

Summer of Peace™ Summit 2013

Voices of the 7th Generation (July 2)

[0:00:00]

Phil:

I'd like to welcome all the relatives back to our third session of the Reunion of the Condor and Eagle summit. We've had a wonderful morning and afternoon in other places in mother earth and evening in other time zones. We've had our process where we began with prophecies of the reunion of the condor and eagle and other indigenous prophecies with guidance for the day and then went to indigenous spiritual teachings for building a peaceful, harmonious world. As well, we talked about the actions being taken by indigenous peoples and their supporters, other members of the human family are feeling the same urgency that we have to protect mother earth.

Now we come I think to the summit of a summit and that is hearing from the voices of the 7th generation and hearing from those relatives, those young relatives who make up over 50% of the world's population, 25 and under. In fact, in all of Mexico, the average age is 25 years old and beyond to the south of Mexico and Central and South America it's 19 years. In our indigenous communities in Canada and the United States it's 35. Our Inuit community and Nunavut is 19. So the young people are coming forward and stepping forward. You're going to hear some dynamic voices.

But to begin this, I want to invite our 7th generation, I mean our Chief Arvol Looking Horse, the keeper, 19th generation keeper of the White Buffalo Calf Pipe who was so kind yesterday to prepare a message, which was shared for these young speakers who you're going to hear from and the profound wisdom that they're bringing forward into our lives and into mother earth. So Chief Arvol.

Well I'm really thankful to have joining us a very, very dedicated international leader of peace for all members of the human family, Chief Arvol Looking Horse who is the 19th generation keeper of the White Buffalo Calf Pipe for the great Sioux nation. In this capacity, Chief Arvol has moved all over mother earth into the most dire circumstances. During the Iraq war, he was there. That's another story I won't go to at this point but he's been everywhere promoting world peace and prayer and he has that special day every June 21st by United Nations which I understand is going to be held in Jerusalem this next summer after a very

successful gathering that's completed in **[0:03:08] [Indiscernible]** California.

So Chief Arvol, we'd really appreciate if you would share a message to the 7th generation. This is the next panel coming up after this one concludes after you conclude.

Chief Arvol: Aho.

Phil: We know that from everything I've heard you say over the many years had the honor of knowing you is that this is for you really, really the future of our young people is really important. So whatever you would like to address today and I know they're going to be very looking forward around the world to hear what you have to say to the young people of the world who represent, most people don't realize, over 50% of the entire human family is under 25 years old.

Chief Arvol: Aho. Aho. Blessings to each and every one of you. I want to thank everybody for working for mother earth and all of our ancestors that have gone before us. I'm very humbled to speak to all of you out there because I come from ceremonies where that's all I know as the Lakota Sioux and I am the 19th generation keeper of the Sacred Chanupa for the people. I've been this bundle keeper since the age of 12 years old so. One of the things that I want to tell the young people that it's very important right now as I'm going to speak about mother earth **[0:05:15] [Indiscernible]** and I hope you can listen to your heart because what I'm going to say to all of you is very important. It's the future of our people and young people out there will be the leaders in the generations to come.

[0:05:42]

I'm going to share with you the 7th generation because the 7th generation is long ago our leaders we go through ceremonies at the age of 12 years old. We vision quest and going to ceremonies and then you think about, the old ones say that now you have to think about the 7th generation **[0:06:11] [Indiscernible]**.

So our life is honoring spirit and following spirit. As a first nations people, we were told by the spirit woman that brought the sacred pipe how to live in peace and harmony upon mother earth. That only the good shall see that chanupa, the sacred pipe. The bad should not even see or touch it. So our ceremonies are very, very strict and the elders they told us that no through our ceremonies, we know what is going on all over the world. Right now, as we go through our ceremonies, that we put people through

ceremonies and they say that they can then see the future of the 7th generation. Because now it's in the hands of the young people that you have a great responsibility and that's why I'm talking with you from the bottom of my heart. You can be a leader for **[0:07:40] [Indiscernible]**.

Because when I was a young boy at the age of 12 years old, my grandmother she left a message with our family and this bundle has been passed on from one generation to the next generation, one life span like 100 years, every hundred years. So 19 generations ago that's when the spirit world brought this chanupa and since then until today where I speak with the elders, have council ceremonies, they say that man has gone too far and they're bringing up prophecies much closer.

I want to share with you the short of story of that white buffalo calf woman because it was during the hard times that people were having. This place is called Devil's Tower today and we call it Bahasa. The camp was there and then the people say that we're supposed to follow Buffalo **[0:09:06] [Indiscernible]**. Because they abuse life so much that things disappeared and the people were **[0:09:18] [Speaks a foreign language]** voice to the great spirit and then **[0:09:24] [Speaks a foreign language]** And then came to them was a beautiful young woman carrying a bundle and she said I know what you are thinking. I know you're thinking is bad, nobody thinking is good. So she pointed to the one with bad thoughts and said you come to me.

As he approached her, a cloud enveloped and the clouds lifted, he was in skeleton and from that the hair were some snakes. She said I want you to tell you now don't speak more than what it is or don't make less than what it is but you speak the truth. Do this for I'll bring you the gift to the people to pray.

[0:10:12]

So the next day she brought the sacred pipe and she told the people there's seven ceremonies and there's a buffalo ceremony and a horse ceremony. So in time you would know the ceremonies and how to live and walk in peace and harmony. When she left, she left, went up the hill, stopped. She rolled over, she stood up and became a young black buffalo. Walked so far up, rolled over, stood up and was a red one. Walked so far up and the third one is the yellow one. She went over the hill as a white buffalo calf.

So the prophecy is that next time she would return, there's going to be great changes upon mother earth. I was told the story at the age of 12 years old that I'm a spiritual then at the age of 12 years old the elders

said that no, don't carry a gun, that's an energy, it will bring tears to you. Don't use foul language because you're going to walk and honor spirit and that way you develop a good mind and good heart and then things will be good. So there's a lot of strict rules that was placed with.

So they told me that story and I said that would never happen in my time. But today since 1994, almost every year a white buffalo calf stood upon the earth and there's white animals being born, and this is the message of the white buffalo calf woman. That people especially the young people be the voice for these white animals.

So in that way we pray on – we've been telling a message to the world on every June 21st to unite all nations offer one prayer. I hope all the young people really understand about spirit and energy because today mother earth is very, very sick and has a fever. That only like through prayer and like respecting life shall energy be good again. So that's how been working towards healing **[0:13:17] [Indiscernible]**.

In 1996 the first world peace **[0:13:21] [Indiscernible]** had made a statement. It says that we are at the crossroads either be faced with a lot of chaos, disasters, tears from our relatives' eyes or we can unite spiritually, globally and we can create an energy shift from mother earth **[0:13:43] [Indiscernible]**.

So we ask all nations to this day would impart all nations and all of you would go back to your tradition and your ways and your diet, your food to be healthy nations so. There's a lot of responsibility that we're saying to all of you to carry a message, be a messenger at this time right now. So that's the message of the white animals and you can Google white animals all the white animals that are being born all over the world and I hope you can join us at this time. Because I feel, I mean other elders still like this is the key to this new era, new beginning and this new millennium. The time that people listened to and follow spirit because we're so disconnected at this time and we need to reconnect and to help us reconnect and understand the sacred energy, that mother earth is the source of life not a resource.

[0:15:14]

Aho **[0:15:15] [speaks in foreign language]**

Phil: Aho, ho, ho. Thank you so much Chief Arvol **[0:15:20] [Indiscernible]** for this great, great message.

Chief Arvol: Aho.

Phil: And our young people will respond in the next panel on 7th generation how **[0:15:33] [Indiscernible]**

Chief Arvol: Yeah. **[0:15:34] [Indiscernible]**

Phil: I'm really pleased to be able to really thank Chief Arvol Looking Horse for his good words and introduce to you a very, very special wonderful **[0:15:50] [Indiscernible]** niece of mine. I want to say this that you've heard different people referring to brother, sister, aunt, uncle, niece, nephew, grandson and you're wondering how does this all happen. What's these relationships? How can it be that everybody is related to everybody else?

One of the sacred teachings tells us that we should not rest until we make everybody we know, a brother, sister, mother, father, aunt, uncle, niece, nephew, grandson, granddaughter, and then you'll know exactly how to treat them. So it's been a practice of mine as I've gone along and get a chance to meet, you know, dear sisters of my daughter Deloria who you'll hear from later, like dear Paloma and others that I meet along the path that come to me and call me lolo **[0:16:43] [Indiscernible]**. I've honored that teaching that everybody is related and the hurt of one is the hurt of all.

So Paloma is a strong and proud member of the Pit River People of Northern California and the **[0:17:02] [Indiscernible]** Mexico. She can probably pronounce that a little bit better but she really represents the union of the condor and eagle because prior to becoming a predestined coming of the European relatives here, this was one union of the condor and eagle. There was kinship trails clear across North central and south America which traded flourished and we learned from each other and we had and developed great civilizations and great wisdom and knowledge and so forth. It was prophesized that this wintertime would come, this spirit of wintertime, this time that would prepare us to become the spiritual leaders we would need to be to be able to help humanity at this critical moment in time to step forward into a whole new reality, a whole new way of living.

So Paloma has worked with young people. In fact I think right Paloma, is there a group of seven to five to 15 year olds with you or 7 to 15?

Paloma: That's correct nikshit yes. We're on our way to Sta. Cruz mystery spot but we're on--

Phil: Okay, good.

Paloma: --right now --

Phil: Can you have them give us hello?

Chorus: Hello.

Phil: Hello, hello. My, so she's been working at this area, the Youth Coordinator of the Native American Health Center at San Francisco. She's with the UC Berkeley. She's been involved in tutoring culturally based programming, you know, juvenile justice, child welfare, all kinds of things. But she also has another special distinction. There's a wonderful group called the Peace and Dignity Run that takes place yearly and it runs sometimes from Alaska clear down and they meet in Panama where our new Four Worlds Foundation has been established to support during the condor and eagle. They run up from the tip of South America and join there in Panama. Paloma was part of that run.

So I'd like you if you would **tozha [0:19:12] [Phonetic]** to give whatever you feel in your heart that you want to share on behalf of the 7th generation how you see things and then we'll go. We have about 20 minutes for each person.

Paloma: Fantastic. Thank you again nikshit. Greetings relatives, brothers and sisters. My name is Paloma Morena Flores, it's **[0:19:35] [Indiscernible]** flowers. I do represent from my mother's side the Pit River people, our nation and within that nation, we have 11 bands and in those bands I represent the Medasi band. My father he comes from **[0:19:49] [Indiscernible]** Mexico and our people are proud people. They're all tied to their culture, they speak their language and they are called the Purepecha or you may commonly hear them referred to as Tarascan or Tarasco.

Yes, I really do appreciate just being a part of this panel and as you heard, I'm with a group of our young people currently and we are journeying down to Sta. Cruz from the San Francisco Bay area. I'm really happy to say that I was put in this position to lead and to work with San Francisco youth.

[0:20:21]

Now let me backtrack a little bit. You've heard my nikshit speak of the Peace and Dignity Journey. In 2008, after an accident that happened that

prior year in September that it actually compromised my ability to dance and to walk and to run. So before I even knew I would be a part of these journeys I've heard about them, I was in this accident and after extensive physical therapy, the journey present its way to me. By spring of that time I was already there. Mentally I was there. I was just need to train physically.

In 2008, I ran from northern Mexico **[0:21:06] [Indiscernible]** is where I flew in. I joined the community, a small community called Bakun and I ran for four months all the way to Panama joining the indigenous of the north myself representing my Pit River people, my California people, my nations all the way up to Alaska joining in a prayer run. Simultaneously as the runners from the north came down, you have runners that ran from the south starting from Argentina. So we ran through all these communities sharing in words, ceremonies, prophecies, oh the stories you would hear that warms my heart by now speaking about it.

So in my journey as running, you know, there was a theme that only now can I look back and see children, the babies, the young ones. I don't speak fluent Spanish and that's always been something of mine of who is more and who is less, do you speak your traditional language, if you know your cultural ways it's on both sides. Then that being said, I realized from meeting these children from Mexico through each of our Central America brother and sister countries, I met children along the way. It didn't matter whether I spoke their language, it was a universal language we spoke, by looking at each other in the eyes, human connection. This is something I saw only after the journeys.

As I was running, I prayed for our people. I prayed for my sister who you'll hear from Deloria. I prayed for families. What I understood was it was going to be a sacrifice, a sacrifice and it's going to put you through the test mentally, physically, emotionally, spiritually. That it did. But yet we keep running. You remove yourself from the physical understanding that it's temporary and you run on spirit and I'm telling you relatives you can run forever.

My Uncle Rob, Bobby, he gave me some of our medicine, our angelica root, celery and he said niece, when you're running and you get real tired and you're going to get tired, do a little bit of this, chew a little bit, it'll help you keep the moisture in your mouth to help your breathing. Okay, off I went, off I ran.

As we made it through each country, what I witnessed with my own eyes can only be felt by the heart. What I witnessed is these runners what we brought to communities was just hope, the hope for something better, the hope to connect, the hope that what we were all living in currently is not the forever path. I'm still a young person myself. I know this but a lot of these ways were old teachings so as we ran through that Mayan communities, the Huichole community, all the way down through my own community, I returned back home after 23 years to run on the day of my grandmother's birth, to carry the eagle staff. By the time I reached the border of Guatemala, tears relatives and I'm not a crier, tears because we're alive. I understood once again looking at everybody's eyes we're alive. We may be coming awake, awoken as they say, this new consciousness. Some of us are already tapped in but many of are waking up. That was a message I was bringing home.

So I'm running and I'm traveling through and all my life I've always been told growing up California Indian, growing up as a Native American, growing up as we are in the north them and us, legal, illegal, push and pull factors are important to understanding this. People don't want to leave their families to travel away but we must. We must to survive.

[0:25:24]

What I understood by the time I reached the end of this journey, it was November, was that we are one. There is a connection, there are more similarities and really it is through those young ones, that is where I seem to start. Let them see how much they are needing each other globally. Let me help them by sharing my stories.

Now the journey was only one journey on this long road that I'm traveling right now not knowing what's going to come and only understanding where I've been and holding strong to that. Holding strong to culture, holding strong to songs, holding strong to lessons, to teachings. Thank you brother who shared the words prior to me speaking now. Thank you for reminding me, reminding me sometimes that's what it takes.

The children are everywhere. The young people are everywhere. We are a part of this generation that is awake. We're no longer sleeping. Our eyes are wide open. The opportunities are plenty but it also gets a little more serious because the choice of which road to take, the one that everyone walks down and it's well trodden, it's mapped out, it's that glittering gold versus the one that has rubber process, less travelled. Where will it go? That's the road that we are all on. This is a less travelled road. Now that was 2008. My journey since then has taken me back and front.

In 2010, I had the honor of working in San Diego with the Inter-tribal Youth Program. I believe they just celebrated their 12th year anniversary maybe 13th point being, being a chaperone mentor for these young people for the college camp tour in San Diego. Youths from all over this nation come together to share space and the role that I was asked to be in and it was very scary once I was there and I'm in it right now, relatives, is to carry the ministry. We're all medicine, the actual physical medicine to offer that prayer every morning at 6 o'clock with these young people. I wasn't aware how open we are and how many hits we have to prepare our self so protection and safety is always one of my number one concerns and teachings.

When I worked with that program, it showed me now this is real. There's no going back. You can only go forward and who is asking for help, who needs you these young ones. Being a young one myself, I understood the importance of programs, of mentors, of guide, of leaders whom I could look up to and aspire towards, who set a different tone.

Now in this world, in this life we all do understand very small circles as I always share with the young people I had the pleasure of working with. The circles are very small so you never know when one, where you're going to find those relatives, another point being life is a circle.

Now I had a friend who I went to college with and she gives me a call one day in 2011 and tells me all about the great things she's doing with the young people in San Francisco and invites me to come and join along. As she said, I'd like you to drop some knowledge on them. I was kind of shy. Well yeah, yeah, we'll do it okay. Nothing materialized. We just talked. Then I get an email and it says please I encourage you to apply. I took that choice in my hands and I became a youth worker, a youth coordinator for the Native American Health Center Youth Services Program to work with indigenous youth in the city and county of San Francisco.

More importantly, we run through the urban trails project, the grant, what does that mean? What does that mean? Money energy, money matters. I have problems with that sometimes accepting this grant as I'm reading it. It speaks and it talks of bringing together the indigenous population as a whole in the city and county of San Francisco by understanding that that city, that to me has such a diverse deep history of indigenous peoples. The push and the pull, why our relatives came out here in the early '50s, why many of the young people who live and I work

with now it's our grandmothers who journeyed over to the Bay Area, that one way to get the promises that weren't kept.

[0:30:29]

Now in working and being a part of this larger community and understanding what does the grant mean and I say this again bringing together the indigenous. We have a very strong, strong Mayan population in the city of San Francisco. We're in the heart of the nation. We're in the heart where the heart is beating. Thinking about that, it gives me goose bumps right now.

Little did I know that years prior as I participated in this journey, this prayer run that won't stop. Every four years we run again. This project that I was brought to be a part of in San Francisco spoke the truth in bringing together these young people, serving these young people across south identified indigenous youth, 0 to 21 that's who we serve. The chief said in a way we're partnered up with the systems throughout. Understanding that many of our young people are in those systems, unidentified like where and maybe even a little part of them hurt because of who they are and the lack of understanding for who they are.

We look at the four ways, the four ways of a being to be balanced well. As I said your physical, your emotional, your spiritual, your mental. I strive every day to meet those needs of these young people in a city that's built and designed for young people. We get them out and about. This is their city. This is their land. This is their reservation. This is all some of them know.

So today, as I'm speaking with you in the week 3 of our summer program, beautiful program, a program that I didn't even know existed three years ago when I got that phone call. Two years ago, it's only been anew. We are a baby program. We were strong because of those young people who I'm sitting with right now who walked through the door, who ventured two busses and a train through a city just to be in a room with their relatives. Not everyone speaks English. Not everyone speaks Spanish. But we're brought together.

What I share often and they look at me I call them all brothers and sisters as in the same spirit as that Chief Phil just said. I call them brothers and sisters because that is how I look at them all relatives in hopes of them understanding that we as a human family need to come together. They as young people it is their world. They as young people will need each other. They as young people look around at each other. See who's not there if they were once in the circle with you. Call them, search them out

through my every day walk. I'm grateful grandfather creator, grandmothers, and all of the relatives of these young people, all of their ancestors brought me to be a part of their lives. Because every day there's something else, something different.

We're currently on the side of the road parked as they're listening to me, listening to the youth worker who is never at a loss for words. I'm long winded but my words I was always told though soft spoken, people hear it. They're listening. A part of working with them is helping them to take ownership of their own voice, to advocate in these many systems their own needs because not everyone who comes into our life is going to be there forever. The teaching of it's temporary. It's temporary so do what you can while you have now.

Everyday relatives who are in this phone call with me and those listening, I wake up knowing the impact I can make but I understand the impact they make on me every day to want to become a better human being and praying that that's what this journey is bringing you to. No one ever said you're special. No one ever identified me as anything other than Paloma but they say your name carries a lot of weight, a lot of beauty so run and walk in that way.

[0:35:30]

I'm just happy to be a part, what can the 7th generation, what can the 7th generation -- we are 7th generation. We do this for the next generation. I often tell them think about that baby brother, that baby sister, they're always looking up. They're always watching what you do, how you're doing it and what you say, how carry yourself. Go in the best way young people. I have faith in every one of you. I'm honored to be in this role. I did not know I would be in this role so early in my life but I'm grateful for it, I really am.

With that from running through the desert mountains, **[0:36:20]** **[Indiscernible]** is in my heart forever. The jungle to now in a city that we don't see what's real, what's natural. So we need to come together as a community and remind each other. Sometimes like in days like this, get out of the city and take them somewhere so they can hear the messages. Perhaps right now at this moment, at this exit we pulled off of was that moment for them to hear. All we can hear is the wind and I can see some water beyond as the trees are moving. It's really hot but it's good to be alive.

I do my piece every day knowing that I'm one person but understanding that these young people it's in their hands. It is in their control and I'm

doing what I can to lead them in the best way to find any and all opportunities to share with and encourage, encourage. I'm happy to say for the first time in a long time in this Bay Area, east bay San Francisco disconnect, Bay Bridge is all that connects them to the eye.

We have two of our young women, two of our young sisters who participate in the young women's circle. They took an internship for youth suicide prevention health initiative. They took an internship these last six months where they worked in Oakland with the native youth in Oakland youth services. They're from San Francisco. They come back with stories. They come back with friends. They come back understanding that there's no longer them and us. It's just a part of the journey and the work we do and the truth is in their actions.

I always say I'm going to be okay. I'm going to be okay, I know I'm going to be okay. My concern is for them. What is my number one concern? You heard it from them. You heard it from them and I know they're just anxious to see this mystery spot that we have to journey down the road. So once again everyone who's listening I really just want to say your movement, how do we survive as people if we go back? We moved and one of my common sayings keeping moving. Movement that's the survival, the push and pull. Go with the energy. Speak kind words from your heart.

Many of them they look at me the first time in meeting me and they say oh, you're kind of soft. We didn't know you were going to make it past a week or two. We're kind of rough and we just want to challenge you. I said, oh don't worry. I was young once too and I always was not this person you see before you. So understand anything that happens now in your life that is not serving you in the best, does not feel good or you know what it's just plain out horrible, pray on it and know that it's only now and you don't have to carry it into the future.

We speak a lot about resiliency the fact that we're breathing and living that is resiliency and it's true.

Phil: Aho.

Paloma: I'm honored to share this space with you all relatives. Thank you.

Phil: **[0:39:45] [Indiscernible]** thank you so so much for stopping along the way at that place and you're going to go to the mystery place. I want to say I just had tears when you were talking about that you came to in

Panama. I was just down there, we just established the Four Worlds Foundation there, the Ciudad del Saber, the city of knowledge where you actually had your closing ceremonies and it's amazing --

[0:40:06]

Paloma: That's right.

Phil: -- all this come together.

Paloma: I look forward to journeying back soon nikshit.

Phil: Absolutely. So we have a home there, a door there to our indigenous relatives. So thank you so much and have a great journey.

Paloma: Thank you very much.

Phil: We'll be talking to you in not too long.

Paloma: Okay. All love to you all relatives. Enjoy the beautiful day.

Phil: Great.

Paloma: Bye.

Phil: Bye-bye. So now a tremendous, tremendous young leader from the Sliammon First Nation here in Canada and Ta'Kaiya Blaney is an actress. She's a songwriter. She's a singer and she is a protector of mother earth. She has participated. I know she was down at Rio +20. I left just before she arrived. She's been to Indonesia. She's been really across the globe now. I began hearing her about four years ago when she sang and I knew. I said there's someone who is going to travel many places. So we're so happy, Ta'Kaiya, to have you with us and your voice here as a 7th generation and so please, please this is your time.

Ta'Kaiya: Hi. I'm really happy to be here. My name is Ta'Kaiya Blaney. I'm 12 years old. I'm from the Sliammon Nation. My ancestral name given to me by my grandfather is **[0:41:45] [Indiscernible]**. It was the name of Sliammon person who helped our nation.

From my experience growing from the time I was a very young child until now consisted of swimming and climbing trees and being able to have access to lush environment in Sliammon where it existed, which is where

I got my caring for the earth with being able to experience, experience the soil, experience the water, experience that air.

I was able to listen to the stories and experiences that were passed down or experience by my hukba Grandfather and chichiya grandmother. Recalling a time when the fish were plentiful and the herring were plentiful. Our old village used to be called **[0:42:37] [Indiscernible]** before we were moved and that was the place of the spawning herring and there are no more herring anymore in Sliammon.

But when my **[0:42:50] [Indiscernible]** where my culture was able to practice in a nonrestricting way concerning the land and fish and abundance of life and not that Sliammon or many other first nations at the time where we're allowed to practice our traditions but the resources were there.

Well I realized the corruption from the government directed at our nation as well as the within our nation as well as the ignorance tolerance and acceptance of the government undermining our indigenous rights through the modern day treaty process, the Sliammon jurisdiction and the rights to the crown was fraudulent and corrupted process, which I'll talk about later. Realizing that and experiencing that and experiencing the ignorance to the undermining of those rights came along when I was about five years old, which is quite a young age to be realizing that on my own. But I noticed those things and that and at that time I believed that all indigenous communities and cultures were fluent and the community members those belonged to the nation could speak fluently in their own language and so on. That's what I truly believed at the time.

But when I started to hit five and six and seven those ages, I began noticing in the singing and hearing my **[0:44:28] [Indiscernible]**, my dad and my mom having conversations about the discrimination that was directed at those opposed in the treaty process in our nation and how they would discriminate those opposed to the treaty process in a very terrible way. At that time, I realized that the Sliammon nation as well as any others weren't living like how they did before colonization.

[0:45:02]

Realizing those things at a young age, I was beginning to realize the reality of the state of the world as well as indigenous communities. So it was always in the back of my head and knowing these things, it was hard for me to know them and not really do anything about it which I was very eager to want to fix these things and want to help and want to help our community. I just thought that that was something adults do and that's

something that you have to be over a certain age to actually step up and speak up about social justice issues and about environmental issues because no one is going to listen to you if you're just a kid. That's what I thought.

So I wasn't an activist at that time but it changed when I saw an article in the newspaper when I was eight years old about a pipeline, the Northern Gateway Pipeline that was proposed to go from the tar sands of Alberta to Kitimat BC on a pipeline and then cross over 45 different first nations territories and put in jeopardy the way of life and life itself.

I decided to mix my passion for singing. I love to sing. It's something that I've always done so I decided to mix my passion for the lyric and for song with my passion to help the environment since I was reading through that article, I was reading through that article in the newspaper because it was for a school project and I was looking for newspaper articles that would affect otters. I was studying otters at the time and oil is the main cause of death to an otter.

So I came out with a song called Shallow Waters about the Northern Gateway Pipeline and the super tankers that are proposed to go from Kitimat BC to China and down to California. About a future where that oil spills and about how common things such as seeing birds fly by become something that's not so common because everything is dead. Which is sadly possible in this industrial road that we're heading on, the industrial road where we keep seeing stop signs and signs telling us to turn around and we're not listening to it. We're driving this car on this road and seeing these signs and that car is running on oil and pretty soon if we keep driving it forward, we're going to fall off a cliff and then once we fall there's no turning back. But we're still driving that car and it's time to turn it around and get out of the car and there's still time. But Shallow Waters is about a future where we don't look at those signs.

While I was writing the song I thought that this song would just be a poem or if you're into writing poems or if you enjoy writing songs, you write them when you're really passionate about something, when you're interested in something and you want to express your feelings through art.

And during the time that I was writing the song, oil spilled in the Gulf of Mexico and seeing those images and seeing that death of the ecosystem and the structure of that community, I decided that I was going to do

more than sing about this proposal. I was going to speak as well and use my voice that I've been given.

So over the last three years, I've been speaking and going to various UN conferences, three, one in Bandung Indonesia for Tunza Young Children and Youth Conference and Rio +20 as well as the UN Summit Forum on Indigenous People in New York very recently.

So once I came out with Shallow Waters, the first thing I did was I went to Bansal, Enbridge's headquarters in Vancouver and I wanted to speak to Enbridge over in Vancouver and I wanted to tell my concerns and then hopefully give them a CD and express my concerns about their pipeline. I was barred from entering and I made about five feet into the lobby before I was asked to leave and later on if I didn't leave I would be charged with trespassing.

[0:50:47]

But as disappointing as the experience was, as a first step, it really showed me how afraid and willing corporations and governments are to silence our voices and to cover our mouths and cover the eyes of the public to avoid having people resist and oppose. How willing they are to go to measures to silence children as well, I was 10 at the time, because they were afraid. The government calls us terrorists and radicals because they are afraid and even as a first step in my fight against Enbridge, that fear was transparent. I could see it and other places that I have gotten to fight and not in the sense that I am raising a sword but in a sense that I raise a shield in defense of indigenous rights of mother earth, the other places I have gone. I could see that fear and how afraid they are of us indigenous people resisting and standing up and how unafraid we are to face them. To resist, to campaign, to defy in both marches and court cases.

As I said earlier, I went recently to the UN Permanent Forum in New York and I was able to meet and experience and see and hear as well stories that other indigenous people from all over the globe were telling. The injustices that they were faced with towards their rights or towards the environment that corporations and the government when they had undermined their rights they were addressing that in this permanent forum. It was very inspiring to see that.

But I went not to address the Northern Gateway Pipeline but to address the injustices of the Sliammon treaty process. I decided to expand what I was talking about. So not only talking about the Northern Gateway Pipeline but also talking about my own community and shining a light on

the injustices happening within my community both that the government is directing at us and also within our own community and shine a light on that. Because we're being silenced and most people don't know about the injustices in our community.

So the Sliammon treaty process is a process that is violating our rights. Treaty itself signing our land and our jurisdiction over the land and our rights to the crown, the treaty itself sets. That is the outcome of the treaty once it is signed. It was created to destroy and undermine the rights recognizing the world proclamation in 1763. The world proclamation of 1763 it stated that unless the treaty is being signed, we have the right to jurisdiction over industrial proposals that are planned to be carried out on indigenous land.

We have jurisdiction over those proposals to decide whether or not they're going to be carried out. That is unless the treaty is being planned. The fraudulent and corrupted process is a violation of our human rights and our rights as indigenous people stated on the UN declaration on the rights of indigenous people and I'm going to be talking about what was violated.

[0:55:06]

Our leaders were influenced by the government and they took advantage of the money sent into the community and pocketed that money, that money that was supposed to go towards our community that was given because of our stage in the treaty process. Many community members were in favor of the treaty process based on bribes that they received and were not fully informed on the treaty process. There was no complete information and it was not comprehensive for many of our community members.

The vote for treaty was corrupted and deceased people were added to the voting list to add another yes vote as well as people not from nation, nonnative people, they were given status cards without the community's consent and voted yes to treaty. The treaty process was actually voted down in 2001 yet the leaders, our leaders they were unhappy with the no vote and decided to bring the treaty process back again. People in the Sliammon nation they could not have access to amenities because of the stance treaty and these people were discriminated because of their stance on treaty. As many of our brave warriors and fighters that are fighting this treaty are elders, it was really sad to see our young people actually coming up to them and calling them names and discriminating them because of their stance on the treaty.

Informed consent was not implemented in the treaty process so I decided to bring these injustices to New York to kind of spotlight on them. So while I was in New York, I met with many UN organizations like **[0:57:13]** **[Indiscernible]** and it was really inspiring to meet a lot of other indigenous warriors and fighters that are fighting for the land. They're fighting for their rights and they're fighting for life, for life itself.

From there, an opportunity rose up from the UN Permanent Forum in New York on Indigenous People, the UN Permanent Forum on Indigenous People and I have become involved in the International Day of Peace. From what I have learned, that peace I observed it really goes in hand with respecting our mother earth as quite a number of wars these days and violence, they are a cause for a scramble for resources. I'm learning about the International Day of Peace, learning about that day as they're asking for international ceasefire to lay down weapons and give peace a real chance. One of the wars that I thought of initially was the war that governments and corporations silently declare on indigenous people both on their rights to their land and violating indigenous people physically and sometimes killing the people for protecting their land and their rights and life itself. That was one of the first things I thought of so I'm involved in that.

So it's hard to continue fighting sometimes when you're faced with people who discriminate you because you're fighting for the wrong future. It's hard to continue and sometimes it just seems like you're trying to get somewhere and you're trying to achieve a goal and you're trying to save your community, you're trying to save the land and sometimes it just seems like you're running in circles. But I just tell myself that I have to remember that for hundreds of years, they were faced with the government trying to take away our rights and our land and after so many years of the government trying to get rid of indigenous people that we're still standing here and we're still saying no. It's inspiring how for so many years they're trying to get rid of us and we are resilient.

[1:00:10]

So always remember that you have a voice, be heard and the creator gave us a voice for a reason and the creator gave us communication. There's a reason that we can communicate and speak. We speak for those who don't have a voice and those whose voice goes unheard and the creator gave everyone a gift, gave everyone a passion and use that passion and use that voice.

I was –

Phil: Thank you so, so much.

Ta'Kaiya: Okay.

Phil: So much for your incredible inspiration and for just really reflecting what it is that our young people are capable of at five years old and how this 7th generation is arising and how you found your passion and how life is unfolding. I can tell you, you have a great journey, a great, great journey before you. Just know that our prayers are with you and we really thank you for taking this time and I have complete faith that every single one of these things that you're dealing with as prophesized be resolved. And through your efforts many, many others will join you. So I thank you so much and we put our hands to you.

Ta'Kaiya: Thank you.

Phil: And to your mom and dad and all your family for this beautiful reflection that you so beautifully mirror to everybody. So thank you so much.

Ta'Kaiya: Thank you. It's so nice to be here and hear everyone, it's really inspiring.

Phil: Yes. Well thank you. Now I have a very special introduction here to make, which really brings my heart in a good way here. It's a very special girl I know, my little girl and she went through a lot in her life as her dad, travelled lots of different places here and there. But she's really, really done a tremendous, tremendous job you see reading her resume in terms of not only going through UC Berkeley and coming from pretty tough environments. She went on to be in the documentary by the Southern Law Center called A Place at the Table where she began her inner whole communications area. She's worked with her beloved husband Franco who you couldn't ask for a better son-in-law. They work together with me in Southeast Asia where she worked in Thailand, Cambodia, and the Philippines and Indonesia working with young people, indigenous young people, ethnic minorities. She's now working with young people there in Alberta, young people who are in care, young people very much similar to those that are working, her sister Paloma is working with.

Most special is a new granddaughter, a new **[1:03:36] [Indiscernible]** who has come, Ella. Ella she may join the program. Hopefully she's taking a little rest but if she chooses to join, I want to hear her voice because I'm really looking forward to getting to see here these next two weeks.

So my beloved daughter, Deloria Many Grey Horses **[1:03:56]** **[Indiscernible]** is the Dakota name. It means daybreak star woman and she also carries a name from her mother Kainai bringing gifts from afar woman or something close to that translation. So Deloria, it's your time.

Deloria: Hi. Good afternoon. Can you hear me?

Phil: Yes, absolutely.

Deloria: Wonderful, wonderful. Well thank you so much for inviting me to be a part of this wonderful conference. I've been sitting here all day with my new little girl and we're just celebrating her first week here on mother earth and so I just think it's been such a pleasure listening to all the speakers and to the aunties and uncles and to my beautiful sister Paloma. Her and I have shared many conversations over the years and it's just amazing to see the different work that everyone is doing. To my little niece, she's such a beautiful speaker and she talks about how other people are inspiring her. She definitely inspired me and she's someone that I hope that I know my little girl is going to look up to.

[1:05:14]

Actually, I have a story that kind of came to mind that's been passed on to me and there was this elder and he was sitting with a grandmother and the grandmother said, grandson what is the most sacred ceremony of all. So the grandfather at this time he had been involved in ceremony and he talked about the Sundance, the sweat, the pipe ceremony. So he kept going on and naming different ceremonies and the grandmother said grandson these are all wonderful ceremonies and she said but the most beautiful ceremony of all is the birth of a child. Then she'd always get quiet and say and who does that make you.

So I think the moral of that story is that we're all sacred beings here on mother earth and that when we can recognize that and come together as one human family. We're really going to have a lot of power to move things along.

I currently work at the office of The Child and Youth Advocate as the aboriginal engagement consultant for southern Alberta. So I work with youth in care and youth in the criminal justice system. Currently, here in Alberta there is 68% of youth in care are aboriginal and there's also a very high percentage of our aboriginal young people in the justice system. I believe up in Edmonton it is around 80% and here down in Calgary it sits around 60%.

There is a lady, she's an aboriginal lady from northern Alberta and her name is Cindy Blackstock and she is fighting for the injustices and there's a lack of funding for our aboriginal young people on the reserves that are receiving intervention services. So she just won a case on April 18th and right now the human rights tribunal is going to hear the case because currently on reserve they receive about 35% less funding if you're a youth in care. So she's really pushing that to change that as well.

We have never had more first nations children in the child welfare care than we do at this moment. Our best estimate is there are more than first nation children in child welfare care today than at the height of the residential schools by a factor of three. So this is really concerning and for our office what we do is we provide advocacy services for these young people. So my job was created about a year ago. Del Graff, he's the provincial advocate for Alberta and he's seen the disproportionate number of youth in care and youth in the justice system as a real concern. So one thing that I'm fighting for is cultural rights.

Although all these numbers are very high at the same time, I really see this as a time where things can change, where my daughter will be able to have her culture, have access to her language and be able to have that self-identity as well and different things that I think that are important for us to move forward.

One thing that I talk a lot about when I'm working is the medicine wheel and just about developing ourselves in all four quadrants, so the physical, emotional, mental, and spiritual. In the middle is our volition and so in order for us to develop as a full human being, we need to develop ourselves in all of these four quadrants. Right now, I think a lot of society is focusing a lot on the physical and the mental. But we know for every problem that the intellect solves it creates a thousand more. So we really need to go back and to be focusing on our emotional wellbeing as well as our spiritual wellbeing.

I really liked what Auntie Faith had to say in terms of providing these opportunities for our young people. My daughter is going to be going down with my husband and I to our Sundance on the Kainai reserve and we're actually one of the only indigenous communities that still come together in an encampment. So we're going to be going down there and she's going to be getting her Blackfoot name. I just feel so blessed that I can be able as a parent to give her these opportunities and to set a foundation for her so that she will always be able to have that.

[1:10:19]

Here in Calgary, we have access to going to ceremony, to going to sweat, having pipe ceremony, and also having powwow classes. So I really feel blessed to be a part of that and to have access to that. I remember when I was living down in the Bay Area, Paloma and I we would go and we would go sweat with my brother Dallas Goldtooth. It was right in the heart of east Oakland and so he would drive and some of these parts of east Oakland are pretty rough so we would go there and we would go off the street into a little apartment building in the back there they had a sweat lodge. So you would hear people blasting their music as they're driving by and you would never imagine that they had a beautiful space there to have ceremony.

So I think that we have to always remember that culture is constantly evolving. So our young people in our generation, Paloma in our generation, we're really creating that space and we're finding that we can create it in an urban setting as well. 70% of our indigenous communities are now living in urban setting so we're being able to really find different ways to express ourselves and to be connected to our cultures.

I know that in BC, there is a young man, he is around 22 years old from the Squamish Nation and he's utilizing social media. He has a website where you can learn Squamish and there's a lot of young people all from the west coast that are signing on to that website and are learning their language, which I just think is beautiful. He talks about it's really interesting because where's finding that young people are using it the most are through text messages. So they are also abbreviating the words. So you can just see how that's taking on a new form and I think that's wonderful that we're being able to have that space.

I really like hip-hop music and there is this amazing group they're a tribe called Red and so they're incorporating powwow music with electronic music and they are touring all over the world now. They were discovered via YouTube and they toured over in Europe just recently. So it's music that not only our indigenous communities can enjoy but it's for all people to enjoy.

If we look at the medicine wheel that teaching, it teaches us that no matter what culture you come from, we all have special gifts to give to society and to humanity. I think this idea of kind of divide and being exclusive, it came from colonialism. It's something that our elders didn't teach us. We always wanted to bring people into our communities and to share with one another and we always recognized that everyone had a special gift.

I think it's also important that we recognize the sacred teachings of our elders as well. I know one thing that I always remember and that I've held close to my heart is one of the most important teachings in our Dakota culture is how to be a good relative. I know that I heard this morning a lot of the other speakers, my brother Reuben talk about that the importance of being a good member, of being a good community member, of being a good family member. Before you eat you look to your left and you look to your right and you make sure that your relatives also have something to eat as well.

I just think it's so important here as I'm with my little girl, I've had so much love that my family and my friends have given us and I really think, it's just so beautiful that she's going to be growing up with many, many grandmothers and many, many grandfathers and aunties and uncles. So I know that social media is really helping that along as well. Our young people in our communities are using that as a space where we can talk to one another. We can also participate in the political arena of our reserves. Here for our Kainai Nation, they have a website that you can participate on and it shares all the news that's going on in our community and it also tells us about different times when elections are going on. So I think that's really beautiful that we're being given this space to have our culture as well.

[1:15:32]

I just recently went out, a part of the work that I do at The Office of the Child and Youth Advocate is I help young people, young indigenous people learn about their cultural rights. So I go out to the Calgary Young Offenders Center. I went out there and I was pretty pregnant. I was almost about nine months and so I went out there with those young men and they had to separate a lot of our young brothers out there because there's a lot of gang violence throughout Alberta. So I went out there and I brought my smudge and it was just amazing experience for me. The young men were so respectful and the guard beforehand said well you know, you have to be careful like some of these guys, they might not pay attention and just don't be bothered with it.

So when I went out there I was kind of wasn't sure what to expect. But these young men were so respectful and they sat with me and we all prayed together. I gave them a chance to put tobacco down and I let them to know to focus on the positive things that they have to offer to their communities and really when they're in there with themselves to focus on that. They took the time. Each of them they took a few minutes really to express themselves and their concerns. So I really think that it's

important that we give our young people that space so that they can have prayer and so that they can have that connection with creator as well. They were so happy. When I was leaving they were saying thank you so much for coming on, for allowing us to do that.

So I think that the more that we can create space for our young brothers and sisters whether they're in the criminal justice system in the jails or if they're in care that they have connection. I know that an initiative now for child and family services here in Alberta if there's an indigenous young person is to try their hardest to reconnect them with family. I think that's really important because a lot of times at the age of 18 when they age out of care, they want to go back to their communities. They want to know who they are. They want to have that connection. So if we're able to provide that connection beforehand then that is all the better. It's a lot easier for them to have that space.

I also think movement such as Idle No More that happened here back in December really woke things up. I mean it was definitely a spiritual awakening, a grassroots movement where young people finally were able to see that they aren't alone. I think a lot of times in these bigger cities metropolitan areas, you can go a whole day without seeing other indigenous people and I know for myself when I went down to some of these rallies and some of the flash mobs, it was just such a beautiful and an amazing experience for me.

The young people or the people that were really pushing that forward were between the ages of 28 and 35. So young people really want, they want to be connected with their culture and we're not going anywhere. Our indigenous people aren't going anywhere. Our ancestors have fought for generations and generations and just like we will fight in our generation for us to have this space. Just like my daughter will and my great, great grandchildren will as well because that's who we are and that's what we're meant to do as well.

So yeah, I think that's all I have to share today. Hello?

Phil: I thank you very, very much, Deloria, for your sharing and I'm really thankful that Ella was able to sleep although I would have liked to have heard a few words from here. But I will shortly.

Deloria: Yes.

Phil: So have a beautiful day. Thank you so much for being here. I know it's been very little sleep for the last week. But I could not be more proud of what you're doing and what you're saying and Franco and all the beloved ones who surround you. So I thank you again.

[1:20:18]

Deloria: Yeah. The last two things I wanted to say is two teachings that have really helped me as well is the longest journey in life is from your head to your heart. I think that a lot of us need to learn how to really come from our heart and be able to tap in to what's going on around us. As well I think that the greatest teachers in life are our children and our elders and making that connection between them and helping them along. I really am excited that Ella is going to be able to learn from you, Dad, as well and be able to learn about these traditional teachings as well. So I'm just really excited about that.

Phil: I'm excited about it. I can't wait to get over there.

Deloria: Yeah.

Phil: **[1:21:04] [Indiscernible]** last night.

Deloria: Great. Great.

Phil: Yes.

Deloria: Well have a beautiful day.

Phil: Okay.

Deloria: And thank you.

Phil: Okay. Bye-bye.

Deloria: Bye.

Phil: **[1:21:18] [Indiscernible]** my relatives, we're coming now to the closure and we have closing this someone who I have met down in Rio and we were in ceremonies together. I took him as my **[1:21:32] [Indiscernible]**, Xiuhtezcatl Martinez. Xiuhtezcatl is 13 and he represents the condor. He comes, and he'll share with us, from the great nations of Mexico. Of course, at that time there were just the great nations of this union of the condor and eagle. I want to say union because you can't have a reunion

of the condor and eagle unless you first had a union. This is what we're hearing today. We're hearing the oneness that stretches across this western hemisphere. In fact, we could have had a whole different series of speakers including a different host and you would have heard that same message wherever you were in this hemisphere and around the world.

So I'm really pleased that **[1:22:28] [Indiscernible]** Xiuhtezcatl is here. He has been doing tremendous work as a 13-year-old as Ta'Kaiya. In fact, you know, as I listen to both Ta'Kaiya who's 12 and my **[1:22:42] [Indiscernible]** really there's no way to -- at almost 69 tomorrow, there's no way to say 13. Because what they're saying in the understanding that they're giving us take me and teach me. So I've been a student and I'm one of your good students here **[1:23:00] [Indiscernible]** and I really thank you for taking this time to come and speak to us and all the works you're doing around the world. So this is your time.

Xiuhtezcatl:

Thank you so much lolo. First I want to say thank you to everybody listening to this. I've been listening into the past four, five people and a little bit of kind of who it is and I was really, really inspired to hear everybody's stories about their life, how they're connected, how we're fighting for the rights of indigenous people about the prophecies of the eagle and the condor.

So my name is Xiuhtezcatl Martinez. I'm 13 years old. The name given to me by the elders of **[1:23:45] [Indiscernible]**, which in my language nawat means turquoise mirror **[1:23:54] [Indiscernible]** means the sun, shining sun. So I have really been participating and my family for really all my life.

You know, in our culture whenever we begin or we end in prayer we always say **[1:24:14] [Indiscernible]** first. So that's kind of asking permission to the creator and to the spirit and **[1:24:21] [Indiscernible]** means two and **[1:24:22] [Indiscernible]** means the dualities, the two duality. So I believe that in a sense when it comes to the eagle and the condor, that is also **[1:24:33] [Indiscernible]**, the two dualities, the eagle and the condor so the north and the south.

So I've been **[1:24:42] [Indiscernible]** very, very important when it comes to our culture **[1:24:45] [Audio Glitch]** you know, my dad raised me in the Aztec tradition so I was raised learning that all life is sacred, all life needed to be protected and the ceremonies. I was raised – my first language is Spanish and I was born in Boulder Colorado but I spent a very

long time in Mexico. So you know, really being there with the indigenous people and connecting with the land.

[1:25:17]

So **[1:25:19] [Indiscernible]** that I've really been doing a lot of activism and I think one of the reasons that I've really been in touch with what's happening all over the world with climate change, with our environmental crisis is because everything that I've done with my culture and with all my family. Anyways yeah, so I've been really involved with climate change, with activism and not only thinking of it as fighting for a movement or anything like that because you know as indigenous people, we were the ones here on the land first. This is our land, our traditions, our cultures, everything is what this whole world is built off of our belief and what happened to indigenous people is very, very sad.

Yeah, I mean all our life has been really a lot of great work with environmental activism, climate change and it's been very, very powerful. Because as a young people, a lot of people don't believe that youth, the young people can really make a difference but I've really found that adults will listen to young people more so than other adults. When you speak to them, they will listen to you. I think that's a very, very powerful tool that we have as young people. There are adults who will listen to us when we speak to them.

So a lot of the times I've been to several families, I've done my Aztec dances and my songs so one thing that I found that is very sad is where I go to these families, we're praying to the earth, we're praying for waters through our dances, through our songs. We're praying for the **[1:27:01] [Indiscernible]** to give us life. But we are not acting. We come here to pray but then we use Styrofoam cups and plastic bottles that are polluting the oceans and we drive our cars every day and live without consciousness.

So I believe that in order to be a true protector of the earth, a true earth guardian, we have to not only pray for the earth, we have to take that into action. We have to live with integrity. You know, a lot of people don't realize the small decisions we are making are really, really affecting the web of life. I recently wrote a song or helped write a rap song with my brother and then one the lines is we're all connected by the same thread. What we do to each other we do to the web. So I'm saying what happens to one of us, so one of the species on this planet really affects us all. If one of the species go extinct and it really affects us all. So I think that we really have to realize that you know in our everyday lives when we throw away, when we don't use **[1:28:03] [Indiscernible] or** recycling

just because it's easier to throw it in the garbage, I think that that is really important to think about how it's going to affect the rest of the web of life.

So as a young activist, as an indigenous person, you know, not only am I talking about climate change, about fracking, about GMOs, about all these things that really affect our future but I'm also coming to bring awareness about our cultures, about your traditions. As indigenous people, we have an obligation to do something about it. All people have to the something about these issues that are coming. The tar sands, the pipelines, fracking, all this stuff that's really, really affecting the way that our earth is living, we all have an obligation to do something about it.

So you know, people say that this isn't really going to affect us, we'll be long gone by the time any of this stuff actually starts to take affect but that's not true. You know, we're seeing more drastic changes in weather, the tar sands and the pipe fracking and GMOs destroying our land, it's taking the land from indigenous people. So you know, it already is affecting us and I think that what we have to realize is we can't wait until it's too late. Excuse me.

I think as young people, our generation is going to be affected most by climate change, our environmental crisis, everything that's happening, deforestation, loss of species, acidification in the oceans, mountain top removal. Everything that is happening right now that is destroying the planet is going to affect our generation and the future generation the most. So I believe it is up to us as young people, as indigenous people, as caretakers of the earth to do something about the crisis that is affecting us all.

So, you know, a lot of people really when they talk about climate change, when they talk about our environmental crisis, you know, they think about something far off. They think about the glaciers melting, **[1:30:05]** **[Audio Glitch]** and deforestation in the Amazon rainforest. So a lot of people you know, these issues seem far off. You know, it's not really affecting us here so we don't really have to do anything about it.

[1:30:19]

So as an activist, I think that one of the most powerful things you can do is to find the issues in your own backyard. So no matter where you live on the planet, we're all being affected by these issues that are directly destroying this earth right now. We're all being affected. So I think once we recognize that we are all connected, we are all being affected that is

when you start to make some change. That's when we start uniting as young people and as indigenous people of this earth.

So as indigenous people, we've always grown up on the land at least for me that's how it's been. You know, I was growing up in nature, the streams and the creeks and the mountains and in the forests and then being in touch with nature. So having my voice be heard and having it reach **[1:31:10] [Indiscernible]** as indigenous people we always lived off the land. You know, we didn't technology or cars or iPads or any of those things. We were happy. We always have our struggles. Humans always have their struggle but the tendency when we did –you know, there's other stuff that is really destroying the earth right now.

So I think that a lot of people these days have really lost that connection with the earth, that connection that is so vital, it's so key to what's happening. So I think that everything that is happening right now is very tragic. We're losing millions of species every single day. Millions and millions of acres of forests are being destroyed in the Amazon rainforest and in Colorado where I live where I call home, we've lost more than 70% of our **[1:31:59] [Indiscernible]** pine trees.

So you know the thing that is really said is an individual we're not going to be able to make changes at huge global level. I can't do this on my own. I have to unite. I have to come get those other incredible powerful youth like Ta'Kaiya Blaney and the other people on the Sliammon. For everyone who really want to make a difference, we're going to have to start coming together uniting as one people, and fight for what is really at stake, which is the continuation of the human race.

So the earth has long endured many different things. Ice ages, volcanoes everywhere and a lot of people say that climate change **[1:32:47] [Indiscernible]** that's always been, there's always been problems like that. Of course there's always been problems like that but not while humans are around. You know, this is one time when this earth is perfect for us humans to live on, that is what is at stake. We have 400 parts per million of carbon in the atmosphere, which was totally contributing to global warming, to climate change, which is ultimately destroying the earth and this isn't about saving just the forest or the species or the ocean or about protecting the earth. I mean that's part of it too but this is about protecting the human race. The earth is going to continue no matter what. No matter what happens to it the earth is going to endure.

What we need to realize is that what is at stake is everything that we have ever fought for, we've ever lived up to. You know, as humans we've been evolving for a long time learning, growing, and all of that is at stake from manmade climate change, from what we are doing, from our unconscious decisions, from the way that we think of money, hired in people. You know, corporations are putting profits before our future every single day. Right here in Boulder Colorado, you know, I've done so much activism around a lot of different things about fracking, GMOs, climate change and what I've found is that as young people we can make a difference not only as young people but when we raise our voices, when we let our voices be heard and we unite, that is when we find the most power.

So I've travelled, I'm starting to travel all around the world and some of the places I'm thinking about going is South Africa. So one of our good friends called us up and said you got to get down here to this hotel okay. We have someone we really want you to meet. It was like ten, ten at night and we're all getting ready to sleep. So we jumped into the car and they said it was very urgent so we went down to the hotel.

So it was these women that were there that were caretakers of the white lion. So like the indigenous people here of North America, we care for the white buffalo that that's how they value the white lions. They're rare incredible, beautiful species that was thought to be sent by the creator.

[1:35:18]

So she told us her story about how she became the caretaker of these white lions and so it was a very, very beautiful time meeting her and really experiencing just that power, you know, that essence of the white lion brought into the community there in South Africa. Because you know, it's a very, very poor country but also in the area where they were working it's very, very poor communities. So not only to bring protection to the white lions but also to bring hope to the people. They really connected those two, you know. They connected the people to the white lion and so now the community is a very big moment. You know, they're having people help out in the community who's protecting the white lion from poachers and different stuff like that and I found it very, very powerful. She gave us a few pictures of the white lion and all her stories were so beautiful. So I just felt that it was very, very important to **[1:36:23] [Indiscernible]** as young people on this earth.

Because a lot of people think today, think of animals as just that, creatures, that we are the superior race on this planet. I think that not only have we lost our connection with nature, with the earth but with all

the other living beings that we share this beautiful planet with. I think that instead of being in front of your TV or in front of your cell phone I think parents have to do their part and help get their kids out in nature, get them connected with the environment, with what's happening.

I think that as young people we can really make a difference. I've travelled to Australia and to Brazil that's where I **met [1:37:10] [Indiscernible]**. I still remember that ceremony where we went to the jungle in Brazil, when we helped light that fire, it's very, very powerful, very, very beautiful. We spoke there.

Phil: Yes.

Xiuhtezcatl: So you know, it's definitely challenging but this movement that I'm starting with my group, Earth Guardians of young people rising up and educating themselves, empowering themselves about each of the community that they can make a difference on is going global. We have centers, we have Earth Guardian groups set up in four different countries including the one we have here in Boulder, in Boulder, Colorado, USA, that's five. We have one in Australia that's like really, really strong in Brazil, in India and in **[1:37:55] [Indiscernible]** Africa. We have hundreds of requests, requests all over the world in Germany, in France, in Switzerland, in the Philippines all over the world for requests for Guardian groups. So this movement of youth all around the planet is growing. There's young people standing up and fighting for what is right, fighting for the survival of their generation, fighting for the earth, it's growing global.

As young people, a lot of people don't really realize. You know a lot of young people don't really think that they're going to ever do anything in their life until they go to college and they get their diploma and they get a job and they have a family and then that's when they're going to make their contribution to the world or to their country. But if we don't start taking action now you know, there won't be a future for us to live in.

Phil: Uh-hum.

Xiuhtezcatl: So this movement of young people all around the world is catching like fire, it's spreading across the world of indigenous people, of young people all over the world.

Phil: Aho, ho, hay.

Xiuhtezcatl: It's really, really starting.

Phil: Aho, ho, hay.

Xiuhtezcatl: Very, very, very powerful movement of not only fighting for the earth but really realizing that the earth is a living sacred being and we are destroying it. You know, instead of putting off the blame to the corporations or to the government, you know, that's not going to solve anything. We got to take action in our own lives in our every single day lives and realize what we do every day is affecting the world that we are going to be inheriting.

So you know, if you're not an activist or anything like that, it's not about being an activist. It's about protecting this world for future generations. Look into your children's eyes and tell me if they are worth fighting for. That is what is stake right now. You who's listening to this right now, please look into your children's eyes and tell me that worth fighting for.

[1:40:01]

You know, a lot of people ask me what are we doing now okay? We're on fire, we're motivated, we're ready to do something about it, what do we do? It's not that hard. First start in your everyday life. Everything, every solution you could possibly have is at your fingertips. Today we have the technology, we have the ingenuity. We're smart, we have all this technology to really build a new world where we don't have to rely on dirty fossil to power our world.

So start in your own life. I'm not asking you to go out there and inspire a bunch of people, you know. That's not everybody's job. Not everybody is a leader. So I beg you.

Phil: Aho.

Xiuhtezcatl : What's at stake is my future, you know?

Phil: Yup.

Xiuhtezcatl: I have --

Phil: **[1:40:58] [Indiscernible]** I really, really want to thank you and we could go on and we will go on and hear more of the sharing. We're coming to that place where we're going to have to close now but any last thought you'd like to put an exclamation point on this discussion that's been going on all morning? And then we're going to hear from Tata Alejandro

his words in Spanish and I'll close that off and we'll give thanksgiving for getting through the day. So go down deep **[1:41:42] [Indiscernible]**. What are those words and strong words as you want to close this discussion of the reunion of the condor and eagle summit with?

Xiuhtezcatl:

I just want to say that one of the biggest things we can do, you know, one thing that's destroying the earth is we are thinking of ourselves as separate people, you know. We're here and they're over there and we're over here right. So I just please ask you to change that mindset, you know, that we are all connected. What happens to our brothers and sisters across the nation happens to us. We're all affected by the same things. So I just want you to think about that. Educate yourself, empower yourself and do something about it. Thank you.

Phil:

Aho, ho, hay. Thank you **[1:42:31] [Indiscernible]**. The hurt of one is the hurt of all and the honor of one is the honor of all. The very heart and understanding of the indigenous worldview that we're all related and all those other sacred traditions around the world understand that.

I just thank everyone who has participated today, all those who have joined us, those who will be listening in at a different time and thank you so much to The Shift Network, to Philip Hellmich and to his entire team for the incredible work they did in putting this whole process together. I'll tell you it's been a great joy and delight to work with them and to work with each and every person who's participated. I feel a much better human being this afternoon than I woke up this morning. I've really learned a lot. I think that we know without question our future, our future is absolutely secure and there's no power on heaven, on earth that's going to stop these prophecies from being fulfilled and for this complete change, not a Band-Aid but a complete organic change into a new civilization, a new way of living for all life upon mother earth. So we give thanksgiving for that.

So now to close, we'd like to share these words, again our thanksgiving to Shift of the Ages and Director Steve Copeland for pulling these words out from one of our great, great elders in his 80s from the Mayans. So we'll close with that and I'll read what that is in Spanish and English and at that point this summit is closed.

Tata Alejandro

[Speaks in Spanish]

[1:45:06]

Phil: Wake up. If you are sleeping, wake up. If you are resting, walk. It is the hour of the dawn. The work is ending, get up. Everyone get up not one group to be left behind the rest. We will continue on our path and we will see again the sacred city, sacred place from where we have come. Awaken, awaken. [1:45:47] *[Speaks in foreign language]*

[1:45:54] End of Audio

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