it's yeah management yeah so So I mentioned a lot of books, but there's another one we haven't talked about, which is Tribunal Rising. Oh, yeah, yes. So what does, let's relate that to all this? We've been talking about women, motherhood, patience. You know, the Tribunal Rising is almost a singular auntie standing up out of this entire organizing task that came together in 92, but in 90, and even before that, we were all working on international law. We're all engaged, you locked arms together, international treaty council, indigenous environment, more before these organizations. So, from the south, you know, from Chile, Venezuela, the sovereignty movement already happening. We gained vocabulary from those indigenous populations. We really did and we assigned. We took the assignment and we assigned ourselves up here in the north in San Francisco on Clayton Street in Minnesota, right? Because in the broader sense the indigenous movement up here was led in a very broad sense by not just amazing scholars over there, Vindeloria, Suzanne Schoenharjo, tons more Dagmarthorpe. You also had the American Indian movement, a youth movement growing within that, elders calling for action. We're talking about early 90s. Yes, and really actually, the end, yes, thank you. You know, the book itself is loaded with my community. I wanted to say that. It is not a second, it's not a retrospect. It's not secondhand information. Every one of the students reflect how I received these

students at the Latin Resource Center into this initiative, into this project, was as if there were children from my neighborhood. And that was a whole other address, you know, a different kind of scholarship, that of an auntie, that of a storyteller, you know, and I received them because I remembered them. And so the Tribunal Rising is born out of, I want to say, a lot of action in popular movement, the 80s, the 90s, Word Valley, Yucca Valley, the test site, you know, Vandenberg, all of that has sort of, You hear little actions here and there, really, I really do mean it. Mass actions are a thing of the past, except for now. Now we're mass organizing. But the Tribunal Rising is a report back on that 92 campaign to dismantle the myth of discovery to challenge the New World concept, and Columbus, who never made it up into the north, and cradled himself into the Taino and Espanola territories and tortured people there for several years. So, you know, these are the stories we wanted to tell. We help people... And now, 2026 is another milestone year. Thank you. Thank you.

And it was a promise in 92 that we would return in that 26 and counter the celebrations and be in the Atlantic. It really was projecting a different story.

Absolutely. Allow the Colombians and Guatemalans, the people from the UK attempt to tell the story and not us. So it's that kind of a little publication. It's got all the students' indictments and papers in there. It is an assertion that women were at the forefront of this and their allies are magnificent. And I could name them. They are our guests throughout the entire program. We do interviews, and every interview is with the likes of Alberto Salamando, with Tiochus and Ghost Tours, with even Professor Moreno was with me. These are all people that were on actions. They were activated. They were participant. These are not just talking heads. These are also friends and people that have built community with Tony Gonzalez. people organizing we can be very broad -based in our acceptance of one another even just i

i even used the word i'm i'm i'm not anti -partisan you know just to kind of let's talk about that a little bit and also i'm hearing rumblings of i don't know minneapolis minnesota you're talking about demonstrations let's bring women into the present day situation we're facing here because absolutely wow what an epithet we heard in in that city not too long ago yeah you know and and right at the indian center which is the right there in Minneapolis was a on the hair sites of the ice agents okay we We all know that. Moments like this, yes, if I may, I think this is what you're asking. You know, it might be really quiet for a few five years at a time, but when the Turtle Island is under siege, that's how we see it. You know, when people are, yes, absolutely. And there's no melaninated levels requirements here. You know, folks being nailed being executed in the streets is when the American Indian movement, when all movements activate and we start to speak to one another. We speak to our radio wire. We get instruction. We find where we need to be to give the right support to Rachel Thunder, to Melanie to the women first. We always think of the women because they're really actually at the front end of these activated points. so then you will find them you will find them on the mic and they are always reporting back and they're the best reporters so you get everything that you need to hear but this is a time I just want to let the audience know that you know if I've not been in touch with folks for five years this is I guarantee you the moment where we all pick up the phone and say it's so good to hear your voice what are we going to do what do we meet, should we meet in Minnesota, should we be, you know, convene ourselves in April at the spring, you know, gathering. You know, I'm maybe first, or rather, yeah, first generation American Indian movement raised in, my parents worked with the bellic courts and organized against the racist stereotypes, the mascots in sports and media, huge monster, 50 struggle so i i'm raised in the movement just as it's new actually really going

on here yeah thank you martha it's really quite a joy to have someone to talk to about it and and and two old women's what can we do we could talk we could our trash you know oh occupy the airwaves and right You know, oh, yeah. And network and share knowledge. Yes.

And plants and seeds. And plant some seeds, too.

You know, this book that we're promoting, I've got to tell teachers out there what I've done. He's twin press, right? He's twin press. Harvey Dong, again, a legacy from the Third World Liberation Front. Front. One of the elders now with us. He's got a publishing house and he was there at the front end of that student strike in the Bay Area during that period also. So it's just such a joy.

So that's actually the jewels that I want to give to the audience and to the students is that this has been part of the continuum. We're truly, truly related in struggle. And I'm not trying to get all too airy about it, because I really do mean that. We still have a struggle to define what community building is, to define what sovereignty is, to define where women truly, truly do find a rightful place. Right. And as you've been saying to me, like, this is an opportunity now.

And we have to see it that way, right? Like, this is, these old institutions that we're criticizing, they're falling apart. Yes. And so this is our opportunity.

So these would be the aunties with the hatchets. You know, I would take it down.

One chip at a dime. And that is, you know. Yeah. I'm gone. Me too,

Judy. Thanks so much for hanging out with me for a little while. Always,

Martha. Y'all got to know, this is the one -ring Martha man. And when Martha calls, I just pick that thing up because I know we're just going to get busy and do some really good work. Thank you, Martha. Girlfriends, thank you. I was trying to think, you know how they say people are having a bromance?

I said it's not fair. Do we have something like that? We have to come up with

some kind of manse. Yeah, anyway. I've been trying to pedal some kind of something like that for Minkgo dance. I've got to dance together. It's Lamingo. Wow.

Okay, I have a friend who does that, but I'm notoriously bad dancer. I have to do something about that. There you go stomp around with us. Okay, Judy. Thank you.

Thanks. And

for myself and Judy Talaugon, thank you,

our dear listeners for joining us at Auntie's table and for listening and giving us the opportunity to be heard.

and we'll see you next time.

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