

**Event Transcript: Decolonising Women’s Rights: Indigenous Perspectives**

**Caroline Gausden:**

Just a few more coming in just now, bear with us…

So, Hi everyone, thanks so much for joining us. I'm gonna make a start because I have a few housekeeping things to do as well, while we let folk in, so yeah welcome to this online event at Glasgow Women's Library, I'm Caroline my pronouns are she/her and I work at the library supporting the development of exhibitions and our programme and today I'm really excited to be welcoming Sikowis Nobiss to our Zoom room to give us some insight into the important activist work she's involved in.

So as I said before I welcome Sikowis so I'm going to start with a little bit of Zoom housekeeping to get us warmed up so hopefully everyone can feel at home however much experience you've got on Zoom so during the session you're very welcome to keep your video on or off that's up to you feel free to turn it on and say hello if you want to um but it would be helpful if you do keep your microphone on mute for most of the time unless you're speaking to the group, to help avoid too much background noise um and if you can see the red diagonal line over your microphone symbol then you're on mute you'll probably have noticed a message when you join to say that we're live streaming the events um we're not actually currently live streaming so don't worry too much about that what this is what this is referring to is an automated service we have called Otter and you can see the little message from Otter on the top left corner of your screen so Otter will be providing subtitles, automated subtitles tonight so you can use that notice to access these if, if that will be helpful for you alongside myself and of course Sikowis our production coordinator Katie is working busily behind the scenes and behind the GWL logo on digital front of house so if you're having difficulty with anything do send Katie a message in the chat and or myself and we'll do our best to help we're also here to gather any questions you might have for Sikowis so please do pop them in the chat as they occur to you and we'll have some time at the end to share these and have a discussion which brings me to the schedule which is that we're here for approximately an hour tonight and Sikowis will be speaking after I finish for around 30 minutes which gives us about 10 to 15 minutes for questions at the end so as I mentioned you can share those in the chat or if you prefer to unmute yourself and share that's that's also great we'll be keeping an eye out for kind of raised hands and but also if there's a pause please do take advantage and speak up in the question time at the end I also want to let you know in advance that Sikowis' talk will include descriptions of both colonial and sexual violence which could be triggering for some audience members.

My final piece of housekeeping is you will notice that we're recording this session so that we can share it in the future and keep it as a vital record for our archives but we will stop recording ahead of the Q&A so no one feels inhibited to ask questions.

So yeah before I hand over I also wanted to let everyone know a little bit about GWL as I'm aware that although some, some of you here will be really familiar with our work also since we've moved to online events we're happy to say that many new people are joining and so a little background to the library is helpful for them so as I said we are a library we're also a museum and an archive and we celebrate the lives achievements and creativity in all its forms of women past and presence our unique collection is made up entirely of donations and has grown over 30 years and because the collection is donated by people from all walks of life it feels really multi-voiced but it also feels kind of collectively held by these different voices of thought to contribute as well as people visiting, borrowing, researching and donating we also have a wonderful group of volunteers who contribute knowledge and expertise in many different ways to organisation I think it's fair to say we yeah we really depend on those volunteers to run so um yeah they're brilliant group as I mentioned since the beginning of the pandemic we've also been delivering more and more events like this online and we've also reopened the library to visitors to see exhibitions and pick up books. So yeah many, many different forms at the moment I think the last thing I wanted to say about GWL was that it was initially founded by artists and it's still steered by that energy and creativity so from its beginning 30 years ago and this is the year that we're currently celebrating our 30th birthday year so look out for things all year from September to September around that so basically there've always been strong ties in the library between art and activism and I think that the uniqueness of the archive reflects this as well as does the event tonight with Sikowis who's certainly someone who's made an art out of activism.

So yeah without further ado I would like to introduce Sikowis Nobiss and I've got an incredible bio which includes an astounding amount of activist projects and achievements so I'm going to take a little bit longer than I would normally because I think it's great you know during COP to give, to give you this sort of flavour of all the different things that Sikowis has been up to the sort of breadth and depth of the valuable work she's involved in before I handover and we can turn our focus to the, to what she's with us to talk about tonight which is the missing and murdered indigenous relatives crisis.

So, yes Sikowis also known as Christine Nobiss is Plains Cree-Saulteaux of the George Gordon First Nation in Saskatchewan and grew up in Winnipeg, Manitoba, Canada and for the past several decades she's been engaged in indigenous rights, race relation, and environmental activism in what's now the United States and globally she was the first Canadian Indigenous student to be given a scholarship to the University of Iowa and has been an active member of the indigenous-led environmental movement since childhood and this accumulated knowledge has led her to co-found and co-direct several non-profit organisations including the Great Plains Action Society, which is a collective of Indigenous organisers of the Great Plains working to resist and Indigenize colonial institutions, ideologies and behaviours in environmental and social justice.

So, having been a Water Protector in the resistance to the Dakota access pipeline and active in the Standing Rock encampments the previous year, in 2017 Sikowis spearheaded a resistance camp called Little Creek Camp in the state of Iowa. From 2017 until 2020 she was an important founding member of Seeding Sovereignty which is an Indigenous-led collective that works to radicalise and disrupt colonised spaces through land body and food sovereignty work, community building and cultural preservation. And then when Covid-19 hit she helped organise and hold donation drives and to distribute for the distribution of PPE.

So as a Native woman herself, Sikowis fights for the protect - protection of indigenous women. She has been fighting for the renewal of the Violence Against Women Act of 1994 and in April and May of 2019 as a delegate at the 18th session of the United Nations Permanent Forum on Indigenous Issues, Sikowis co-wrote and delivered an intervention regarding the fuel industry's worker housing also known as "man camps" and violence against indigenous people.

I also just want to say acknowledge her work as a visual artist using graphics and zine making practices to strengthen and translate the causes she supports into symbolic language. In Iowa and beyond Sikowis volunteers for other organisations and works with a large network of changemakers. Some of these from a big list include women Women’s Indigenous Media, Iowa CCI, 100 Grannies, the Bakken Pipeline Resistance Coalition, The Science and Environmental Health Network, Digital Smoke Signals, Humanize My Hoodie, and many more amazing collectives and organisations which hopefully you can look out afterwards. To find me as a mother of three Sikowis is passionate about stopping the assault on the land and Peoples and all living things so her children might have a better future. She's been living in Iowa City, Iowa, USA for 15 years. So I think it's self-evident to say we're hugely, I'm hugely excited, we're hugely excited to be hosting a woman of so many intersecting interests and talents um I’m going to mute myself now, welcome Sikowis!

**Sikowis Nobiss:**

Hello um uh that is uh well Tanisi, Mîyo ponapihtâkîsikaw, Mîyo takosin, um Good afternoon, um, here, good evening there. That is the nicest bio anybody has ever you know said about me so thank you! Can you all hear me okay? I just got a notification that I was muted but I didn't think I was. okay.

It is an honor to be here, I, I was slated to be there in person but I decided because I have children that are unvaccinated that it would be better to stay here until they can be vaccinated, then I will feel very safe about traveling again. You know, I, this is a rather large topic there's a lot to it, I hope i don't speak too fast and I hope I get all the information across clearly. So I'm just going to get into it. um, You know I'm here to talk about decolonizing women's rights and what does that mean? You know what does, what does decolonizing feminism mean, even? It basically means we have to stop thinking that white and Eurocentric models are what we need to achieve equity, you know for BIOPC folks. BIPOC meaning black indigenous people of colour um that's just an acronym that we use here I actually prefer to use the term People of the World Majority when I'm talking about folks that are not white or of European descent, and you know it's, it's because you know we we are the world majority and I, I feel like that's a much better way to look at it. The reason why we can't move forward with you know white-centric or Eurocentric models of feminism when it comes to indigenous women is because we have a whole set of issues that needs to also be addressed, that doesn't necessarily get addressed in these other models which is you know um the the issue of race and racism, christianity, you know so, you know enforced religion, you know colonisation and genocide and so we have an issue which I uh is going to be the bulk of this presentation all of it actually that i'm going to speak about today and that's the Missing and Murdered Indigenous Relatives Crisis also known as the Missing and Murdered Indigenous Women Crisis, Missing Murdered Indigenous Women and Girls or Missing and Murdered Indigenous Peoples, um there's quite a few acronyms for it and what this pertains to is the fact that indigenous peoples in the US and Canada also known collectively asTurtle Island are very much affected by colonial violence and also community violence which has been forced upon us you know by you know, the violence that has, we've faced for the past over 500 years and you know I like to call it Missing and Murdered Indigenous Relatives because I feel like it's more inclusive, technically this has been about indigenous women for you know the past 20 - 25 years since Canada started to look into this issue and but you know I don't want to forget that there are trans people, non-binary folks, LGBTQIA folks, and plus our men and boys that are also being seriously affected by colonial violence, and so I feel like this is a a very overarching term that we can use to discuss this matter.

This is not a new crisis you know, historically this is something that has always been here and we are only better able to articulate it now, I better be able to articulate what's been happening the whole time as our communities heal and come out of the the dark fog of genocide we're better able to stand up and protect our people and to push back at what essentially has been happening to us and what is what is it that I'm talking about what is this violence that I'm speaking about I'm you know essentially it's sexual violence, it's violence inflicted on upon us from, um uh non-tribal members um it's uh it's racial violence um and uh and it's so much more which i'm going to talk about. I'll get to some facts and statistics just so we can start understanding what exactly I'm talking about when I say crisis or epidemic, 84% of of Native American and Alaska Native women have experienced violence within their lifetime any type of violence. The department of justice states that 50 percent of indigenous women will experience sexual violence within their lifetime but when you talk to grassroots organisers you know and and I know this for a fact myself that number can be as high as 89 to 90% in some communities I mean that, that statistic always still gets to me when I when I discuss it you know over 60 percent have experienced psychological aggression or coercive control and this is from a department of justice study so you know I, I don't even think they really know like the true, the true nature of this and then 90% of all indigenous peoples in the US will experience violence at the hands of a non-tribal member within their lifetime as well. A 2008 report from the department of justice found that you know some on some Native American reservations the number of native women murdered is 10 times higher above the national average. In Canada it's six times higher and right now it is said there are over 1000 indigenous women missing still or that are within their database this is some data that's been given to us over the past few years but again local organisers will tell you that number is much, much higher probably closer to something like four thousand and you know here in the US the national crime information database from 2016 tells us that there are about 5712 Native American Alaska Native women in that database here however again that number is always higher why is it higher? Because a lot of folks are not identified as Native American or they have not identified themselves as Native American and so we we definitely know that number is higher. You know and unlike, like other you know other, races in the country you know a lot of our folks so in other other segments of the popul the, population folks are typically assaulted by members of their own race with native folks a native woman in particular we are often assaulted by non-native people one poll found that 36 percent of Native Americans don't contact the police as well out of fear of discrimination with that being said that is because most years we have the highest rate of murder by police in the country I feel like that's a very important statistic to get across because of the uprising last year concerning the murder of George Floyd and the amazing, amazing work that Black Lives Matter and other black-led organisations and coalitions and folks did around the country to bring light to the murder rates within the Black Community by police and what, what hurt somewhat is that like as indigenous people we face such high, high rates of erasure that this issue we've been speaking about for, for decades we still can't get traction on it. So not only that but we have exceedingly high rates of suicide I will get into those facts later on and you know there's basically a black hole that surrounds this issue. There is very little to no media regarding this and you know I will give you a good example of that you know Gabby Petito is a, was a a white, a woman that was recently murdered in Montana which of course is a very sad and terrible issue and there was an intense media storm surrounding her disappearance and her search and rescue or not rescue I'm sorry uh her search they did eventually find her body there's been a lot of news around it there's been a lot of support and I mean just so much money poured into this and this happened in Montana and at the same time in Montana I believe between 2011 to maybe now I think there's been about 710 missing Native people reported in Montana and not one of these cases received even close to the same amount of attention and that goes to show you right there the type of mentality that this nation is still working upon, this nation still basically lives within the paradigm that created it which is you know the process of colonisation which is to take landed resources and in the, in you know in the meantime mitigate the local population, the indigenous population through assimilation, annihilation, or you know slavery and and so the idea that indigenous people are less than human I think still resonates within the institutions of this country and so we we are still facing, you know in my opinion we are still facing, you know colonisation and genocide because we have a crisis that is, you know out of control and little to nothing is being done by that. There is lack of governmental oversight until very recently, you know and that's because grassroots organisers, Indigenous organisers have worked so hard to get it to that to that to that spot, you know we have to do our own research we have to make our own databases we have to organise our own search and rescue parties and fund our own work, essentially. And finally that's gotten some attention made some traction at the federal level but still it's very little and I, I just you know I want to say if this kind of crisis was occurring within the you know settler descendant population of the US I really think there would be a very different response to it, you know I have many friends, many good friends that have created their own search parties um they have they've had their own tip lines one of my good friends Matthew Lonebear his sister disappeared and they later found her, you know a year and something later I believe but they, they, they searched you know for her on their own they created their own, they had their own headquarters you know even because they were getting so so little help at

the Fort Berthold reservation which is home to the Mandan uh and Arikara and Hidatsa tribes you know I, I know people that you know in South Dakota every few weeks it seems like they've got a new search going on with local with local native folks within the community and you know we have posters constantly being circulated I believe in Rapid City just in the past like few months there's been 14 teenage girls that have gone missing and that is due to you know the fact that indigenous peoples are a targeted targeted group like I discussed earlier you know we we face a lot of like assault by non-natives we're also targeted because frankly you know we, we have a lot of um we have a lot of issues with within our community that make people vulnerable and so you know sex traffickers and and just you know just bad people in general tend to to see the vulnerabilities and target in our our people and so that's that's definitely something that you know plays into this so you know concerning you know legislation surrounding this, this epidemic there there's the Violence Against Women Act there's the Savanna Act and the Non-Invisible Act, the not you know the the VAWA has been around for about 25 years and the Savanna Act and Not Invisible Act uh were just passed last year actually and I do have a, have to say that I think it has a lot to do with the fact that Deb Haaland and Sharice Davids were elected into congress. These are two amazing and strong Indigenous Women that you know really pushed hard to get these, these these bills passed and Deb Haaland now is actually Secretary of the Interior which is a really big deal because we actually have for the first time ever an Indigenous person running the Bureau of Indian Affairs which is is really great because maybe we'll get some more change within there. The Not Invisible Act was actually sponsored by Haaland when she served in congress and it's created a commission that includes representatives of tribal state and local law enforcement groups, judges, health care and mental health practitioners, many other people even urban native organisations which is a really big deal I'll talk about that later to to basically look into this issue and then the Savannah Act was uh actually written um by Heidi Heitkamp and I don't know who it was co-authored by but it's because of what happened to Savanna Greywind who was a young woman I believe she was 22 and she was she lived in Fargo, she lived in North Dakota and she was murdered by a couple who then cut her almost term infant out of her stomach and tried to keep the baby it's a very sorry story and that story um did affect Heidi Heitkamp who was then Senator there and pushed to get this bill passed she was a voted out unfortunately and never saw it come in to fruition while she was in office but it did actually get passed last year after a lot of pushback from Republicans unfortunately and it provides you know training for law enforcement it develops and implements a strategy to educate the public, there's a lot of outreach to tribes under this law and it's developing regionally appropriate guidelines to respond you know to this issue and what I think is most important it's providing a platform to create you know a, a mass database for statistics on where, how, who what's happening. There has been some grassroots attempts to create these databases unfortunately um they just haven't been as as rigorous as we'd like them to so I am excited to see what uh federal money and and federal uh oversight can do um in this aspect um so uh I want to get to VAWA now the violence against women act um that was uh passed about 25 years ago and Joe Biden who is the current president of the US was actually one of the co-authors of that bill um and the definition of that has changed tremendously um it was you know went from a one definition very like cut and dry judicial definition of domestic violence uh to um to a very long you know like if you looked on the page it was very long definition that incorporated uh all sorts of different types of violence that people face psychological monetary um and uh and so much more so there's been a lot about this act the violence against women act that's changed over the years and has been very good for combating the missing and murdered indigenous relatives relatives and in particular women epidemic. In 2013 there's added provisions for you know um and funding and resources added for specifically immigrant women LGBTQIA and and Native American Alaska Native women you know uh one of the uh the most important things that was added in 2013 is a tribal nation's ability or jurisdiction if you will to prosecute non-indians in their own court systems um but in my mind you this is like far from perfect um this this addition to the Violence Against Women Act is there have not been very many successful prosecutions through it um but it is actually the only form of judicial sovereignty that indigenous peoples have within the US so it's actually a very big deal what's upsetting right now about the violence against women act is that um it is that when Trump got into office he rolled back the definition of what uh what this what domestic violence means within the scope of AVAWA um so it went back to that very cut and dry you know one sentence uh you know definition which basically then would you know prohibit uh the broad you know use of funds that you know could go towards you know so many different ways that uh women are abused in this country um and then he did not reauthorize it because it was up for reauthorization and that was in 2018 he let it just stagnate and now it's it still has not been reauthorized and I think that's because he uh was funded by the NRA the national rifle association and they were lobbying very very heavily uh to not reauthorize it and to limit the new bills that were being proposed uh by you know the Democrats basically both in the house and the senate and the reason they were upset about this is because they didn't like this boyfriend loophole that folks were trying to close concerning the use of guns they want to increase the scope of who can and cannot receive a gun permit after you know a domestic violence charge and so you know right now domestic violence charges only pertain usually to who if somebody is living in the household with you or you know you're married to them or there's a even a familiar uh familial tie because domestic violence doesn't always necessarily just pertain to a husband and wife um it could be a family member as well um and uh this boyfriend loophole would that that exists like they wanted to close like this like these many many people that still are able to get firearms even after they've committed these crimes so the NRA um I call them a domestic uh terrorist organization um they they really don't like this because it would you know limit people's ability to to get guns and they've been lobbying really heavily giving different senators uh you know grades even um as to whether or not they uh they agree with their stance on things so since then it hasn't been reauthorized even though Biden was elected which is very upsetting and I really hope that something happens soon because uh this is a a wealth of resources and um and funding for very important programming that goes on uh on reservations off reservations within our communities the National Congress of American Indians and the National Indigenous Women's Resource Center, you can add those two websites if you don't mind, they have written a a statement recently released one uh just a few weeks ago uh asking that this definitely go through soon um so you know also one of the things that Trump did while he was uh in office was uh was put into uh to affect the Operation Lady Justice task force um which was itself just a joke because basically he just wanted to put more people in jail uh not actually get to the heart of the issue and what is the heart of the issue what are we actually talking about like what are the things that like really are affecting um this crisis you know one of them is our suicide rates um you know suicide rates for Indigenous peoples in the US have risen significantly since 1999. These rates surpass all other groups in the country by far and they have increased 139 percent for Indigenous women and 71% for indigenous men I'm adding this into this conversation because uh suicide does not happen in a vacuum it happens because of oppression, lateral oppression as well within our communities and you know outside forces that uh are creating you know really really difficult environments for us and so I definitely want to add this into the crisis um it's it's part of it it's part of it because you know we've had so much to deal with over these past 500 years, residential schools being one of them that has to be added into this crisis as well I think um I don't know if any of you have heard about what's going on in Canada right now but there are thousands of children being um uh you know unearthed in mass graves um unmarked graves throughout the country the same thing is true here it's just that this country the US has done very little to address this issue so basically with the rise of residential and boarding schools um in the uh the US within the past couple hundred years um uh thousands of thousands of children were abducted raped tortured and murdered and thrown unceremoniously into the cold ground uh to to just rid you know to be rid of um after uh you know religious uh zealots uh and and governmental entities uh allowed it to to happen and so this is absolutely a part of this crisis um uh because it's like a you know it it's added to the sickness that we face within our communities you know people people are committing suicide because they were you know descendants of this and or they went to these schools this is not something from a long time ago I'm old enough to have attended one of these schools the school at my reservation George Gordon residential school was the longest running uh residential school in Canada and my cousins attended it so um this is not like something that is uh like far in the past. Another issue affecting this this this crisis is man camps and and land encroachment. Our missing and murdered indigenous women and relatives crisis is very much linked to what's happening to our land the continual extraction of our land, addition of man camps which are also known as temporary workforce housing camps uh to come in and extract natural resources or build something are greatly affecting our safety. I presented at the UN as was noted earlier an intervention on this exact issue there are statistics that prove that when these uh companies come into our spaces they increase violence within our communities greatly. Another issue is the Indian Child Welfare Act and the Child Welfare system the indian Child Welfare Act is said to protect us from having our children taken out of our communities and put into non-native families when we have issues arise but uh it's it's it's really it there's there's a lot of loopholes and the Child Welfare System I believe is what has taken over after boarding and residential schools were uh shut down so our children are constantly being taken you know from us for basically very little and then it's very hard to get them back. Another issue is the Hyde Amendment um the Hyde Amendment is a law that prohibits any type of abortion to happen on a reservation because federal funds cannot be put towards abortions because of the Hyde Amendments abortions were made legal in the us about 40 years ago so indigenous women uh have to face that extra hurdle of uh you know traveling far to get one and then not having you know the cultural competency within their own you know planned parenthood spaces to take care of what they need to take care of and so what that does is it creates an extra burden on people that may or may not be able to take care of a child um and they are thus you know forced into these situations that create you know added domestic violence and or just any you know just more more violence within their their homes um there's the Amber alert um we have a crisis of missing children runaway children um statistics tell us that one in thirty first nation children are likely missing this year compared to 1 in 57 of settler descendants society and the Amber alert system for runaway children on reservations was only introduced in 2017 but there's still no like means to accurately like keep track of all the cases of children missing within the US um and I have about I'd say five minutes left so I'm just going to talk about the work that um Great Planes Action Society is doing and myself is doing uh um and uh Trisha Etringer who's our operations organizer and and missing and murdered Indigenous relatives organizer you know um what um what's going on so um uh I said that it's up to Indigenous folks to take care of this crisis on our own um and and that's what we're doing um we do the majority of our work throughout Iowa and Eastern Nebraska and we uh work and speak uh and organize nationally as well um and within coalitions nationally to shed more light on this crisis um but we try to work locally because there is very little being done within uh Iowa um Missouri uh Nebraska just because it's considered outside of indian country but we still have some really huge issues and hurdles to overcome here we focused a lot of this work in Sioux city which is on the very Eastern border of Iowa and uh we um it's within a corridor that is being very much affected by this crisis so between Sioux falls which is like on the southern tip the southern southeastern tip of South Dakota uh Sioux city which is uh you know on the eastern border of Iowa and Omaha which is uh into Nebraska we have this like area that is dangerous for Indigenous people Omaha is 10th highest in the nation for cities that are being affected by the Missing and Murdered Indigenous Women crisis Sioux city has about a two percent population of Indigenous people but yet the the Native American or Indigenous people there make up 45% to 63% of the houseless population uh Sioux falls also has some similar statistics and so every May 5th which is um National Day of Awareness for Missing Murdered Indigenous women we host an educational event we we've had you know a few hundred people show up which is amazing.We host uh informational forms throughout the year um we have a youtube page if if you can find that link Great Plains Action Society on youtube you can go in there you can see when we hosted uh last year I believe with folks across um uh Iowa and Nebraska discussing you know the different uh issues we faced and including families of victims that you know have succumbed to this crisis that were there to speak about this. We have mutual aid efforts uh in Sioux city we give out a lot of you know meals, we have a free clothing pantry, we have events through the Urban Native Center regularly to provide you know ppe and covid resources and we also help people vote and you know we've just entered into an agreement with Lush where they will be providing us with um home with a bath and body products to be provided to to the community as well um we hosted a youth camp last year last summer or sorry this past summer uh called protect the sacred it was a two-day event uh we brought uh 60 youth between like toddler to you know 18 um to do different cultural activities such as archery TP building Lacrosse even ledger art so that they could learn these cultural activities be active as well and then we provided some age-appropriate education on sex trafficking and the crisis itself within the area we even have hosted a uh uh women and girls self-defense course uh taught by an Indigenous woman uh in the area as well. We've helped with searches uh Rita Papakee is a Meskwaki woman here in Iowa that's been missing for about five years now and we've we've been out to help with that search on the Meskwaki Nation um and uh we are also helping four families three of them um have uh women within that family that have been murdered um and we help them with uh funds for whatever it is they need legal fees memorial fees and we are helping the Zachary Bearheels um if you can put something about Zachary bearhills that'd be great thank you we're helping this the Zachary Bearheels uh family Bearheels is spelt b-e-a-r-h-e-e-l-s um after he was murdered by the police in Omaha in a very egregious fashion so we have a march for the past four years that one of our organizers Mahmud Fitil organized and uh it's a memorial march uh to just bring to light the the the police violence surrounding our folks um you know we we assisted with a caravan that was passing through Sioux city this past summer going from a Carlisle Indian school you know to the Sicangu Oyate nation uh also known as Rosebud Reservation where nine children were being rematriated back into the lands uh of their ancestors back to their lands their homelands because they had died at these schools long ago and never never been you know never went home um so we helped with that we had a feast and some ceremony and we you know we put a lot of funding into that. We're working really hard here in Iowa as well to push back the ban on critical race theory also known as diversity equity and inclusion or anti-racism work or really just real history we have a terrible governor Kim Reynolds who is a white supremacist who has stopped you know our ability to teach this stuff in a in a big way um here in Iowa and so we are pushing back on that because how can we truly overcome um what has happened here and what's causing this crisis if we cannot teach the accurate history of this country. I mean my god we still have like thanksgiving here which celebrates some weird story about uh Indigenous people and settlers coming together um and breaking bread you know the truth is that they came in you know raped and pillaged and murdered and stole you know so like that's that's really what's going on you know we don't have very much funding for this this is another issue that's we are facing 70 of indigenous people don't live on the reservation anymore and that makes it hard to put into uh put to get services for for these folks and it's up to little orgs like us to do that work yet you know first nations development institute did a study on the type of on the amount of funding that indigenous organizations receive um they found that between 2006 and 2014 indigenous organizations received only 0.6 of foundation funding total foundation funding that was given out which is true almost every year and we so we don't even receive the same amount of funding as our population percentage um and then within that uh there is a lot of funding given to white led organizations that are working on our issues so the lack of funding is a huge reason why um there's not as much traction on this as need as there could be um you know uh so I want to say a special thank you to Trisha Etringer who is our operations organizer again because she has actually spearheaded a lot of these issues within Sioux city and then again to Mahmud Fitil who spearheaded the um the Zachary bearheels march for the past four years in Omaha and uh these are you know the folks that work with Great Plains Action Society and they come from these communities and they uh they know what's what's going on. It seems that this country is more focused on political harm reduction tactics uh you know than they are about uh you know and political finessing than they are um about taking meaningful steps that will get to the root of this problem and that's like stop extracting on our land start realizing that real history isn't being taught uh Indigenous people are dehumanized um you know we don't need more people to go to jail we need people to get to the heart of this problem which is realizing that this country is built on white supremacy and that history is being whitewashed. We need a regenerative economy we need an end to colonial capitalism we need to abolish institutionalized white supremacy and we need to put an end to the heteropatriarchy um and so I hope that I did that quick enough I have yet sometimes some time for questions um and um yeah how do you want to do questions again uh Caroline? um yeah I can I can read questions out as they come in the chat or if people want to directly ask um questions that's also great I think