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Provost Presents Faculty Research Series: "Where We Belong: An Academic Book Presentation"

Daisy Ocampo Diaz

Provost Presents Faculty Research Series

"Where We Belong: An Academic Book Presentation" by Daisy Ocampo Diaz (November 15, 2023)

In this presentation, Dr. Daisy Ocampo Diaz, Assistant Professor of History at CSUSB, showcases here work on historic preservation and Native American History in order to establish Indigenous preservation practices as sustaining approaches to the caretaking of the land that embody ecological sustainability, spiritual landscapes, and community well-being. Dispelling the harmful myth that Native people are unfit stewards of their sacred placed, this comparative work transcends national borders to reveal how settler structures are sustained through time and space in the Americas.

START – 00:00:00

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Speaker: Welcome, welcome, welcome!

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Speaker: Thank you so much for for joining us on a rainy day. My name's Rebecca Lubas. I'm the Dean of Libraries here of the CSUSB. Libraries, and you are in the foul library.

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Speaker: and very much please. This is our second installment of Provost presents faculty research. So before we get into the Provost, opening remarks, I want to give a shout out to all of our sponsors helping make this a reality. So the History Department thank you very much. The faculty center for excellence for for providing this terrific and welcoming space.

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Speaker: The SMSU Cross Center has also a sponsor and per. And because we have all this wonderful sponsorship, we're going to be able to end the event with a book giveaway, of the wonderful book that Daisy has produced. So without further ado, our illustrious Provost Dr. Rafik Mohammed.

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Speaker: You're up.

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Speaker: please, please. Good.

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Speaker: good afternoon, everybody.

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Speaker: Thank you all for braving. Everybody was surprised by the weather, so thank you for coming out and joining us this this afternoon. I am delighted

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Speaker: to be here with you all today, and to welcome my colleague, Dr. Daisy Ocampo, here for the second installment

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Speaker: of the Provost presents Faculty Research series. Ii I'm gonna brag just really quickly. I remember when I was I I'd like to take credit for her being here. Well, and I'll give some of that to Tom Long, too, because Tom's the one who said, There's this person we got to try to hire. And and it turned out to be Daisy. She's been just a wonderful addition to our faculty so thank you for making the choice to join us. It's been great having you, as a member of our faculty, I have scripted remarks.

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That! That I'll read just so. Those of you who don't know

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Speaker: much about Daisy, you will, you will know now. Oh, yeah. So it says. It's a pleasure for me to be here. I've already said that part.

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Speaker: I mentioned this is also the second installment. I'd like to thank Dean Lubas. For for coming up with this concept and really creating a space and an opportunity. For our faculty across the colleges to showcase their research with with a broader campus and and and potentially external audience. The the we had the first one of these about a month ago, with Dr. Marc Robinson.

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Speaker: Presenting on his newly published book. So historians are trying to take over the world. That is a a challenge to the other disciplines on campus, and I know.

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Speaker: blinded by science. I like the musical reference, too. Yeah, yeah. She blinded me with science. I don't even know where that came from. So, anyway. But but but it's great that we're doing this, and I really do appreciate the historians coming up and taking first crack. At this, as I mentioned, Dr. Ocampo joined our community in 2020,

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Speaker: and has already made her presence known through her impactful and highly publicized works. She's also an excellent classroom instructor, and teaches several courses, including History of the United States. Pre-colonization to the present California Indian History Exhibit Design and Development Archival Practices. Historical Preservation History of the American West and Decolonizing museums.

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Speaker: Her research in native and public history informs her work with museum, exhibits historical preservation, projects, and community-based archives. It also creates a new direction of inclusivity in public history that visibleizes indigenous people, voices, and community narratives.

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Speaker: She is perhaps best known on our campus for a virtual exhibit of the Sherman Indian Boarding school

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Speaker: titled Bravehearts, a Virtual History of Sherman Indian Boarding School, that she and her students launched during the COVID-19 Closures in September 21. The Virtual Museum features, the history and of the boarding school, the students who attended, and its legacy in native communities and the larger inland Empire.

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Speaker: In addition to this rich and relevant history. The virtual exhibit increased accessibility and connectivity to the museum's visitors. As part of this project. Daisy trained 40

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Speaker: history high school teachers on boarding school history, using the exhibit and develop lesson plans and assessment.

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Speaker: She recently received a $250,000 award from the Getty Foundation Pacific Standard Time grant for her project From Fire We Are Born. Daisy is also an SBS Fellow on the Native American Collaborative Steering Committee, and a member of the Cs. Of Cs. USB's Native American Graves Protection and and Repatriation Act Committee. Today she will discuss her book where we belong, Jim Away and Kakhan preservation of sacred mountains. II

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Speaker: I would say, please join me in welcoming Daisy, but I did want to say one other thing just going back to.

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Speaker: and I know it's it's it's not about me, but going back to just some of the things you you've brought to light, not through your work in on our campus, and I was also reading your bio where the advertisement there's a there's a line in the advertisement for today's event that really just kind of resonated with me, dispelling the harmful myth that native people are unfit stewards of their sacred places.

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Talking of this comparative work transcends national borders to reveal how settler structures are sustained through time and space in the Americas. I just wanted to focus just very quickly on that dispelling the harmful myth of data. People are on unfit stewards coincidentally, I don't know if anybody's a fan of John Wayne.

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Speaker: Maybe they should rename the airport up in Orange county. But but I was. I was reading this article that John Wayne and I was familiar with it before, but John Wayne did an interview with Playboy back in like 1971 where he talked about lots of things. But one of the things he said very specifically in that article was that he felt no guilt, no remorse, nothing else.

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Speaker: For Number one, just the images of native people that were perpetuated through the dozens of films that that where he was the hero, and they were kind of the enemy.

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Speaker: But then also he said, you know we don't owe them any kind of we don't owe native people anything.

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Speaker: For the lands that we have taken away from them because they were unfit stewards of the land. They basically weren't using the land properly, and therefore we had a right to take it under some kind of discovery design or something like that. So one, yeah, II was just thinking about the other that that article the other day and and and then I was reading this description of your work, Daisy, so I really do appreciate you kind of turning that narrative on its head

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Speaker: and ensuring that people understand that there have been lots of systems that have been erected to purposefully kind of convince us that that wasn't the case in your work really does bring that that not just alternative perspective, but more accurate perspective to light. So thank you for being here and welcome.

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Speaker: Hmm!

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Speaker: Alright!

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Speaker: Excuse me. Can you all hear me? Okay.

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Speaker: no, alright. This is my uncle. He's a perfect week here, too.

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Speaker: Keep me on my toes.

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Speaker: Alright. So good afternoon, everyone whenever I'm ready. Okay, thank you.

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Speaker: So good afternoon. Everyone.

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Speaker: thank you for that introduction. I appreciate it.

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Speaker: So I wanna begin by thanking you all for being here

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Speaker: spending an hour or so of your time on indigenous preservation practices

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Speaker: as well as to celebrate the publication of my book.

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Speaker: which I'm really excited about a little bit surreal. You hold on to this project for so many years, and then there it is, you know. You get a box you know, sent to your house, and it's like a stack of tents. It's very exciting. And so I thank you all for being here.

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Speaker: I also want to thank. I know there's a lot of folks that help coordinate this event. And specifically, I just want to honor their time and labor. There's a lot of emails in the background and to put this together. So I just want to say, Thank you for that.

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Speaker: I also want to acknowledge that my family is here. My parents are here, my my uncle's here. And there's also community here. And I know there's also folks online.

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Speaker: So I really do appreciate them being here as well. My dad wanted to

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Speaker: know what I did for a living, so I said he should come here today.

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Speaker: So next, I'd like to acknowledge that Cal state Sam Bernardino sits on the ancestral territory of the Samanwal band of Mission Indians or the Yuhabisham.

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Speaker: And so we recognize that every member of the California State University, San Bernardino community

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Speaker: has benefited and continues to benefit from the youth and occupation of this land since

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Speaker: are founding in 65.

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Speaker: And so, as we know, this acknowledgement statement. Is just the beginning of a larger and longer conversation

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Speaker: between institutions and native communities. And when I say institutions, it's not just higher education institutions, although that's where we're at today.

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Speaker: But I'm also including public spacing portrait institutions, for example.

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Speaker: archives.

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Speaker: museum preservation entities like the national park services.

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Speaker: All these institutions are really grappling with this history of Landis.

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Speaker: of settler, colonialism, past and present.

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Speaker: and where they should be in this conversation, and what are the responsibilities, and what are the ethics to native people?

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Speaker: Especially because with these 4 transitions.

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Speaker: they house so much cultural resources in their collection. So they are very important in this conversation.

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Speaker: and at the heart of

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Speaker: conversation about land acknowledgements, and and confronting the past and the present right are

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Speaker: questions of place and belonging.

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Speaker: I would like to begin with a very small exercise to really get a pulse for how we've all been engaging questions of place and belonging in some

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Speaker: semi recent events. So let me go ahead and next slide

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Speaker: alright

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Speaker: with a show of hands who recognize this moment.

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Speaker: I don't raise your hand. If you recognize

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Speaker: this moment I'll

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Speaker: 2020 right?

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Speaker: What we begin to see! Following the conversations and removal of Confederate monuments

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from the South.

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Speaker: we really see this conversation also shifting

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Speaker: to the larger South West specific

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California.

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Speaker: and wondering why in the world do we have monuments dedicated to Tunisena.

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Speaker: Tunipa del Seda is known as the founding father, you can say, of the California Mission system.

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Speaker: And while we built really this whole enterprise and visual fantasy about the our, the mission cost in California.

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Speaker: The reality is that mission were very violent places for native people

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Speaker: ground where a lot of genocidal activities happen.

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Speaker: and we also see in the image to the right. Is an apology by Governor Gavin Newsom, with Assembly member, James Ramos, who is from the Sam 9 law band of Mission Indians, and also the alumni of this campus.

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Speaker: And really what we're seeing and just contending of what it means.

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Speaker: To be residents of California right? And what is this history of California Indian history? What does that mean for all of us living here right

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Speaker: and chasing and turning into different

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Speaker: realities, which is, yes, we're residents of California, but we're also guests on the lands of 110 federally recognized tribes and many other recognized tribes here in the state.

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Well.

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Speaker: how many

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recognize this moment?

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Speaker: Very local. Okay. Nadi.

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Speaker: So what we're looking

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Speaker: here is Mount Ribidom.

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Speaker: So Mount Rubidu, is this enormous cross that's erected on top of a mountain.

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Speaker: It is a mainly used as a recreational place. It's a 3 mile loop.

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Speaker: Nice workout people use it recreationally. and at the top along the way. Let me back up for a bit along the way, on rods to the Cross. You'll see a lot of plaques.

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Speaker: and if you start paying attention. These plaques are dedication plaques.

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Speaker: This one is, it'll set up start getting again this

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Speaker: California mission history. We also see dedications to Huntington and Frank Miller, Frank Miller being a really key.

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Speaker: Entrepreneur and pioneers may in Riverside.

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Speaker: okay? And then to the top.

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Speaker: Now, as we can see during this shutdown of a (202) 020-2022 covid times rate.

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Speaker: It was vandalized, and it reads, I believe, native land.

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Speaker: At the bottom there was a pedophile, and I'm sure something towards the front that has about 500 years of genocide.

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Speaker: Now this cross is well owned by the rivers and Lands Conservancy.

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Speaker: It was technically supposed to be legally removed. Because we have separation of Church and State. However, they found a loophole where they actually optioned off

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Speaker: the little square footage where the cross is located at the foot, and managed to preserve it. The rest of the mountain is owned by the city of Riverside and managed by the park services.

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Speaker: So we can see how there's a lot of loopholes to still you know, present these histories of violence.

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Speaker: And so, as we're looking at the Confederate monument and the Honeysido monument coming down as well as locally here, the Riverdue cross.

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Speaker: I start to ask, but what do all these have in common right? And we are looking at this deeply contested history between place and who belongs there.

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Speaker: and who this place belongs to.

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Speaker: We are seeing a demand for history outside of these celebratory Nationalist narratives.

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Speaker: That's very clear. And I think my colleague Mark, who's walked in and myself, were playing really key roles as historians to really navigating these spaces and having a lot more inclusive histories in our curriculum

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Speaker: and our classroom, so that we are

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Speaker: you know, engaging in all this scholarship with our students.

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Speaker: We're also seeing a demand

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Speaker: interrogate how our public spaces are complicit in here.

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Speaker: and really, it's calling for a closer examination to look at how settler colonialism

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Speaker: is embedded into our institutions. Ultimately controlling the institutional processes

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right like, how

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Speaker: how are native people included in the process of preservation. We're not

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Speaker: right.

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Speaker: And we're also seeing a question of the

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Speaker: owns the production of history. Who's writing these official histories that then get pretty much

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Speaker: you know, written as official narratives of certain places, right? And these are all public spaces.

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Speaker: faces. This is important, right?

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Speaker: So today's

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Speaker: we'll look at the journey of 2 native communities, the Tim Awwavi

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Speaker: and trash them communities and their journey to preserve their sacred site.

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Speaker: So in this journey we'll examine how to really define and look at indigenous preservation practices.

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Speaker: And I did a lot of consultation role. Work with preservation entities. And I kind of want to end today with my major conclusions about what new direction preservation entities need to take in order to achieve

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Speaker: much more inclusive narrative.

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Alright.

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Speaker: alright! Thank you.

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Speaker: So I began my work, not because I had necessarily

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Speaker: You know, a special historical figure. I wanted to study, or I had a specific

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Speaker: time period. I wanted to study or anything like that.

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Speaker: This is a traditional way to get into history, but I got into my Phd. Program really out of a community meeting. I'm thankful that my advisors here behind me, because it was

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Speaker: it was a perfect fit because he had so much experience within native history. Scene of service surprise. And that's really how I wanted my my research to go.

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Speaker: So we are fast 10 descendants from a small town of Indremolino.

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Speaker: 200 people, 300 people.

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Speaker: Oh.

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Speaker: so. But we belong to a larger historical community that stands for Mexican States

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Speaker: historically and Southern.

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Speaker: Now there are numerous satellite and diaphoric tests and communities here in the Us. Beginning, I won't open that kind of warrant. But with the Buto program that really began our first generation of people here in specifically California.

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Speaker: Now taking us back home. What is really unique about our community is, it cannot be disentangled from this place.

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Speaker: And so what you're looking at is our creation or in our language. It's Latin oyan to fix.

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Speaker: However, in Spanish, I'll say that again. Everyone's trying to pronounce this latte

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Speaker: And in Spanish it's terroir lesbian, Spanish.

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Speaker: Okay.

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Speaker: Now, Ferala Zantanus in English translates to the mountain of windows.

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Speaker: Okay.

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Speaker: and I don't have a laser pointer, but

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Speaker: that's a walk away.

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Speaker: Alright. I think we can all see this little domino piece right here. Those are the windows, which is the archaeological feature

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Speaker: that has drawn a lot of sovereignty interests

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Speaker: interest in general from people right?

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Speaker: And so what the windows actually represent is our fight with the Spanish

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Speaker: Polly, 1516 all the way to about 1620.

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Speaker: So we fortified our creation, mountain.

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Speaker: and essentially those windows, those arches that we see was a pink

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Speaker: that was fortified in order to establish an an outlooking point, so that when the Spanish came we were ready to attack. So it was a really long war. It was not one concise one. It was multiple battles that spanned about 60 decades on and off.

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Speaker: and so much in the like Us. History, where we have the western frontier, and making it the northern frontier, and we were just smack in the middle of it. Okay.

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Speaker: so what happened during this Meatstone war? It led to a lot of genocidal campaign. It included, included the establishment of rank Amanda system which is economic subjugation.

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Speaker: Enslavement

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Speaker: now this and some of the warfare and fighting

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Speaker: lithographs and the image to the left.

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Speaker: And I mean, we didn't have arms right. We had boulders and rocks, and so we engaged in bouldering warfare. Right? That was our our weapons. And so that's kind of what you see to the left.

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Speaker: You also see enslavement. And this was really interesting in my research, because I understood that we had

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Speaker: slavery within our history locally Silver Mine.

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Speaker: I didn't realize that so much of the the documents I would find would be the selling of our people to paral Chihuahua

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Speaker: Silver. Mine's up there. I didn't realize I was gonna encounter documents

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Speaker: of how we were taken to slave markets and pueblos to then be resold to the Caribbean and the ante items.

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Speaker: We didn't have that that memory in our community quite extensive.

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Speaker: And then the Ante Islands are pretty much lost trace of the of the

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Speaker: of the records at that point.

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Speaker: And so what we do know is, there was outright massacres

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Speaker: and this was very well documented by a lot of Spanish

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Speaker: closures and just flat out

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Speaker: body merely.

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Speaker: however, for custom people and descended communities. This

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site.

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Speaker: so to be fascinated means having a responsibility to care for the land and trusted to you.

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Speaker: And so our free Asian mountain to Salazarian effect is really at the heart of our identity.

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Speaker: It's also a ceremonial center which we argued with archaeologists that it was. And they're like, it's not. And then they uncovered remains. And they're like, I guess we're right

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who has a ceremonial center.

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Speaker: So

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Speaker: there's all these power dynamics. With that it was also agricultural base. As I was interviewing my dad and different men in our communities.

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Speaker: We had the the system of Juamillis, which pretty much meant it was

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Speaker: family parceled sections of land on the mountain that would be specifically on slop to catch the rain as it moved down.

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Speaker: And so in that way with the water system as well. So there's all these environmental techniques that were always embedded. And in the learning

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Speaker: and also, this is where aces of a lot of our ancestors are spread. Okay. Now, what was the issue in the early 2,000 email, which is the the National Institute of Anthropology and History.

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Speaker: which I think the easiest reference is like the National Park services here in the Us. It's a Federal and preservation entities.

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Speaker: They purchased our mountain 2 thirds of it.

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Speaker: and they purchase key access points right pretty much every way to get up they had already purchased

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Speaker: meant that for many, many years, while there was archaeological digs

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Speaker: at least a decade.

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Speaker: More. We weren't able to access.

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Speaker: Mountain

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Speaker: and the archeological dig were all on route to create a tourist destination site in the community and the larger region.

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Speaker: Now, what became difficult? And this is a question we all struggled with is that enact privilege pretty much semi-stone war? That's all they cared about okay.

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Speaker: which was problematic for a number of reasons.

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Speaker: the term fashion is not mentioned once under, exhibit labels at all. So we did not exist.

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Speaker: and it was also not part of their information center.

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Speaker: So when our community specifically Oh, I have a she passed away already. But a really strong woman is my auntie. She passed away.

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Speaker: going at school. Staff.

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Speaker: She really single handedly took on the archeologists. She was really adamant, and she had a lot of confrontations with them, and you know the demand was in Solar Land,

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Speaker: and also use marginal license completely from the history of this mountain.

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Speaker: Now. Their consistent response to us was that we were unfit stewards of our land

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Speaker: cultural resources.

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Speaker: So not only were we legally marginalized now because we weren't owners, and we were never legal owners.

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Speaker: We now had a contend with erasure, and this looming doubt of like stewardship, and being unfit, and what that meant.

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Speaker: and so that those are some of the fundamental questions that I had entering my Ph. Now, this claim of the unfit steward

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Speaker: was fascinating to me because it's common throughout native communities.

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Speaker: Every time there's a dispossession somewhere early on is a claim that

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Speaker: the community is unfit.

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Speaker: Now, really, what it means is that it's rendering native communities as backwards.

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Speaker: as uncivilized and as unequipped

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Speaker: for the Western world.

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Speaker: Okay.

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Speaker: so we see the same tropen archives. We see the same tropen museum that claim that the object needs to be in their custody, because

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Speaker: God forbid you get to keep your own stuff right and take care of it.

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Speaker: So these are like you know, these are very common claims that are made.

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Speaker: We see this all from the national parks here in the Us.

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Speaker: Where native territory is preserved for scenic places, for American visitors, not for native people, or for native use or for native

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Speaker: right. It's part of

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Speaker: the national parks are, you know.

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Speaker: part of

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Speaker: the Us. Visual representation, I think, of conflict in that way.

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Speaker: So in

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Speaker: and rendering native preservation practices as backwards. We see that there's an argument for settler and prevention right? These institutions now say we can help you. We have the storage facility. We have the climate control. We have the archaeologists for to preserve land right? And it's on these grounds for place and belonging to come tested in the fight for land.

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Speaker: And so really, this is kind of what got me into a lot of my work

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Speaker: question of unfit stewardship and fundamentally knowing that we had indigenous preservation properties. and I needed to figure out how to translate that to all these folks who believe that they don't

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Speaker: slide, please.

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Speaker: Now,

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Speaker: If you read my book, or when you read my book, there's the, there's a comparative element to my book, right? I think I could have written you know, a book solely on our fight and our people.

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Speaker: But during my graduate research I worked really closely with the native American Land Conservancy

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Speaker: and the Kimawavi tribe

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Speaker: Chimwei people are pretty much located on both sides of the California and Arizona border, more or less where Lake Havasu is located.

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Speaker: and so I worked closely with them to really understand how they were approaching preservation models differently right? How are they getting away from the settler context and doing what they want and governing that process of preservation.

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Speaker: little bit of context on the Nalc. The native American Land Conservancy. They're intertribal nonprofit

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Speaker: dedicated to the preservation of sacred land. Beginning with their first land acquisition. So I think they were established in 97, 97,

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Speaker: and their first acquisition was the Old Woman Mountain.

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Speaker: and in the world it's Mama Poolside, and it's a sacred site for them as well.

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Speaker: So I think I knew I was supposed to learn really, how the Us. Tribes were doing preservation work really strengthened my own academic training and analysis.

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Speaker: However, II honestly thought that this relationship was deeply extractive, and I think one of the major issues within academia

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Speaker: is how we pretty much cherishing into a community.

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Speaker: And

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Speaker: right? And I thought that was a fundamentally

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Speaker: You know a point of ethics that I needed to fit with and question, and through my research to work through right

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Speaker: and so really, this idea of trans indigenous all it really means is that native people have historically and in the present compulsive each other.

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Speaker: in our own process of reclamation.

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Speaker: And I really love

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Speaker: There's a quote by Chandra Mahati's cartography, a struggle. She argues that one of the key features of struggle.

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Speaker: Marginalization is a simultaneity of oppression

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Speaker: that are fundamental to the experience of social and political marginality, and that really

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Speaker: said to me only because I flipped it right. If all of our struggles are interconnected, right and necessary, for you know this larger project of settler colonialism. Then I wanted to argue that liberation and articulation of sovereignty must also be interlocked.

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Speaker: and in conversation with each other.

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Speaker: And so this is really where my comparative lens took me to. And so I wanted my community-based research to be generative.

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Speaker: to be consensual and reciprocal. And for me, that meant donating the proceeds of this bus to respective reclamation projects.

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Speaker: and to going back to each community to conduct presentations. They oftentimes we do presentations in these spaces.

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Speaker: and the community don't ever see the present.

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Speaker: That's the obvious disconnect right? Easily fit

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Speaker: and also sharing my archival findings with communities.

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Speaker: We just

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Speaker: archival material from archives in like New Zealand and Germany. And the reality is we're only able to acquire this because we're academic. right? These are, these primary sources are not easily available. So sending that material back to price was also important.

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Speaker: And so I really wanted to highlight how native people have been working within our respective communities

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Speaker: and as allies to other communities

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Speaker: to foster this cross pollination of ideas and projects and solutions. And so it was important to me to flip the script and move from institution, saving this

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Speaker: to positioning indigenous people at the center of our own histories and our own recommendations.

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Speaker: Here's this quote by Linda Smith.

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Speaker: is amazing. A creative framework. This is from decolonizing methodologies. Creative frameworks are necessary for reimagining the world where leads of imagination are able to connect a different

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Speaker: fragmented pieces of a puzzle, ones that have different shadings, different states

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Speaker: within them and say that these different teachers belong together

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Speaker: right? And so in that way I engage my work in that way. Next slide, please.

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Speaker: Now I knew that one of the first interventions I needed to make was that native people had preservation practices. While it was obvious to me I needed to create some kind of framework.

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Speaker: and pathway for them to also see it. And this is largely in the field of historic preservation.

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Speaker: And so my research at the Archive did not serve me at all. For this purpose. There was 0 on our relationship to sacred places, and I'm glad it kind of wasn't great because a lot of this information rests in community.

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Speaker: So I did spend quite a bit of time with our community back home, facing elders around for interviews.

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Speaker: And I asked the fundamental

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Speaker: question, right, how did we deserve our state before email? How does that happen?

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Speaker: And everyone took me to a very

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Speaker: course which is our speaking den.

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Speaker: Here is one of our older photographs of our system done to no longer look like this or

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Speaker: colonial regions. Great

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Speaker: but this is our food team dance.

286

Speaker: and as I began, it has been very commodified to date. I argue, because we have to contend with this for a game that we have to now try and fulfill right?

287

Speaker: But in interviewing the people that had a lot of these older stories I learned that the teaching dance is not

288

Speaker: it? It's not placed in the right

289

Speaker: space right? Oftentimes our fiesta right? Our celebrations are held in a very performative sense.

290

Speaker: And they are. Then they become

291

Speaker: anthropological in nature. Right? And so I needed to get us out of that space, because that's not where it's at. Right.

292

Speaker: So I learned that the dance is actually a Thanksgiving dance.

293

Speaker: and not, like Pocahontas, Thanksgiving, but literally a a dance meant to express gratitude

294

Speaker: for life

295

Speaker: for water. It is also within the spiritual religious umbrella, because it's also a sufficient for rain

296

Speaker: and for a good harvest.

297

Speaker: Okay, now that dance historically was dense on our mountain

298

Speaker: right, because it was both about the mountain and for the mountain. So the dance itself was, and I won't get into the the story to this.

299

Speaker: I don't have time for it, but it's actually narrating pieces of our creation story about how we came to be

300

Speaker: about how our land seems to be how we were burst from our mountains.

301

Speaker: Giving us information about caves about the river, so the the dance itself was necessary to then reinforce our creation stories and all the different information and knowledge system that was within the creation stories.

302

Speaker: Also the image to the left.

303

Speaker: This is how integrated it was.

304

Speaker: We had a medicine man picning, and my dad and I'm sure my other relatives here also remember him

305

Speaker: who's a medicine man. He had a vision

306

Speaker: when you went up before email before you went up to the mountain. This is the guide to the left, standing and hovering over the archeologists.

307

Speaker: He's the one that gave me permission to go up. He let you know when it was the right time, when you shouldn't go up.

308

Speaker: Who's also known for shape shifting.

309

Speaker: And so we can see that when Ena purchase the mountains

310

Speaker: they did not care at all about that role that he had, which was so important

311

Speaker: and so for him

312

around, because he wanted to know what these archaeologists were doing. And so just the way you see him there.

313

Speaker: teachers followed the archeologists around and make sure they didn't mess with anything.

314

Speaker: Okay? Because I can imagine how disruptive that was. He was a caretaker for 40 years to put that into context.

315

Speaker: So to have these, I think these folks were

316

Speaker: Scotland.

317

Speaker: They did the archaeological dig. This was all super

318

Speaker: disruptive right. So what he knew.

319

Speaker: And so again, just to reinforce this issue, dance again is tied to spirituality, the agriculture. But above all, the community well, being right. And when we're looking at native communities and reclamation process at the heart of it is

320

Speaker: community well-being.

321

Speaker: And so Ena again reinforced, erase the historical narrative that we took care of this mountain, that we walked this mountain, that we grew food on this mountain, that we prayed on this mountain.

322

Speaker: So again, this is all part of Federal institutions like Ena, or like the National Park.

323

Speaker: claiming that they need to save this unprotected and endangered landscape when it's fact. It was not uncared for or untested in any kind of way.

324

Speaker: like

325

Speaker: now, when looking at the timelavi people, they have some a very similar culture institution that you're probably gonna see with a lot of different tribes. They had the soft phones.

326

Speaker: the soft songs is actually a body of a hundred 42 songs that needs to be sung in order.

327

Speaker: Now they are known as morning Songs as, and when people pass away, this is what you sing to send them off, you know, from this physical world.

328

Speaker: And these songs, 142, they're actually

329

Speaker: traveling through all these 4 different states.

330

Speaker: Utah, Nevada, California, and Arizona. So

331

Speaker: what are the songs about? They are also saying about their creation story.

332

Speaker: But we start seeing these parallel methods right indigenous preservation practices that are found in both cases.

333

Speaker: With the with the

334

Speaker: excuse me with the soft phones. It's very much about movement to and through, but I think there's

335

Speaker: 2 really, major there's 2 major functions to the phones, as as I understood it from the team. One is very spiritual, because these are the songs that you sing in awake, right as people are passing away.

336

Speaker: And they're actually saying, There's the the spirit of the disease through all these

337

Speaker: Catherine Point.

338

Speaker: Throughout this larger landscape. This is known known as a salt farm from that.

339

Speaker: but it also has. This is important. An element that in the song is.

340

Speaker: Katie, where you're gonna find water sources along the way.

341

Speaker: it's indicating where you're gonna find certain plant material, and that what elevation you're also getting information about animal resources.

342

Speaker: medically, research, and where you're going to go for, let's say, school have medicine

343

Speaker: pay for healing.

344

Speaker: So they they had. Both of these functions. And so there's also this mapping element. Right? This is not how we understand space, right? This is a new kind of map that we in and out of what we

345

Speaker: created, which is the United States.

346

Speaker: Okay. But this is a nation

347

Speaker: for all of us.

348

Speaker: Now, the native American Land Conservancy and Cultural Conservancy have done a lot of amazing work in reclamation. They actually worked with a lot of the singers who are here to the left cell phone singers

349

Speaker: and in singing the songs they're actually pinpointed. This. That's how this map was made. They're pinpointing all these sacred sites along the way. And so, you know, they're creating new maps

350

Speaker: and real time today.

351

Speaker: And so in singing the songs, people are maintaining their active memory of these places, and these are indigenous preservation.

352

Speaker: This is how people intimately need these places

353

Speaker: knew how to engage it, and how to take care of the life.

354

Speaker: Why.

355

Speaker: now.

356

Speaker: having established indigenous preservation practices and kind of unpacking what that is and how to see it differently.

357

Speaker: Then.

358

Speaker: interpretation at these places?

359

Speaker: Okay. Because that that erasure, and that marginality is also part of the issue in terms of where native people are in all these assistive narratives.

360

Speaker: right? Who controls the institutional process to govern preservation, and also who has ownership of like history.

361

Speaker: And this is where my research at the Archive really, you know, really came through. There was as I was mentioning with, slavery! There's a lot more histories that we were not aware of.

362

Speaker: so one of the first ones is in focusing on the Me. Stone war with part of the part of the official narrative

363

Speaker: I still haven't quite figured out, but they still precede your neighboring neighboring tribe, which are the Witchonis, and we all know who the Witchonists are

364

Speaker: in our sacred site.

365

Speaker: and they are way out in in a different direction. I don't know why they made that choice. It is decontextualized.

366

Speaker: The only thing I can think of is that you know they have a lot of ceremonies that they chose to feature on our mountain, even though it's not tied to our mountain.

367

Speaker: But the the issue is not necessarily with the we told it. It's that

368

Speaker: people that live here

369

Speaker: right?

370

Speaker: And so Sasha's are not mentioned in the exhibit label, as I mentioned.

371

Speaker: but it also in focusing only on the strong war. It leads visitors to believe that the people who work here, whoever they are, are no longer here.

372

Speaker: Okay. There's no community engagement in their preservation plan. however, my research found that from the 50,

373

Speaker: which is quite long all the way to the 1,700 the letters end at about 1720, Josh gun. Excuse me.

374

Speaker: we're utilizing legal avenues to assert claims to their land.

375

Speaker: Okay, so here's the right way again. There's plenty of these letters in the archive of

376

Speaker: and we are seeing this negotiation of like, Hey, we put up a church

377

Speaker: like, Leave us alone in our land. Right? And so this period is actually known as Pueblo status. Okay? Which is kind of interesting, because maybe people is not known as having a period of federal recognition.

378

Speaker: The way it is here in the Us. Right where there's federally recognized tribes

379

Speaker: pretty similar. And so this is not discussed.

380

Speaker: The Mexican history or Mexican indigenous history. But there's actually an arrangement. You keep sovereignty. And I just take what I need.

381

Speaker: Okay.

382

Speaker: However, it was not without its problems, right to me who level of status

383

Speaker: gaspants had to comply with a host of demands from the Spanish.

384

Speaker: Of course the church right? It's literally how all the Mexican are set up. You have a platform. You have a church.

385

Speaker: Okay.

386

Speaker: you have an appointed indigenous governor, which which our past weekend

387

Speaker: right? How do we get your own people

388

Speaker: to manage you right, not us. someone else right?

389

Speaker: And then that Spanish over here

390

Speaker: and then participating in tripping. And that's what a lot of these letters were actually documenting right? We gave you your us alone and tribute at this time in a lot of these letters. With timber.

391

Speaker: Okay, I don't know why I haven't figured that peaked out, but it was Timberwood's attribute.

392

Speaker: and, as I mentioned earlier, there's nothing on slavery which we don't either of slavery with the silver mines we got.

393

Speaker: Also not mentioned, as in the official narrative, is that our teaching desk was actually outlawed for about 300 years.

394

Speaker: and a delegation of our people has to go to Mexico City

395

Speaker: to negotiate, allowing us to have the dance again. And it did come back.

396

Speaker: We had to make some concessions and align it with, like the patriot saints and stuff like that.

397

Speaker: But it came back right at our advocacy.

398

Speaker: and also the history of I don't know how many of you are aware of him. He's a fashion native leader who pretty much left the rebellion against the Spanish part, our revolution that really needs

399

Speaker: dance. If I back

400

Speaker: this guy was taken to Spain, put on trial and died over there.

401

Speaker: Major Major Major leader and political figure, because in Spain you learn Spanish and realize, like you all have it wrong, like your ideas of human rights apply to us.

402

Speaker: Okay, he was actually really fundamental in Spanish, being able to legally articulate. That

403

Speaker: couldn't be employed because they have human rights.

404

Speaker: That was thanks to him. So none none of these histories are part of the narrative.

405

Speaker: and I think another really important history is the one to the left.

406

Speaker: We actually, how many of you are aware of the boarding schools here in the Us. Where they should native children to schools, offer reservations to essentially assimilate them.

407

Speaker: Now Naep was not known for having anything like that.

408

Speaker: But I argue that the steps, tools which are waiting here, the

409

Speaker: public Secretary and Secretary of Education right that Federal branch

410

Speaker: that is, they're known as step schools. And these step schools in these early stages of the 19 twenties and thirties, they'd identify native communities as fabulous schools

411

Speaker: in order to get them

412

Speaker: Brannice.

413

Speaker: and in order for them to

414

Speaker: stop speaking their language.

415

Speaker: However, there's something fundamentally different about these steps, schools and boarding schools. And that's that. And boarding schools actually put the kids away from families.

416

Speaker: And in our case, the kids went back home every day. Okay, so it's that daily instruction which

417

Speaker: might have been a lot more dangerous because it affected the family unit right? Whereas in boarding schools there's just

418

Speaker: this level of containment as well.

419

Speaker: And why? That's important is because of the 1920 s, that's actually the time period where we lost our language fluidly.

420

Speaker: Okay, so these are all the history that are just not part of of the history.

421

Speaker: Next next slide, please.

422

Speaker: And so when we look at the fish interpretation of monopoly with the native American language Conservancy. They actually didn't even address too much of colonial history, which in some ways are cool because they chose to just emphasize from the get-go

423

Speaker: creation stories

424

Speaker: the thought song.

425

Speaker: They chose to engage youth programming on how to attend with the land

426

Speaker: they had overnight. There's a lot of focus on the youth, right and revitalizing in that way.

427

Speaker: But I would super curious with any preservation. See an organization. What are you preserving

428

Speaker: from right. What are the threats and what are the risks?

429

Speaker: So in understanding that history to our case

430

Speaker: there is

431

Speaker: from about 1560 to about 1,913. This mining left and right all over the East Mojave desert. Okay. The Old Woman Mountain has 16 mining planes on this one mountain range

432

Speaker: so many mountain claims that I actually found a bunch of losses in the Los Angeles Superior Court pretty much fighting over the claims to the minerals, not the land, but at that time it's still public land.

433

Speaker: You minors don't keep the land, but they get to keep the mineral. So there was a fight about the planes. Right?

434

Speaker: We also see this advertisement to at the bottom.

435

Speaker: alright. okay. The 49 ers didn't get all the gold in California, but

436

Speaker: California. They're really talking about Northern and Central California with the gold West.

437

Speaker: I don't think we really think about Southern California being impacted. But in my research. The amount of claims in the East Mojave Desert, I think, definitely merits the claims that the

438

Speaker: the gold rush also spilled into Southern California.

439

Speaker: So here we have these advertisement incentives kind of get investment down here right? How do we get these folks up here that really capped out the land already

440

Speaker: and get them to move here and to invest. And so that's what we see with these ads here at the bottom.

441

Speaker: And if any of you are interested in that that law. It's the general mining law of 72 that stipulates that people can own the metal, but not the land.

442

Speaker: And actually, this land is still in use to date.

443

Speaker: It's not something that was abolished or anything like that.

444

Speaker: And so what I also begin seeing as mining grew, is that native mining labor grew right. They need both mines.

445

Speaker: We also see cases of murder beginning to pop up.

446

Speaker: especially against native people.

447

Speaker: We also see the use of Mama profile of the Old Woman Mountain as a sacred site

448

Speaker: slowly diminishes within this context of mining. I don't know how you can engage as a sacred site when there's all these mining activities taking place. Right? So we begin to see that that trip.

449

Speaker: And what we also see is this place for Indian containment. At the same time, it's an advocacy for native land through reservations. But it's also way to get people from being on the land onto reservations

450

Speaker: great.

451

Speaker: And so I found one newspaper from Lake Habit School, and it said that Indian lands should be clear to make room for non-indian settlers. The natives need to shift in agricultural economies.

452

Speaker: Indians must be acculturated into a lifestyle that's comfortable to their euro American neighbors. and that specialists manage Indian relations for the general population.

453

Speaker: and on top of that that this transfer me can be accomplished as inexpensively.

454

Speaker: That's possible.

455

Speaker: Great get it done fast, get it done effectively and cheap. Right?

456

Speaker: so one of the ways that they did this was through the boarding school.

457

Speaker: Okay, they did this through the reservation. what do you call it? Parker dam

458

Speaker: is also kind of related to this tendency, but

459

Speaker: in creating the dam they flooded, how much were there right here? 7,700 acres of Trimawavi reservation land

460

Speaker: was flooded.

461

Speaker: Okay? And it was. And so that they lost about 60% of their land.

462

Speaker: That's insane.

463

Speaker: 60% is a lot.

464

Speaker: Not that half percent isn't reads a lot.

465

Speaker: And really, after 30 years of legal battle, they were able to win the lawsuit against the Federal Government.

466

Speaker: and they got a lot of their land. Reinstituted especially Lake front access of Lake Havison.

467

Speaker: And so next slide, please.

468

Speaker: Here we're actually seeing some of the women

469

Speaker: that the the elders of Gertrude Davis, who part of the boarding school for daughters, were part of the boarding school.

470

Speaker: Sometimes the siblings went to boarding school and didn't even realize they were in the same school city because they would actually separate.

471

Speaker: Why, they didn't want they wanted to break down that identity and family cohesion right? And oftentimes they chose to separate

472

Speaker: kids by taking one to one to one another, to another. And so here's the picture of Parker Dan.

473

Speaker: Now. Gertrude Davis lived through this period, where the land that she knew was just flooded right, and she wrote, and she said.

474

Speaker: we had to move through pargers. Father was given an allotment out there with heartbreaking. We lived here all of our lives.

475

Speaker: We loaded our wagons

476

Speaker: went south through the mountains here, come out on the other side of the river and cross the river by ferry. Didn't have animals.

477

Speaker: Father pulled the wagon.

478

Speaker: We had a big thing, and this is where the soft phones are so important some place around this valley. Here we had a sing. All the people went singing goodbye to the land, the ancestors goodbye to everything.

479

Speaker: And so we see the salt phones being used, not just in the context of someone passing away, but actually using your access and your relationship to these places. Right? So the salt phones in that way are starting to be used as this this framework for healing.

480

Speaker: There's a bunch of other stuff that happened in the Old Woman Mountain that's in my book, including there's a radioactive waste dump Ward Valley Desert Training Center, World War Ii, maneuvering operations also took place in front of the Old Woman Mountain.

481

Speaker: It was described as an enterprise in the budget.

482

Okay.

483

Speaker: Harry.

484

Speaker: And so next slide.

485

Speaker: Now, what was

486

Speaker: exciting about working with the native American language conservancy is that they were just the beginning.

487

Speaker: Okay.

488

Speaker: specifically, here in Southern California. These are all the different tribes

489

Speaker: and different efforts were native organizations. Maybe not price, because maybe they're not federally recognized, but not the less organizations

490

Speaker: are having native lead preservation entities. So we see the Alamudson Land Trust. I believe they're more northern.

491

Speaker: We see the Tonga conservancy.

492

Speaker: Okay, we see, obviously the native American Man Conservancy Conservancy, which actually mentored under the native American Native American Land Conservancy.

493

Speaker: We see a school of Mega in Los Angeles who actually just gave back. I don't know how many acres of land back to the tons of people

494

Speaker: in Elaine. Okay.

495

Speaker: I included. Also, Tom asks you who's here to the left.

496

Speaker: No problematic, not problematic. He's the one that actually returned to land

497

Speaker: and

498

Speaker: returned and purchased.

499

Speaker: I'm sorry, and told the old Woman Mountain back to the native American.

500

Speaker: So it's really good shift. And in interviewing him

501

Speaker: hard decision. good.

502

Speaker: great! But then he also knew it wasn't.

503

Speaker: And so I was really interested in that experience of having to let go of what you thought was yours to realize. It's not yours

504

Speaker: that takes a lot of maturities

505

Speaker: societal, wise, and I don't know that we're quite there yet, but I think all these organizations are paying really 2 holes

506

awesome

507

Speaker: and

508

Speaker: I'll go ahead and end here.

509

Speaker: I I consulted in a lot of

510

Speaker: between 2020 and 2023. I've provided pretty much free consultation for a lot of preservation entities.

511

Speaker: I won't say names that are local here where they realize

512

Speaker: we are holding native land, and we need to get on board.

513

Speaker: which is land acknowledgement, or what can we do? How can we, and be ethical about this? And it was

514

Speaker: honey?

515

Speaker: And so there was all these native committees that are formed, and I'm sitting on there.

516

are you at?

517

Speaker: We all expanded.

518

Speaker: We cut them.

519

Speaker: cut them the minute we started getting into some of these hard truths.

520

Speaker: Once we start exploring that idea of land back. or the idea of diversifying the history in their

521

Speaker: right?

522

Speaker: Hadn't they wanted to do the right thing to fit in.

523

Speaker: Want to deal with native people as sovereign.

524

Speaker: Okay, they wanted him a soft song on one of the days.

525

Speaker: but it didn't actually

526

work

527

Speaker: with another tribal government

528

Speaker: Pam. So

529

Speaker: that's one of the interventions that I think is needed for a lot of these Western preservation organizations. People are political entities.

530

Speaker: Okay, not just folks that can come do a thing for you on one day

531

Speaker: for a lot of folks.

532

Speaker: Also the revitalization of indigenous preservation practices

533

Speaker: be reinforced by settler.

534

Speaker: Small change meaning

535

Speaker: you dance the sushi dance. If Ena does not let you go on the mountain to go, dance where it had ancestors and dance.

536

Speaker: Okay, how can the soft phone respond when there's a mining claims on a mountain and drilling going on right?

537

Speaker: So

538

Speaker: so organizations and native land preservation entities. well, not native ones. The Western ones really need to learn how to step back and realize.

539

Speaker: Listen to what are the needs I've been

540

Speaker: may not even be in the capacity to take land back, because, you know, you need capacity. You need money to manage land. It may not be there, but maybe they want access to

541

Speaker: site every month.

542

Speaker: Okay.

543

Speaker: you'll be surprised. A lot of institutions, they know

544

falls and trips, and then we get.

545

Speaker: See how we start bumping into the district. Well, that's a matter of trust.

546

Speaker: hey? They're asking you for what they need. Frankly, they're asking for very little right?

547

Speaker: structural parity. Now, this is something that we use a lot in public history.

548

Speaker: And what it means is, how can we make sure that preservation. And we don't have this one really cool activist doing all the work right. How do we make sure that the mission statement and the objective and the funding are all aligned towards this goal right? Because oftentimes what we're seeing is one very social justice minded.

549

Speaker: Really, young person

550

Speaker: trying to do a lot of this educational work. And they're they're they're they're getting stopped at at administration.

551

Speaker: So that's what that means.

552

Speaker: Access for gathering, as I mentioned is that

553

Speaker: also this

554

Speaker: we're we're nowhere in hand, is but voting rights.

555

Speaker: Okay over consultation roles to do institutions. Want to do questions.

556

Speaker: Folkman

557

Speaker: paid consultants

558

Speaker: right now in a lot of our spaces. So how can we actually give people some voting rights and decision making power over what gets preserved, how it gets preserved and get their thoughts on that. Not just us, but the power to say, I don't agree, and we can out

559

Speaker: also the use of

560

Speaker: confirms a native consulting firm has been popping up because native people are tired of working for free trying to educate all these people. That's neat, great, everyone's rushing to fix.

561

Speaker: And so it's really exhausting. I did it for 3 years. I don't know that I'm doing it again. I think I'll probably refer them to a consulting firm

562

Speaker: because it's a big facility, and it's emotional labor that needs to be accounted for.

563

Speaker: And I'm also arguing for more interdisciplinary perspective. That shouldn't just be cultural. It should also be environmental. Right? There's all these considerations when we're looking at indigenous preservation practices.

564

Speaker: also naming convention.

565

Speaker: Rename your site. If you have a problematic name, just rename it.

566

Speaker: And a lot of native communities actually have placements

567

Speaker: opposed.

568

Speaker: Thank you.

569

Speaker: It's already there, right?

570

Speaker: And lastly, I want to end on this point of trans and business allyship, which is that as

571

Speaker: and not just native people also non-native people, how can we be allies to the local tribes here in our area.

572

Speaker: And how can we be engaged in some of these projects within our own communities

573

Speaker: as well as our?

574

Speaker: And so I'll go ahead and end with that.

575

Speaker: and

576

Speaker: thank you so much, Daisy. I have a bunch of questions, but I'm I'm not going to ask all my questions, but I wrote them down, so I'll ask you later. I have one question I'm going to use the bully pulpit to ask before, but we will get to a few questions. We have a book raffle

577

Speaker: and and and also a book signing opportunity. So I do wanna make sure we get to that? So of these questions, I'm just gonna pick one alright. So here's one a a. So you mentioned kind of why you went there like how this work began, and you captured it as one, of of course, historical significance, but also something that's deeply personal to you. And so my questions, one of kind of methods and ethics which is your your work feels as much a a of a

578

Speaker: as a calling as it does academic inquiry, and I don't mean that in a pejorative sense, I mean that in a wholly positive way, in a refreshing way. But my question is, how did how have you had to negotiate that positionality, particularly among historians who might not

579

Speaker: be receptive to a personal mission driving, impart the the research.

580

Speaker: Yeah, thank you for that. We actually I think it was our decolonizing talking about this about

581

Speaker: well, you know, when the team came on. This, you know, just gone to Western Historical Association Conference.

582

Speaker: and we were looking at

583

Speaker: We were at a gathering a lunch for Native Victorians

584

Speaker: like 400 people. Okay, that was

585

Speaker: not the case, probably 30 years ago, right? And

586

Speaker: it wasn't the case, because there was a lot of folks that were in. You know, Western history history of the American West.

587

Speaker: That didn't. Creative history could be a thing

588

Speaker: right because it was too subjective.

589

Speaker: Because we were using avenues such as family based histories, oral histories. And it's too close, right?

590

Speaker: and I think the argument for that is that Western history is awful.

591

Speaker: I think the issue is, we've come to see us history as this mutualized history of the nation state right? But we are. There's values embedded in that framework.

592

Speaker: Okay?

593

Speaker: And so to think that you know, the Western history is objective is false, right? And so we're seeing that now, especially as we're challenging something like a Confederate monument.

594

Speaker: Right? Well, why is that wrong? Well, that you know there's I call them

595

Speaker: bombs in my class, right? Because people have been caught

596

Speaker: a certain way for so long. Right? And what's difficult for a lot of our students here is they learn a certain way through 12, and then they come into our classes. It's just my class. Okay. But they're learning about different people that look like them

597

Speaker: right? And so a lot of us work very hard to be able to provide that perspective where history is a place where students

598

Speaker: should feel like they belong.

599

Speaker: Okay, where they don't have to leave parts of themselves at the door to make it in higher education, to make it as faculty members right?

600

Speaker: And so. That that would be my response. That's a wonderful response. Thank you very much. Thank you. Alright.

601

Speaker: We. We can take a couple of audience questions. If folks have a question

602

Speaker: mine is not a question. I just wanted to congratulate you, because I remember about a year and a half ago.

603

Speaker: when you went to our community in Mexico you were invited to speak.

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Speaker: and you left a lot of people, or most of our local historians and our most important intellectuals, including the

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Speaker: director of the autonomous University of the the State of Psychotekas, who was there.

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Speaker: and you left them very impressed, and they were later asking me.

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Speaker: how can this this young lady who comes from the United States came to give us a lesson.

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Speaker: and we learned so much that we didn't know before, and that's the reason I just wanted to congratulate

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Speaker: because you opened up a lot of eyes

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Speaker: at our recently, this past year.

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There. But I actually

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archival services. I think of

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primary

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Speaker: working with local teachers at how they can

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primary sources that I found into our curriculum back home right? So that then it could disseminate

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part of our memory. are local. That was awesome.

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Speaker: We can take one more question. And now, right?

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Speaker: So here we go.

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Speaker: So actually, I have question about that. Is that like like I mentioned right now, you're like here in the United States. What was the struggle? Cause? I noticed still a stigma of like

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Speaker: like it, like even though you're like like Mexican, like like. But you were born here in the United States.

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Speaker: Did you face challenges and like, how could you know more like about us when you were born here, like what was the

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Speaker: challenges or stigmas that you face. especially with this project, which is I? It was. It's like very much importance. And I'm a history major myself. So that's a question I have for you.

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I have tried

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navigate that circle. Oh. that improves a lot of methodology on. We call it epistemic humility. which is 100 great amount of privilege that I have.

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having had access to a lot of resources

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Speaker: archive.

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Speaker: And you know, back home and say, here's all these things right?

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Speaker: I've had

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Speaker: lot of work of revision.

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Speaker: My community as an academic is not as like my dad's daughter, right and being able to be a purchase and also listening to what are the community needs

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Speaker: and so it is a place of privilege for myself.

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Speaker: But I my thinking on it, is because I centered ensuring that my scholarship and being in service of our communities of

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Speaker: I feel very strongly about that, and very unapologetic about that.

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Speaker: But it does mean that I have to work very closely with people back home to develop trust.

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Speaker: So I'm not the academic that is, from here, but from over here and going back home. That's not usually the way it goes. Right? So yeah.

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Speaker: our community engagement. So thank you so much. For that wonderful thought, provoking talk. And thank you so much. For those of you who made it today. Thank you for those who made it online. I'm looking out into Zoom land.

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and thanks again to the provost and our sponsors, and before we we do the book giveaway, I think we might have enough books. So if you are a student, you get first dibs. So if you are a student, come up here and get a book.

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Speaker: And I also want to encourage you to please take one of the bookmarks that the library has for Native American Heritage Month, because on the back of that bookmark we have primary electronic resources that are available all year.

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Speaker: and permanent to our collection, and their first hand accounts in all sorts of library goodness, and I also want you to mark your calendars for the ninth of April, because during National Library week we are going to have the national expert, the native American Children's and young adult literature. Her name's Debbie Reese. She'll be speaking here. So I really really encourage you to

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Speaker: come to that as a really nice segue from the programming we've had this month. So 1 one more round of applause for our faculty.

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Speaker: Thank you.

END – 01:14:03