

Live Captioning by Ai-Media

SPEAKER:

Hello and good afternoon, welcome to the NYU-ML-RLSC Colloquium: Resisting Settler Colonialism, this is Rebecca speaking, I have pale skin and brown hair. Before we get started, we just want to make sure that everyone has what they need to access this event. So, thank you for your patience while we do that.

(speaks Spanish)

I'm so deeply honoured

to share this moment of resistance with all of you. Before we get started I would like to extend a huge thank you to our remote assessment, leasing (audio issues)

This event would not be possible without our partners including the centre of race and inequality, the immigrant rights project, NLG, Outlaw, salsa, the suspension project and the Women of Color collective, and with the support of more than 20 cosponsoring student organizations a complete list at which you can find in the brochure you should have received in an email. This evening we'll hear from two amazing, each running approximately 90 minutes. You can find additional information on each panelist in our brochure. Each panel will leave time for questions at the end. Would like to encrypt disk questions for the panelists by clicking on the Q&A icon on the bottom of your screen which makes things easier for our moderators. If you're not able to use the Q&A feature please send questions by email.

If you are an attorney seeking continuing legal education credits in New York State you must register with us in advance and logged in to zoom with the same email address you provided before you join to the cement. Moderators will periodically announce and display for 30 seconds the CLE coats that you must write down provide to us after the event in order to receive credit for attending. Each code will be read twice stop with that, we will turn it over to a opening panel, what is settler colonialism? To set the stage as well as how US lined culture maintains settler colonialism, this panel was moderated by Professor Natsu Taylor Saito, she is a Regents Professor at the College of Atlanta which he teaches international law and international human rights, race, ethnicity and the law and professional response ability. She is the affiliate of Georgia State Centre for access to justice and is Department of African-American studies and is also this distinguished Senior fellow with the Rutgers Law School Centre for security, race and rights. Her scholarship focuses on questions of race, citizenships, and the rights of indigenous peoples. National security and political repression and international human rights remedies for race-based injustices will stop she is the author of several law review articles as well as three books.

You can read Professor title full bio in the colloquium for leadership. Now I am delighted to leave you

all in the capable hands of Professor Saito. Turning it over to you, professor.

NATSU TAYLOR SAITO:

Thank you so much and it is an honour and a pleasure to be here with you all. And thank you to the many, many people who put in so much effort to bring this event together for us. I'm coming to you from the lands of the Muskogee Creek nation and I am Japanese-American, I have long grey hair because I am old, and it is wonderful to see so many young people taking on these important issues. I want to introduce to you our panelist by reading their files. -- Reading their bios I apologize to advance if I feel that pronunciation. But I will try to stop

One of our panelist is Avigail Aviles community organizer with UndocuMiami mutual aid and Queens Neighborhoods United, Avigail is a brown badass organizer from Corona Queens, she comes from an immigrant working-class family, her family fled poverty from Mexico and in this country her family has been displaced multiple times due to landlord greed and lack of laws that protect tenants. The lived experiences led her to get involved in organizing to create collective power in her community. For the last six years, Avigail has organized acuity students, street vendors, tenants, faith leaders and immigrant families against ice rates, police raids and displacement, she is uprooting the systems that abuse and let her community die. She is actively creating a world she wants to live in that centres human need through coordinating the UndocuMiami mutual A's network.

A second feminist is Noura Erakat an associate Professor at Rutgers University in New Brunswick. She is a human rights attorney, an associate professor in African studies and criminal justice at Rutgers and a nonresident fellow of the religious literacy project at the Harvard literary school. Law and the question of Palestine from standard University press which received the Palestine book award and the bronze medal for the independent publishers book award in current events foreign affairs she is the cofounding editor of (unknown name) and editorial board member of the Journal of Palestine studies will stop she has served at the congressional study at the house of representatives for Palestinian refugee rights and is a national organizer of the US campaign to end the Israeli occupation. She is also produced video documentaries including 'Gaza and context' and has appeared on CBS News, CNN, Fox News and NPR among others.

As Litigation and Policy Director of the direct legal services non-profit AI Otro Lado, Erika Pinheiro leads her organization's efforts in filing class action lawsuits challenging the US government's attacks on the US asylum system, as well as slave labor practices and severe medical neglect in immigration detention facilities.

Her team has reunified dozens of separated families, including parents who were deported without their children, and has freed dozens of asylum seekers detained at the border. Before joining AI Otro Lado, Pinheiro administered one of the largest DACA programs in California, as well as representation programs for Unaccompanied Children. She also oversaw high-volume Legal Orientation Programs for

adults and children detained in immigration prisons.

And finally we are very excited that Regan de Loggans (they/them) is an Indigiqueer agitator, art historian, curator, and educator based in Brooklyn on Canarsee land. Their work relates to decolonizing, Indigenizing, and queering institutions and curatorial practices. They are member of the Indigenous Kinship Collective: NYC.

So, thank you all so much for being here. And, to get us started we are just going to start with a very basic question. That goes to the heart of this panel. So we are asking each of you to share with us what is settler colonialism? From your perspective. And I would like to add to that, why do we care? What does it do and how does that affect or impact your work? So, do we have a volunteer?

ERIKA PINHEIRO:

I can start. Hi everybody, you so much for having evil top -- I'm so honoured to be on this panel, you are all amazing, just the basic theory, as I understand it to settler colonialism is different from classic regular colonialism and that the colonizers come to stay and create a new identity by displacing indigenous people, by enslaving and displacing and exploiting indigenous and Black people and with this new identity assert sovereignty that excludes those populations. For me, as an immigration practitioner, it is really bound up in this idea of the nationstate. Borders are – the lines that delineate these settler colonial identities and immigration law and the borders are used to really be a filtering mechanism. Who belongs, who does not, who has rights to citizenship it does not. In just my perception from working on the border, it is just seeing how indigenous and Migrants in particular are completely excluded at dispossessed of any of the rights and benefits of these identities and citizenship, even if they technically have citizenship. So I will stop there. Her more of a contribution. But it matters to talk about this because I think the ideas of sovereignty and the nationstate and citizenship and the right to exclude based on citizenship are rarely question. So we need to start questioning them if we are going to have any type of liberation

NOURA ERAKAT:

I like to jump in... From what we know about literature and such, I would just like to add that unlike in the case of colonialism were the settler travels and leaves behind her sovereignty in the (unknown term) and seeks to exploit the local population and extracts those goods, and a settler colonial situation... They traveled to this new land where the territory is the central organizing principle of identity as well as whatever political economy is about to be set up in that way. Yes, they come to rename and replace whereby citizenship is it necessarily, even if it's inclusive, what would it be sufficient because those two sovereignties, settler sovereignty and indigenous competency -- sovereignty... Binational Republic, they actually created as settler sovereign Republic. On a personal

level, as a Palestinian... This has translated into being richly constructed as a threat, as a terrorist, as already always guilty, and all that facilitates something that's common to all settler colonial situations which is the form of a limited Tory violence, another structure that we as indigenous people marked for elimination either through outright removal, massacre, force dissimulation and such. These are things were, yesterday three young men were assassinated in (Name) in broad daylight under the framework of security where that's not questioned but that the truth is most positively in bodies are expendable in that way. We are expected to die. Here you also get racial theories that interact with the settler colonial theories. Why is this important for our work? Because it matters and what we struggle for, right? It's not that we are struggling for equality... But we are struggling for decolonization of a settler colony and in the case of Palestinians, this means the dezionisation... As well as the apartheid structure that I believe is an outcome of the settler colonial project as well as the legal model to consolidate the territorial takings.

NATSU TAYLOR SAITO:

Thank you, these are great basic concepts that are coming out here and I especially appreciate that the focus on, you know, interrogating the state and I'm picking about what decolonization means in terms of our work because that is the place at which it is so hard often to make the transition from equality focused struggles to actual challenging of colonial framings. Avigail did you want to go? And then Reagan were going to wrap up with you.

AVIGAIL AVILES:

I think both of the panelists talked about this briefly that it is also allowed or even justified, like harm and the genocide of black people because there is a heightened sense of morality of the colonizer. They create these wrongs and rights and the indigenous and the black person is always in the wrong, they are always immoral and they need to be saved or they need to be, you know, colonize in order to be brought up to the modern day. So we see that in historical displacement and even present day displacement, like they deserve to be displaced. That is the mentality of the colonizer and that's also an important thing because if they are bad then you can justify anything that is done to them and that is why so much harm is caused, is like black, brown, queer people.

NATSU TAYLOR SAITO:

Thank you. Regan?

REGAN DE LOGGANS:

First I want to stalk about what is settler colonialism, and often when I'm asked this question, I have to compare it to regular colonialism because it's the easiest way to understand what the dynamic is which is, Riegler colonialism is a they come, they eat, they leave. They come to our land, they resource extract, and they get the hell out... And we seen the colonial narrative... Or the British Empire comes in, fucks shit up, and gets out... With settler colonialism, they stay, they eat, and they never leave...

The destruction of our land, and also the unjust enslavement of black folks as modes of labor. I do want to note that it is important that we are having a conversation about settler colonialism... We need to be more thoughtful about what intersections are like, because we cannot be talking about settler colonialism without having black places on the table... It is imperative to uplift black narratives, many of our communities are intertwined... I just want to note that I do think that is something already that is concerning in terms of having conversations about settler colonialism's and not including black voices as the pinnacle of the conversation, but the (indiscernible) research extraction and a unfortunately... Largely based on immigration being neutral, people seeking religious freedom...

NATSU TAYLOR SAITO:

Thank you, and thank you for that very important acknowledgment of how we really cannot separate this conversation out from the experiences of people and African descent in this continent as well, I think that's really critical. There's lots of questions that we can get to and I have some specific individual questions. But in terms of sort of a quick question for everyone, could you give us some contemporary examples that you encounter, not necessarily personally, but in your work or those you work with that really illustrate the problems that are caused by settler colonial occupation? And I'm asking that in a way to try and get to the notion, or illustrate why people might concretely find a settler colonial lens to be helpful in understanding the injustices that they see around them. I am hoping maybe each of you can give us one or two examples that you encounter in your work because I know you are all working with respect to righting injustices in one way or another, but what is it about settler colonialism that is treating the problems that you are dealing with? Avigail do you want to start?

AVIGAIL AVILES:

Yeah, I was talking about talking. I want to bring up is that I can bring -- speak to the present-day version of colonial -- settler colonialism especially in Queens. We saw couple years ago that we saw Amazon want to locate the second headquarters here in Queens. It would've displaced a public school, would've been next to the largest public housing in the country, and we had to organize against it because these are the communities that we had made a home in. If you think of Queen's, there's people from every corner of the world, almost every language is spoken here and this is where we decided to make our home and we were forcibly displaced from our countries, from our lands, and we came to Queen's. This is where we brought our families, where we have expanded, where we have grown, and we have to continue to constantly fight for. We organized (Name) to get Amazon to pull out of the plans and they did. But even then, today -- in this day and age, we see a large amount of displacement, even right now with New York State, 200,000 families are at risk of displacement and eviction, and that is legal... And I'm a housing organizer, so to me that sounds catastrophic, but then you can talk to the average state person and it doesn't seem that way and why? Because settler colonialism, again, has enacted or distilled in us that these people who are being evicted, they deserve it. There's a sense of they don't deserve housing or they don't have a right to this home. And is obviously wrong because this is a large conversation on landlords... Extracting our wealth, wealth that

we produce through our labor, they are still not in the form of rent. So that's how it is playing out now in the present day. Families will be forcefully removed from their homes, 200,000 of them, more of that are at risk of a martial... Begging on their door – like banging on their door... That is settler colonialism in the present day, people being forcibly removed from their homes in order to bring in wealthier residents.

NATSU TAYLOR SAITO:

Okay. Who else wants to go? Erika?

ERIKA PINHEIRO:

Yeah, I'm just kind of think of one example. I think my entire job is just witnessing displacement... I just want to talk a few seconds about my personal background because I think it will inform what you guys know about my perspective, my parents are both Portuguese which, you know, they are the Oji colonizers. We grew up with this idea of, I forgot who mentioned earlier, but colonization as a bettering of the societies that you are colonizing... And that messaging is really pushed into us from the time we are children... And I really bought into the whole nation of immigrants, I'm immigrant, I'm a working-class immigrant so I thought I was everyone else, and it wasn't until I worked in the immigration field for 20 years, I wrote an ICE prisons and county jails and criminal court... Working with kids who were removed from their homes, they didn't take me long but they were not talking about me. These laws do not apply to me as a person of European descent... Every person stuck at the border is either indigenous or black, so it's like, even within the United States, it is important to recognize the project of genocide and independent statement is ongoing. It didn't stop with regular colonialism, it is ongoing with settler colonialism and I'll give the example of slavery is illegal except for punishment as a crime. That is one piece of it. Family separation is endemic in our criminal and immigration system, and when you see what's happening at the border and who it affects, all of the resource and labor extraction that happened under classic colonialism is happening now. The only difference is the old fashion clothing is him has gone out of style, we see it as morally wrong, whereas these concepts of citizenship and sovereignty absolve people who benefit from the settler colonial identity from any kind of responsibility for what is happening right now. I would argue that the entire American project is a example of settler colonialism... And so, yeah. And the last thing I'll say is as an American living in Mexico, that is a whole lot -- another level of it, all the Americans are gentrifying Mexico, and the white privilege I have here is amplified by my US citizenship even though I'm not in the United States, so it's important to think of the settler colonialism not stopping at the border... There are people who benefit and people who don't, people have freedom of movement and people who don't. So I think having a global context is also really important.

NATSU TAYLOR SAITO:

That's great. Thank you. Reagan, are you going to go next?

REGAN DE LOGGANS:

... So can be in conversation with y'all which is really exciting, I think that something that people don't understand is that settler colonialism is ongoing. We live in a settler colonial state. As of right now, as indigenous person, you are currently occupying my land. That is the basic of it. I think that something that people don't understand is the idea that settler colonialism has ended. That is not reality... The epicenter of global capitalism, the epicenter of this other (unknown term) of this city of immigrants... You know, Google it. And the reason I bring up is because it is imperative that people understand that indigenous people are currently being removed off of our land. In the United States, not, and of course I do not want to ignore... And they are, insidious, their disgusting, violent, they should not exist and they do not rely on indigenous protocol... So I just think that something that folks don't understand is that old-fashioned colonialism isn't gone, it exists and we as indigenous people have to constantly reckon with it but, I (indiscernible) I think that's something that people, especially settlers, don't understand because -- it never ended for us, it is still ongoing. Indigenous people are the most disproportionately (indiscernible) systemic violences, that conversation, we cannot divorce one from the other. Something that I talk about quite intensively as a historian... In grad school, was that colonialism has somehow ended, but I remind you that (indiscernible) excellent example of the continuation of settler colonialism... Those are our lands, they are not for white people to go play and go camping. That is actually our space that is being withheld from us. You know, that is one example of ongoing settler colonialism projects, and as an indigenous person from the US and from Central America, I cannot ignore what settler colonialism looks like outside of these borders and I advocate extremely for the liberation of Palestine and as a (unknown term) Jew myself... All the way to the tip of (Name), which is it look like to be in these larger conversations? And if we were more intimately interconnected, we can unite on a forefront and see that settler colonialism is happening now... It did not stop in 1492

NATSU TAYLOR SAITO:

Thank you. You just reminded me of a speech, a speech that Russell means game and what point she said that Palestinians of North America sending their greetings and acting in solidarity with the Indians of Palestine. And I think that that is just a really sentiment that has always stuck with me.

RIKKI POYNTER:

The Zionist state is less than 100 years old. When I know what it looks 100 years and?

NOURA ERAKAT:

. Joyful where I teach students basically, how international law, as it is facilitated the expansion of Empire created a racial, global racialized hierarchy, so that we want to disrupt this understanding of international laws, this lofty body of law in order to understand what are its imperial roots and its

ongoing legacy that we see very vividly today? In the discussion list today specifically 19 century jurisprudence, and in the introduction of that class, as a Palestinian, was displaced, has been marked for removal, by Zionist settler colonialism, and Zionist settler sovereignty, I am now a threat because of my existence, I identify as a settler here on these lands. On this cutaway lands -- because I'm an indigenous person myself, I have no intent to settle, I have no white history, there is no European ancestry but by a matter of structure as was stated by Reagan, I actually do not make a distinction of the intent or lack of intent by living under American Sovereign -- sovereign (audio issues) what does that mean to me in terms of my responsibilities and duties here? I want to emphasize what you are all saying about the point that settler colonialism is not an event, it is not this one moment that happened that disappeared entire people and turn them into Mickey Mouse characters, but it is an ongoing process, it is a process of removal, and humanization that we see, for example, in the creation of the transformation of indigenous identity into mascots, that is a process of dehumanization that actually trains us to accept the death and the elimination of native peoples. It is the not understanding that there are outstanding violations of hundreds of treaties within indigenous peoples including the Treaty of Laramie and at that demand for the return of the Black Hills. Again emphasizing that this is not about compensation, this is not about money, citizenship, equality, this is about a way of life at a connectedness to land. That is at odds with a settler cosmology. So this identity, for me, it's not some performance will stop is actually commitment stop it is commitment, I do believe the land should go back, we have many recent examples of Black land being returned and we can continue that in the efficacy, as a Palestinian I will say two things one, Palestinians who immigrate to the United States are not automatically on the right side of history. Just by virtue of our own suffering and oppression and resistance. But actually have a choice to make on which side of the colour line we stand! Color line that we stand here and interests of the struggle and commitment to decolonization where do we stand on these questions? Our identity does not decide those things for us. Those are political questions political answers, and often time that is produced through solidarity, not preceding it. So the struggle actually is the fertile ground for it. What does it mean for a simpler -- Natsu you asked this question what does it mean today, it is my entire life. I still struggle with my family to get my cousin's body retrieved from a retriever rather from a refrigerator at Tel Aviv University because he was shot and killed as a terrorist we were not afforded a burial for him. When I am say that I am a Palestinian I'm accused of anti-Semitism because there has been a movement to collapse anti-Semitism and anti-Zionism. Two completely different concept, which is through politics. Which has been a political project to collapse those two concepts. So either I have to accept in order not to be an anti-Semite under these terms I have to accept my nonexistence, I have to accept mine and my people's obliteration or the other choice give needs to be an anti-Semite. This is the framework that has been set up as a result of Dick's and it is what drives us, in this technical, and the work that we do, in knowledge production, and the organizing work, to lift these things up so that we can reject these binaries. We can reject these false notions in the way that we collapse these two concepts in order to interact create a world where all of our existence is mutually reinforcing rather than mutually exclusive.

NATSU TAYLOR SAITO:

Before we move on, does anyone have feedback or comments back so much wonderful rich provocative material being put out here. Does anyone want to say anything in response?

DEBORAH RAGAN:

SPEAKER:

I want to note this conversation of collapsing anti-Zionism and anti-Semitism is a part of the settler colonial project. Settler colonialism flattens identity and flattens experiences to make them more palatable for propaganda, for dehumanization, for representation politics, the intention is to completely flatten our experiences and then to the villain eyes those who look and seek stagnation. Who and seek and embrace the complexities that we are people. So I think that is a really important to note in terms of talking about the settler colonial project contemporarily, the idea that begin anti-Semite is somehow synonymous to being an anti-Zionist, how detrimental that is. And how honestly how insidious, disgustingly insidious.

NATSU TAYLOR SAITO:

Yeah, there's so much richness here. I hope at the end of any time that we go around, if anyone wants to jump in and respond or add on, please do because we really want this to be a conversation, not just a series of vignettes, necessarily. One of the really interesting questions that has evolved out of what you will have just shared, for me anyway, is how we deal with countering specific concrete issues, problems, injustices, such as what Avigail was referencing about a community being displaced, there are many very specific things that we get involved with, struggling for. And how do we do that recognizing that we are in fact unoccupied life? -- Unoccupied land. -- On occupied land that what we are doing to bring about further justice could be, potentially, and I'm not saying this about the struggles that you are referencing Avigail, but sometimes trying to make things better, more humane, etc. can be seen as legitimizing the occupation, or sometimes as I have put it before, struggling for our equal share of the colonial pie, and how do we balance those? How do we assess is it the types of struggles that we are going to support? Or with any struggle is there a way to approach it so that we are not reinforcing settler colonial domination but actually helping an overall project of decolonization?

AVIGAIL AVILES-TECAXCO:

Every organizer can spot that differently, I have done formal and informal organizing and when you find a lot in the 501(c)(3) places is that -- spaces, what I'm trying to say is nonprofit organizers, it is this like a liberal mindset of get our people in politics, create better laws, as opposed to the mindset that I come from as an abolitionist where I am like perhaps that is a temporary or short-term goal, but what we should be reorganizing for in the long-term goal or what should always be our final point should always be landed back stop -- land back

You cannot create a better society and occupy land. Our goal should be getting land back. It should not be adding more progressives in office. That should not be the goal. I am not a believer in electoral politics, I do not believe that anyone is going to save us besides ourselves. So that is what perhaps more organizers should take on. It is not about getting more DSA elected members, into government, the goal should be how do we abolish the state? How do we abolish the US government? And return the land back and get reparations to the people who were enslaved and are still enslaved through the in car solar system -- through the incarceration system.

NATSU TAYLOR SAITO:

I am curious whether believe that things need to happen in backorder? Do we have to abolish the state first? In order to do these things? Or are there ways of doing these things that will lead to a different form of state or nonstate

REGAN DE LOGGANS:

I'll be happy to jump in here... Is part of the settler colonial system. That is just how they work. This idea that if we play settler colonial politics, that somehow we will find freedom in the joke. And people who participate in that narrative I would say are disillusioned. I also do not support electoral politics... In fact it just placates and continues to uphold settler colonialism. So I think it's really disturbing when people tell me that ribs intake and in politics will somehow lead to a better life when we see time and time and time again that no matter how radical a person is, they are just there to uphold the state. That is their literal job, they work for the state and not for the people. And I personally do not need a politician, I got my community... So I think this idea of harm reduction and increment... Is harmful. And there is no answer to the settler colonialism other than the destruction of the settler state. There will be no freedom, there is no freedom to be had, there will be no black or indigenous liberation without the destruction of the settler state. And I do not think that there is any way to navigate or participate in a way that serves beyond the settler colonial narrative. So I think that is probably, actually I don't know if this is a hot topic at this point (indiscernible) but I just wanted to recommend, Abigail you are absolutely right, there is no justice without the complete destruction of the settler state... The obliteration of the United States of America as we know it.

NATSU TAYLOR SAITO:

And at the same time, I think it's important to have Avigail organize this community so that Amazon doesn't displace them all.

REGAN DE LOGGANS:

Of course... Because actually, the destruction of settler colonialism is the destruction of capitalism. They work together... I think getting Amazon to leave with their tail between their legs as part of the narrative.

NATSU TAYLOR SAITO:

Okay, I just want to clarify that.

ERIKA PINHEIRO:

I just want to talk about the harm reduction piece because, two things. As an attorney, as a nonprofit attorney (Laughs), I feel that we are forced into the role of legitimizing systems of oppression. Even representing somebody in court, you are helping someone navigate the system of oppression. I will give the example of asylum. Asylum is fundamentally racist. You are forcing black and indigenous people to relive the most traumatic parts of their life to prove that they deserve to be part of the settler state, and we are legitimizing that. It is hard to get out of that framework because of how funding works in the nonprofit world, and I also want to speak a little bit about harm reduction in the volume of suffering that we are seeing especially in the border -- at the border or in prisons. People are asking for help and we are going from emergency to emergency, you know, people are literally dying around us and get them to a hospital or get them food or whatever it is. It is intentional to where we do not have time to step back and question border structure or even have the energy to fight against it because it is so -- it is so exhausting to see bodies being grounded by capitalism and the border and watching people die around you. I do think it is intentional and the way in which the nonprofit space is structured and positioned, we will never be able to get out of that dynamic, and just the last thing I will say is also, I think it is a mistake to look to people in my position as leaders and those of you who are in law school, for me personally, we are here in service of the people who are being affected by settler colonialism and we need to, you know, follow their lead and sometimes it looks like harm reduction and sometimes that looks like we are working towards broader abolition. But we are not going to make the decisions on how to get out of this. I don't know, I struggled with this a lot because I understand my position and I'm legitimizing this and I'm stuck in this harm reduction cycle, but at the same time, I'm not going to be the one to get us out of it but also responding to the needs of the community around me in a way so I'm not trying to justify it. I'm just saying that that is how it is and people and resources are never going to get out of that cycle to lead us towards liberation. It is not going to happen from the nonprofit space, in my opinion.

NATSU TAYLOR SAITO:

Okay, let's take a little break here. And let everyone who is taking this (unknown term) credit the code is PLea5. No spaces. PLea5. Okay. And I'm expecting, Nora you have a comment.

NOURA ERAKAT:

I do... I am in agreement with the sentiment and yet at odds when it comes to the details of the sentiment. So Erica, you as an attorney acknowledging that you're complicit in the system, I really appreciate that, but I'm not sure that really any of us are not. The people at universities are attending universities, -- paying tuitions, attending universities on stolen land... Constantly but trying to find a way

to do the least harm, but it is almost inescapable. I think Natsu in your example trying to think about the Amazon workers, it was similar, drying -- trying to draw the distinctions, contradictions... How do we escape these contradictions? Is there a way out? That is something that I continuously every day, trying to find a way out of this contradiction. One of the ways I try to find this out for myself is not need to have some sort of black letter rule that defines it for me. Instead, I can take on by a case-by-case basis. So on the one hand, I can see a lot of incremental reforms that are actually becoming liberal veneers enhance the project, enhance its legitimacy and longevity, right? I see other things that I would still continue to support even if it were just in the short term to ensure that people live as in your work Erica, asylum seeking. And then other examples, I'm just taking about the Palestinian context, everything in the Palestinian context extends to the legitimacy of Zionism, something in like 2011... The is release date -- Israeli state... From 16 to 18, which is been 16 before, trying them as adults before and in military ports... Anyways, the whole thing satisfy the human rights community, but just exacerbated the problem... So I do understand these contradictions, I just also think that it is not always the same. It is not always the same across the board. I think the other wrist, and I risked this when I interface with young people, if I cannot tell them where to apply themselves, but you have to organize, whatever it is, you want to bring all down, even that process needs to be an organized process, I believe. I believe. If you want something that was to be a catalyst, I believe in the principle of armed resistance... But I just think that anything that we do needs to be organized. And for that reason, I am not the heavenly against progressives in office because -- not because they are going to save us. They're not going to save us, if anything they are there because of off. I believe it because I believe in cultural change and I believe in spiritual change across time. What are we going to do with all the settlers? If they do not agree that they are settlers? How do we develop a consciousness so that they can develop the consciousness that they are settlers? But they participate in the process of decolonization on this alternatively we can prevail with armed resistance and history has shown me where arms resistance isn't supposed to be dismissed... Transformation happens through abroad away, even folks were making film are part of cultural change. That's not to say that racism is culture, no! But I do think that images matter and who we think deserves to suffer. And who we think should be spared suffering, right? I think that that matters, I think that organizing matters, I think that media matters, I think that politics matter, I think that alternative cooperatives like being created in Jackson, Mississippi as alternative forms matter, I think that radical consciousness matters, I think it all matters. We are all trying to figure out. If you ask, if there is a chronological way, I do not have a blueprint. I do not have a plan. But that is why I wouldn't dismiss -- dismiss these tactics because they all feed into what I hope would be a moment of historic change as was the case with the Arab uprisings that began in 2011. Nobody knew that the self immolation of a young street offender would catalyze revolution across the Arab world, to overthrow these authoritarian regimes. Also, we are now in a moment of counterrevolution which was to be expected, but this is the nature of history, so for me all this is just to say, I wouldn't preclude everything based off of single rule. We have to take it, we have to assess it... It's like your community Reagan, your committee to protect you more than any other elective... And so, I'm just trying to figure out and I happen to always approach this with a lot more curiosity and nuance

and with time, less and less conviction than I actually have known. But I know it all. Not know it all, no at all (Laughs).

NATSU TAYLOR SAITO:

I'm reminded by some of these conversations of something again and again... So I won't get it exactly right, it was in a talk by (Name) who was later known by (Name) about the power of (unknown term) and activists who recognize and was very clear about calling this out about a settler colonial state at a time where a lot of people were not using that terminology didn't have that understanding and he made it very clear that settler colonial states cannot exist without being genocidal. It was just really direct and clear. Somebody asked once why someone was involved in sorting right -- voting rights struggles in the South, and he had been arrested at the point about 14 times... In a movement to get voting rights for black folks in the South, and he said that he didn't even believe in voting... I don't vote, I don't think it makes sense to vote, but I am willing to be part of the struggle and get arrested for because it is empowering to people, and again he did not use these exact words, but he said that the -- they are trying to tell these people know, and people are standing up and saying yes. If you are tell me I cannot do it, I'm going to go and do it, and in order to support them and back them up, I am willing to get the up and go to jail because it is empowering people in this larger movement. To me, that always struck me as very profound in terms of you know judging things by whether they are empowering as opposed to whether they are changing sort of the system in some incremental way because I've always felt that it is the empowerment that is going to actually liberate us. But, we only have a few minutes left before we open up to general Q&A, and I'm hoping that maybe generally each of you will be hoping to share, if you have one, a concrete example that might be seen as small but is important to you in your work or in your life that people in the audience, including students and employers, can take as may be inspiring, something that you see as part of a process of decolonization that they do not recognize as such. I would like to talk about mutual aid networks, while it is a term that became more popular throughout the ticket has been practised that indigenous people has always practice. We always depend on our own communities, people on the people it needed to us, our family, our neighbours mac and it is not this is something we had coin, but throughout the pandemic it has been increasing. So I helped coordinate a mutual aid network called UndocuMiami and we support migrant women in Queens, and it talks back to that – goes back to what do we see in the system? We see the system and nonprofits, and decide who is deserving, who is good, who is worthy of these resources. Where is the mutual aid read network, when we expand, we do not ask those questions. We do not ask what is your income? We do not ask tell me your trauma story and then we will decide whether you are worthy of support. So I think mutual aid the world that I want to see, networks are very good (audio issues) but this is the support that the women are providing for each other. With whatever they need, they are supporting each other because, again, it is not about I come from a nonprofit space so I know – even right now, I will work for the government. So it is this constant theme or motif that comes up. We'll do you deserve it? Have you worked hard enough? These are questions that come up all of the time before people get connected to resources. What is your income, how many people in your family?

Whenever you want to access any benefits to run nonprofit or through the government these questions are going to be asked. So someone has to decide whether or not you deserve to live another day, and that is inherently capitalist, inherently harmful and violent. So this mutual aid network is creating the world that we want to see every day through the ways that we support each other, and then I would also ask for the attendees to get connected with your local mutual aid network, get connected to your local addiction defence network, because that is – my eviction because that is the modern people have been forcibly displaced from their homes are not living in the Lenape land and are being forcibly displaced through landlocked, judges, marshals, so I encourage everyone who is intending to get connected to a local mutual aid network.

NATSU TAYLOR SAITO:

Thank you. We have been informed that this is a good time to turn over to live Q&A. So I'm sure everyone will continue to work in other examples you might have. As we do that. Let's see, I'm sorry, I am trying to – my Q&A document is not showing the questions. Let me see if we can do that again. I am not seek questions on the Q&A. On the Q&A document that I have been given full topic there, can someone help me with that? We are getting the questions. Nora is going to have to leave shortly, do have any final words for us?

NOURA ERAKAT:

That was another lesson, there is a million things going on when you want to decide on campaigns what is it that you do connect one thing that I that helps me navigate that question is regardless of the outcome, what will help us build power? How do we consolidate ourselves? What will help us educate our own ranks and bring them into consciences and empower them to be better organizers? What will build power amongst others? So that is a guiding principle, the other thing for the audience to be clear, because we threw around sign as amended, this and -- intercept is, Zionism is an essence that believes that Jews should have a homeland. Now I distinguished, that is theoretical, that is different from the religion. So anti-Semitism is anti-Jewish bigotry that actually constructed Jews as a racial group, notwithstanding the religious affiliation, constructed them in Orientalist terms within Europe as inferior, as unworthy, ghettoized, excluded from many parts of European citizenship, and ultimately, subject them to an and I literally process that reflected what was already happening colonial geography in terms of racial violence in massacres and the genocidal violence against colonized peoples. So what is the relationship between these two things? Jews may seek to define themselves of the people, some people might be completely against us as well, I do not. I think all peoples are imagined, all communities are imagined communities and how they organize and see themselves, I object – however, to the extension and the insistence that Zionism is been applied in Palestine where another people already existed. And for now, for Zionism to be a political reality it's necessities it necessitates the removal and elimination of all Palestinians. It cuts our expense. So when I say I'm an anti-Zionist time completely opposed to the Zionist project in Palestine I would be opposed to it anywhere. Anywhere where people exist and live. And forsake them, marking those people for

elimination and necessitating their annihilation. That is what Western civilization expects of Palestinians. It should all disappear to make up for this historical canonical human rights violation. In the Western civilizational framework Palestinians must be the sacrificial lamb. That is what they asked for us, but at the same time I completely oppose anti-Semitism. In fact, I think that the same race-based framework that mark Jews for exclusion springs from white supremacist colonial frameworks, that have marked the rest of us. For similar fates. So in fact I believe that my commitment to combat anti-Semitism goes hand in hand with my commitment to dismantle Zionism.

NATSU TAYLOR SAITO:

Thank you so much and thank you for joining us tonight. We have exactly 20 minutes left. We have to and right on time. We have quite a few questions I will not be able to get to them all but the first one says "This is a question for those of us working and racial justice organizations within the US. How do we organize and push organizations to integrate the settler colonialist conversations/narrative as part and parcel of programmatic work that moves beyond just beyond US borders. Example when we discuss policing and police violence in America, we fail to connect Israel and (indiscernible) even though it is inextricably linked to the extermination of black and indigenous bodies in the US." Does anybody else willing and able to answer this one? How to integrate the conversations with their work?

ERIKA PINHEIRO:

Something that we have done is to have forums with affected populations so that they are the ones actually setting strategy and deciding where resources are allocated within our organization. Because we do not feel, as I mentioned before, US citizen privilege and whatever, all of those privileges, we cannot make those decisions for the communities. So I think that is why my Deaf that is one way to make sure those conversations are happening because people who are affected the best vision and problem need to be addressed how the analytical lens should be, what they actually need, because with the nonprofit space, funders by large decide what resources communities are going to get. We are always tracing funding based on funder priorities but something that we try to do within our organization is just to have regular forums that are not just performative where we are like OK we got feedback about world do whatever we want, it's really these are the decisions that we need to be made, what do you do? How should we expend the resources? And over the past few years that we have been doing this, it has dramatically changed the focus of our work. So I can say it has worked because it is stuff that I would not have thought of it and it has been powerful because when we explain structure to funders they were more likely to find what the community is actually asking for rather than us being in that dynamic where we are just chasing funding for certain project that may not necessarily help the community. So that is one kind of concrete way.

NATSU TAYLOR SAITO:

Anyone else want to weigh in on that one?

AVIGAIL AVILES-TECAXCO:

I have no hope for the nonprofit world.

REGAN DE LOGGANS:

I am reading over the question, I was not going to answer because I have been rereading it over and over again, and I think that for me, the reality is because the only answer this is to advocate that you just do it. How do you organize? You just do it. You start making those connections, mistakes, start getting in there and you also have to with a sense of fearlessness and also understand that you're going to upset people. And it does not matter what organization you are in, what institution you are in, you're going to upset people if you start talking about settler colonialism because it asks people to reckon everything with the fact that they are settlers. So that they are unwelcome guest on indigenous land and they participate in and have blackness every day. -- Antibiotics antiblackness
how can there be program based work in terms of integrating settler colonialist conversations? Start doing it, start talking about settler comeliness and at lunch at your desk, wherever you may be and also consider that and imagine a future free of those findings and restrictions. -- Bindings

And I think that maybe you can better advocate and be an accomplice or an ally in terms of abolishing the settler state. In terms of how that reflects work outside of the US, I'm always so much of an advocate to also focus on what is happening also here because as I had previously, settler colonialism in the US is ongoing, you are currently occupying indigenous land right now in this moment. So what does it look like to organize here on the ground as well? For indigenous sovereignty for black rights? Yes, it is reflective to a number of other conversations were just talking about, the Zionist state of Israel, and those conversations should not be divorced and also how do advocate here now on the ground for the people whose land you currently occupy?

NATSU TAYLOR SAITO:

Thank you. Alright, our second question is can the panelists expand on citizenship and how the construction of this and other statuses factor into settler colonialism? Jump in.

AVIGAIL AVILES:

... Like I said, I work in government, that legitimizes it, when you seek funding from nonprofits or, you know, different funders, or even being classified as, I always say I come from (Name), that legitimizes the state, the US state, because two indigenous people it is Corona, Queen's... But that is not what indigenous people call this land. So I think, is almost like any action that we take legitimizes the US state.

NATSU TAYLOR SAITO:

So does that mean that, standing on its own, that message can be seen as discouraging or disempowering to the law students who are listening to us right now or, what keeps it from being

disempowering?

AVIGAIL AVILES:

I don't want to empower...

NATSU TAYLOR SAITO:

I'm talking about us, how can we take that message and turn it into something about the colonizing

AVIGAIL AVILES:

There a lot of different answers... I would pass it over to Reagan, like I am a settler. That is a mirror I have to look at, so what I do as an organizer needs to be in conjunction with indigenous people... So I cannot answer beyond that.

NATSU TAYLOR SAITO:

Okay, thanks.

ERIKA PINHEIRO:

I was going to give a very technical legal answer to that, but I want to hear from Michael panelist because I think Abigail's answer is correct. I don't think there is a way to... Without legitimizing the colonial state, and I see that how it is played out in our laws, and see houses and ship's use as this sorting mechanism to further colonialism. As you -- that he used -- is used... Even if you see... The rights of citizenship... So I think that people think about citizenship as a relatively neutral concept because sensibly, people of different races have access to it, that is not true. And even if you do, you do not have the same rights than people who belong to the dominant, lineal, settler culture. So I think that it is a very important thing to recognize. You can never be neutral, and if we respect it, we are legitimizing the violence it perpetuates.

NATSU TAYLOR SAITO:

Reagan did you want to add anything?

REGAN DE LOGGANS:

Yeah. Avigail, I want to say... You're also, just because you're not from here doesn't mean you're not indigenous.

AVIGAIL AVILES:

But it is different.

(Multiple speakers)

... When she's on the specific land who have had people died or murdered for it, there is connotations to that, even if my family can be traced back to (Name) in Mexico, but is not where I am currently. I am standing on, breathing on, benefiting on, I'm working for the government, I'm getting a paycheck because people were living and murdered on this land.

REGAN DE LOGGANS:

Again, I just want to talk about the flattening of experiences. It is imperative that we do not remove the complexities that are the narratives and, you know, I am indigenous to Central America and North America. I am (Name) as well, I'm a child of an immigrant. I think it is imperative that we do not flatten this conversation and the reason I say that is, again, it is a part of settler colonialism. I think that something that we missed in talking about settler clueless and previously is talking about who are not settlers and the reality is for those who have been impacted by the US imperialism, who have been impacted by the ongoing colonialism, who have escaped and found refuge in the US, I do not see as settlers as I do not see people who are the descendents of the (indiscernible) as the same as settlers. I do not see that those who follow natural immigration power document patterns... I settlers because we cannot ignore the amount of colonialism that also exists in central South America and colonizers that exist in central South America... But I do think it is also important that we do not flatten the definition of settler so that people who have come here because of imperialism caused by the settler state are no longer barred entry because then we start having these were conversations about what borders look like, especially in the global South... So, destroyed by colonialism. But I think that is a bigger conversation in terms of back, but yeah, I do agree that citizenship no matter what is inherently a colonial construct. It is advocating -- advocating for citizenship is advocating for the settler state. I think it is difficult to talk about for people who are seeking citizenship... As I said, I'm Guatemalan, Michael G was destroyed by (indiscernible) by the CIA in the 1950s... So there are conversations that can be had about what that looks like. In terms of the statement that you made previously, Natsu in reference to empowering the students of this chart, I think it is important that they reckon with their privileges and reckon that they are, the number of the students are settlers and participating in the continuation of settler colonialism... I'm not here to empower settlers, that is not the ask... In terms of what people can do that is helpful... If you're white, leave! If you are settler on these lands... I think people are assuming that we have... We are 6 to 8 years away from climate catastrophe, we do not have time to play these games, of placating neoliberalism, of placating progressive politics. It is time now to act in solidarity with black in addition his people and that involves people to reckon with their privileges... The only thing that will hold you are land, water, and people of your destroying all of those for capital.

NATSU TAYLOR SAITO:

Okay, we have five minutes left. So let's see, if we have more question..." Indigenous people, black people, immigrants were being displaced (indiscernible) what happens when there are competing claims to the same places that they call home... Look like?" I think you have in part answered the

question from that perspective Reagan. Anybody else want to add onto that and then we'll come back to you if you have more to add.

AVIGAIL AVILES:

Would you mind pacing back into the chat, I think that was a very long question.

NATSU TAYLOR SAITO:

I will paste that into the chat. Okay, thank you.

ERIKA PINHEIRO:

Yeah, I think white people should leave... Opening my eyes of this, I don't there is an amicable way for me to be in the Americas because it is just exploitative... It's easy for us to move to the global South, that is easy, Bill take us with open arms. It is easier for us to go back to Europe and do whatever I review. I think that needs to be part of it. I think is going to be really difficult to get most people on board with that and I don't think Europe wants a lot of the Americans, white Americans back which is another challenge, but yeah, I think we need to be real about what we are looking at and if we are like, well I think settler colonialism is bad but I want to buy a house and benefit from living on this land and still have all this privilege, but is not going to work. We need to give up our privilege. That is part of it and it is not easy, but is absolutely necessary. And as far about the rest of that question, I'm not the person to answer that, but yeah I agree with it Reagan, I think we should all start contemplating that or those people who do not have another place to go, working or listening to indigenous people who or black who do have some more legitimate claim to the resources and just follow what they say but yeah, I do not think there is an ethical way for European Americans to stay here, honestly.

NATSU TAYLOR SAITO:

Okay, two minutes left. Does anybody else have a very quick backup comment that you would like to leave our audience with?

REGAN DE LOGGANS:

Sure. I will say that if you are looking for a useful way to reckon with your... Why people should not own land. White people should not own property. There is no reason for you to do so. It is not your land. It is not your property. That is number one. So I think that if you have access to land. If you have access to property, relinquish control of that, understanding that you living in control.(indiscernible) it is your duty to advocate for indigenous and black people and there is no black and white, it is very black and white. You act in solidarity with us which will make you uncomfortable but we have been uncomfortable for 500 years.

NATSU TAYLOR SAITO:

Okay, thank you. We are out of time.

REGAN DE LOGGANS:

I know, I know we have to end at six.

NATSU TAYLOR SAITO:

I think that is a very good note to wrap up this panel. Thank you very much for your participation. Thank you so much for the organizers, and thank you so much for the audience for being with us and sitting in your comments and questions. And we hope that you took some ideas from from this and it has provoked you to think about this and a little bit of a different way. You so much Professor Saito and to all of our wonderful panelists. We are so incredibly thankful for all of the depth you brought to the conversation on settler colonialism. Our next pan will be beginning at 630, you are welcome to stay on the zoom, or it will be available at the same link. So we are excited to have you all there.

NATSU TAYLOR SAITO:

Thank you all!

Live Captioning by Ai-Media Rachel: hello everyone, welcome back. Rachel, I'm a white person with black hair, I'm wearing black velvet shirt. I sure I speak for Ramon at the first panel, things much for attending. If you are not there, it was such an incredible conversation so generative and I'm so excited to learn more. With this panel. We will now turn to our second panel, landlessness, displacement and migration. Where we will discuss the ways in which settler colonialism manifests as displacement landlessness and likes petitioner migrants. A member if you are an attorney seeking continuing legal education credit for this event you must have registered with us in advance and must write down any CLE codes without the moderator announces into space or the panel. Azadeh has worked for a number of years in the US out to protect and defend immigrants and Muslim, Middle Eastern and South Asian communities. She previously served as president of the national lawyers Guild and as national security/immigrant rights project director with the ACLU of Georgia. As a dose serves on the advisory Council of the American Association of jurists in the board of directors of defending rights and dissent. As it -- as Ida has served as a trial modern Turkey, a monitor in Venezuelan hundreds, and as a member of the jury and people tribunals in Mexico, the Philippines, and Brazil. She was also participated in international backpacking delegations to post revolutionary Tunisia and Egypt. As well as a delegation focused on a situation of Palestinian political prisoners. She is the author or editor of several human rights of reports including a 2017 report titled "imprison justice inside to Georgia immigrant detention centers as well as lot law review articles and book chapters focus on immigrants rights, and surveillance of Muslim Americans. Her writings have appeared in the Guardian, she has received from JD from the recent Michigan law school where she was a mystical Journal of international law. She is a master in modern Middle Eastern and North African studies and the University of Miss Michigan.

AZADEH SHAHSHAHANI:

can you all hear me? Great, thank you all for enabling this colloquium and not having this really existential conversation. I'm honored to be joined by our great panelists. I'm going to go ahead introduce them and then we can start the conversation. Haddy Gassama is a national director policy and advocacy for the UndocuBlack Network. Howdy is from Gambia, she holds a bachelors in political science, Masters in international affairs and a juris doctor degree. Howdy is licensed to practice law in Washington DC, she has years of experience in the fields of international human rights and immigration law and policy. She has previously worked at the national immigrant Jesann Center where she advocated for policies that enhance congressional oversight on the immigration detention system. She also represented survivors of torture from sub-Saharan African countries, in their silent proceedings -- asylum proceedings before US citizenship and immigration services. When she is not doing advocacy work Haddy is also an accomplished writer who has published several essays and articles on a range of topics including gender equity, international politics and pop culture. Morning Star Gali as project director at restoring justice for indigenous peoples. Morning Star Gali is a member of the Ajumawi band of the Pit River Tribe located in northwestern California. She is a project director for story justice for indigenous peoples, and as the community tribal liaison for the international treaty Council. Working for sovereignty and self-determination of indigenous peoples and the recognition and protection of indigenous rights, treaties, traditional cultures, and sacred lands. She is also the tribal water and policy organizer for self Carrion Osama. Dedicated to raising awareness and visibility without -- and California's support of indigenous led efforts. Morning Star coordinates scholarly and political gatherings throughout California. She is deeply committed to advocating for indigenous sovereignty issues such as missing and murdered indigenous women, climate justice, gender justice and sacred sites protection on behalf of the tribal and intertribal communities in which she was raised. Prior to returning to her ancestral homelands, and working for her tribe she served as a volunteer and advocate on behalf of incarcerated and formerly incarcerated indigenous peoples in California. Working with a number of indigenous led grassroots organizations in the area for over two decades. Morning Star serves as a board member for the American cultural district of separate disco, and women's health specialist of California. She serves on a number of advisory committees that advocate for the sovereignty and self determination of California's indigenous peoples and sacred landscapes.

Katherine Perez is the Executive Director of the Coelho Center for Disability law, policy and innovation. Catherine is the inaugural director of the Coelho Center for Disability law, policy and innovation and a visiting professor of law at Loyola Law school in Los Angeles since 2018. She received the American Association for people with disabilities leadership award in 2017 for her work in founding the National coalition for Latin next people with disabilities. Catherine has a JD from UCLA law school and is a PhD candidate in disability studies at the University of Illinois in Chicago. She sits on the board for disability rights California and mental health advocacy services. Catherine identifies as a disabled Latina whose grand parents migrated from Mexico in the 1960s. Yves Tong Nguyen is organizer of Red Canary Song. She is a queer canary song and survived and punished NY. Eve is here represent thing and

disabled via Red Canary Song a grassroots organization, through labor works and mutual aid. The organization believes that discrimination, decriminalization is necessary for neighbor organizing and antitrafficking. I would like to now ask the panelists to introduce their work and make an opening statement for about five minutes. Per each catalyst. Whoever wants to start.

HADDY GASSAMA:

I can jump in I guess, hey awkward silences. (Laughs) Hi everyone. As it mentioned, my name is Haddy Gassama and I serve as a policy and advocacy director for the UndocuBlack Network. Undock you is really a nationwide network of currently informally undocumented black immigrants. Our work largely focuses on fighting against the intentional and willful erasure of the accident. Says of black migrants within the larger national and sometimes even international conversations around immigration. We focus on the intersection of immigrants rights work, human rights work, as well as just a general fight against anti-blackness and white supremacy that is so endemic in this country. We do not of various number of ways. We focus on federal policy and fighting to be sure that any policy that is passed either from the executive branch or the legislative branch really incorporates what is equitable to the needs of black migrants. We have an amazing media narrative team that is dedicated to continuing, like so many of our normal traditions of storytelling where we center the experiences of black migrants without re-traumatizing members of our community. Without exploiting members of our community, or doing it in an extractive nature. We also have an amazing community, wellness and community engagement team. That is really hands-on and making sure we as black migrants not only existence survived but really thrive. We know we cannot do any of the fighting and organizing that we want to do unless we ourselves are good within. So we have a strong wellness program is also focuses not only on physical wellness but also mental health. I will leave it there. Really grateful to be here looking forward to the rest of the conversation.

AZADEH SHAHSHAHANI:

Any of the other panelists would like to jump in?

YVES TONG NGUYEN:

Hi I could jump in, this is Yves speaking. Thank you Ray much of that introduction, I'm very honored to be on this panel with you. I am first and foremost a pick abolitionist and sex worker organizer in New York City also known as Lynn not be hooking. I think I'll be remiss in not doing a land acknowledgment and also wanting to push for the indigenous folks here in Lynn not pay land, they will not be people have very recently requested to have land acknowledgment honorarium to be given to them because they are purchasing back land, they have purchased back 50 acres. I'm dropping a link to the PayPal in the chat forever one who was attending here before this panel I donated \$50 I would advocate for everyone to either match or exceed that amount if they can. Here on this panel I am mainly talking about my work with Red Canary Song. It is an age and sex worker and migrant massage worker organizing group here in New York City. We partially also worked to re-articulate the position of the

migrant rights movement as a struggle against settler colonialism. Has we all do criminalize labor, and are working against different sorts of forces, whether that is white supremacy, imperialism and colonization in trying to establish rates for ourselves and for other workers as well. We also do that through the lens of not only the migrants right movement and labor rights movement but also in preindustrial complex abolition. Thank you so much for Hermanus panel and I'm very thankful for your dedication to language justice by having interpreters here.

KATHERINE PEREZ:

I can go. I am Katherine Perez. I am like Osama said I am clear disabled Latina, I have light skin and long brown hair that is pulled back. I wear like glasses and I'm wearing a black button down shirt. I've been on a journey with disability rights and disability justice communities, over my professional life. I grew up with an experience of disability, I didn't really know about or identify as disabled. I grew up with psychiatric disability, the my little sister has intellectual disability she is autistic. I grew up in a community of family community of people disabilities. There was not until I went to law school that I really learned about and found out about the disability rights movement. Avoid always committed myself to disability justice, it took more definitive shape. Since then, I have entered the academic sphere, we started the national coalition for Latinos with disabilities I started a bit of grassroots work for four years. It was during the trump administration so although we were working on the intersection of Latino dad disability we focused a lot of our efforts on immigration. In disability justice issues. I met a nonprofit as well as school and I teach disability rights law. -- I am at

I am more of an academic, policy, but in these spaces I still tend to disrupt. Right now we are putting together a disability and immigration conference, workshop for both disability rights and disability justice activists and immigration justice activists to be trained on both sides and how they intersect.

That is coming up – it will be three consecutive Fridays starting on April 29. I am really excited about that. That is one of the ways that I'm able to use my current job as director of the Coelho Center to sponsor these types of events.

I write a little bit of academic work as well, but otherwise, I am incredibly honored to be among this esteemed panel and I feel like I am going to learn a lot more probably than I can offer. Thank you for having me.

MORNING STAR GALI:

My name is Morning Star Gali. I said hello and greetings in my language. I am a member of the Giuliani and of the Pit River Tribe in northeastern California.

I have mid length brown hair and brown skin. I have braces on. I am very honored to be here on this panel today and with the rest of the panelists I am here currently on occupied (Speaks Indigenous

language) Territories. Paying respect to our relatives, I served as the project director for Restoring Justice for Indigenous Peoples, to learn more about our GIP, our website, I share the link for everyone.

And also serve as a California tribal and community liaison for the international Indian treaty Council. I have worked for the IITC since 2008. It is a part of the international Indian treaty Council, it is known as the international arm of the American Indian movement. I was born in the (indiscernible) house, the aim for fetal -- freedom survival school. I have spent my life dedicated to the issues of indigenous peoples and indigenous rights. I appreciate the land acknowledgment and the information about the land tax, and also do want to share that it goes beyond a land acknowledgment and that we are living Natalie -- native peoples that are still here, existing, fighting for the protection of our sacred lands and waters.

And still very much fighting against resource extraction, colonialism, settler colonialism, and all of the forms. I look forward to the continued conversation with all of you and again, thank you for having me.

AZADEH SHAHSHAHANI:

Thank you so much to all of our panelists. I wanted to move forward to asking some questions addressed to all members of the panel and so whoever wants to answer any of them, just go ahead.

The first question is: is colonialism just about land?

MORNING STAR GALI:

I will answer that. It is not just about land. Colonialism in all of its forms is to eradicate us as indigenous peoples and so as indigenous peoples throughout north-central and South Americas, what we have experienced here where I live currently live in California, we have over 200 tribes throughout California and most people are not aware of that.

We have 110 tribes that are considered federally recognized. There is this rubric that has been created by the US settler state of what defines who is a native person by how it is that you can prove your lineage and your descendentsy.

It is the US government that has created the system to decide on paper who is a native person for my tribe is federally recognized by our surrounding regions tribes are not. You will find in many metropolitan areas such as the bay area which is known as the (Speaks Indigenous language) Bay, the LA metropolitan area, largely (Speaks Indigenous language) Language will and here in the Sacramento Valley area, there are between 50 to 70 tribes that have not been afforded federal recognition and it is absolutely due to when you compare realistic costs, these are areas that are considered prime real estate all along the coast of California.

Many of these tribes, the majority of these tribes, are not afforded federal recognition status because that would mean having to provide, as with our (Speaks Indigenous language) Relatives, there would have to be a visibility and land for the existing tribal members.

AZADEH SHAHSHAHANI:

Thank you so much. Anybody else want to add to that question?

HADDY GASSAMA:

I go. I think speaking from the perspective of a colonialism in the African context in particular, you know, just as Morning Star stated it is just more than land. At its core, it is either about exploitation and in some senses eradicating a sense of who the indigenous and native people of these places are. I think of my own family history where we are tribal people, I am from Gambia, a tiny strip of land inside of Senegal which goes to how ridiculous the concept of borders are. And how arbitrarily they are drawn. I have family on both sides of that border.

I also think of it as in the context of my work and immigration where so many of the folks that we see who were displaced, who have to leave their home countries who immigrated to the US, often times are done to through forces of direct Connolly is him or remnants of colonialism -- colonialism, or in the forms of (indiscernible) will stop I think of Cameroon where currently we are fighting to have temporary protected status given to Cameroon people who are in the states because the country has three or more armed conflicts at a time. At the root of many of those conflicts is the strife between the Francophone paper -- people and the Anglophone people.

The region of the country that was formally dominated by the French and then formally dominated by the British, and then squished people together and -- in what is a make-believe country or make-believe borders. There has been nonstop violence since then.

You think of it from both sides where there is the frustration that people are killing each other as a result of colonialism and the languages that they speak as a result of that. Then, you also see the cruelty of the US immigration system against those people who are fleeing that violence and, you know, on a day-to-day basis, CV horrors of immigration detention centers -- see the -- I definitely agree with Morning Star that it goes far beyond just land.

AZADEH SHAHSHAHANI:

So, Haddy got us started on the next question. In panel one, there was a discussion about the relationship between Borders and settler colonialism broadly post

Could you describe from your experiences and work how you have seen the relationship manifest and

its impact.

YVES TONG NGUYEN:

I can go first. To be able to have borders underlies illogic in which people could own land, and it could be property and indigenous activists have spoken against this for many, many years now.

That is a degree of violence that exists and (indiscernible) settler colonialism for some imagined re-articulating migrant movements against settler colonialism. A lot of movement work that exists re-entrenches ideas of borders and provides them with further legitimacy which furthers settler colonialism. We have a lot of movement that talks about legal citizenship or the ways in which people are supposed to do and to the country or be which further legitimizes the violence that borders puts on to us.

And legitimizes them as a place that could exist and that even as migrants or immigrants sort of assumed that when you least -- leave someplace, that you are not meant to be there and are separate that.

Only further settler colonialism as well and continues to dispossess people that already exist, and happens overseas in a transnational context. And along lines with imperialism as well. I think how you address some of these, like the sort of violence that border's have imposed. Colonialism exists globally.

AZADEH SHAHSHAHANI:

Anyone else would like to address this question?

MORNING STAR GALI:

I will add in that it is always interesting in terms of what I was speaking to earlier about our tribes in California and how they have been and have not been afforded federal recognition.

We also see how this plays out across borders and across territories. So, we see how, you know, there is this kind of acceptance and understanding that even throughout our tribal communities, tribes throughout Canada and of course Alaska, I have a relative that is joining from Alaska. Hello to her.

Our relatives, somehow there is a separation between our northern indigenous relatives and southern indigenous relatives. We see that as – I have traveled throughout Mexico and Panama areas and anywhere that you go in the world, indigenous peoples are self defined, but that here in the US, it is native peoples, dogs, and horses that need that paper classification to afford the definition of who they are as native peoples.

And have to provide that proof. So providing thought, our borders have split our tribes throughout Arizona and California, Texas, and all of the southern regions. We recognize that and recognize that these are our relatives and it is us very much.

Our creation stories go back to time and memorial but even our carbon dating for our sacred places goes back anywhere from 14 to 20,000 years yet we are always having to continuously prove who we are and that we exist and we have a right to continue to occupy sacred lands that we are on.

AZADEH SHAHSHAHANI:

Thank you so much. May we can move to the next question. Which is what role did the settlers play in the settler colonial project?

YVES TONG NGUYEN:

I can go, this is Eve speaking again. Surveillance plays a really large role, especially now as a surveillance state continuously grows, we are continuously growing, pause for a minute to let the interpreter switch. We are seeing in the US the surveillance state is extending to police borders here in the US which a lot of that technology was developed via militarization and for imperialist projects overseas. Which of course we also know is also settler colonialism is also a part of imperialism. The way that the surveillance date works now is surveilling people and having people put in place of further illegal as a coach for me and my personal work has a lot to do with the way that migrant workers and sex workers navigate. Largely they are surveilled throughout their daily life all the time because of criminalization. These are all intertwined in the way that the surveillance state interacts with people on the daily lives has a lot to do with us and a lot to do with this sort of settler colonial and imperialist projects at hand. To be able to surveilled people in this way and view people as being separate and trying to see who belongs to the state and who does not. Who is criminalized and who is not, is of course a part of it.

AZADEH SHAHSHAHANI:

Is anybody else interested in the topic of surveillance?

HADDY GASSAMA:

This is quickly, this is Haddy speaking. So many of the waddle full points that Eve just made. Again the integration context we are dealing with it constantly, goes beyond the militarization of the borders. It is also even just how even so-called progressive sort of thinking around detention for example is framed. One of the more controversial conversations around immigration detention in particular is like this concept of alternatives to detention. Which is of course ridiculous will some there should not be an alternative to detention it should just all be abolished. A lot of times what the so-called humane and I'm doing air quotes, versions of alternatives to detention include are just really really, really disturbing and just forms of surveillance. It looks like things like ankle monitors or most recently putting folks who are

facing immigration enforcement into house arrest. Just this week there was an axial's report that came out where the Biden administration which promise to get rid of the use of private prisons to detain immigrants is floating around this idea of alternative to that should be potentially detaining people and confining them to their homes. This of course would include things like certain surveillance mechanisms such as ankle monitors. It is like this incessant need to continue to stifle the autonomy, agency of people at to almost in trapper cage them wherever they are without the physical cages of jails and prisons. He could be walking down the street and there is CCTV and staff that is entrapping and caging you. Now they are floating around this idea that if you are an immigrant, and you potentially have some sort of deportation proceedings or something rather than that you live in your community and thrive with loved ones you could again be caged in your own house. Surveillance very much just like all the other horrible things about colonialism and immigration system, go hand-in-hand.

AZADEH SHAHSHAHANI:

Thank you so much. I would also like to add that project south my organization which is a social justice organization based in Atlanta working with grassroots movements in the US south and global south recently, relatively recently put out a report focused on surveillance, US government surveillance of black, immigrants, Muslim communities, and really the history of surveillance and going back to coin tell Porro and pretty much similar tactics that have been perfected are being used to target people of color, and Muslim communities especially since 9/11. So I would encourage folks to check that out and also talks about some tactics of resistance that communities around the country are using to fight back against the FBI and local police surveillance of our communities. Also as I'm sure folks are aware Israel which is of course a settler colonial estate, is the place where these tactics of surveillance and oppression are taken to the extreme.

The newest technologies of oppression are then exported to various places around the world and used by repressive governments. Here in the US, there is an untold number of localities that have this partnership with Israel where local police assented Israel on an annual basis to receive training in surveillance, repression, other tactics that Israel is using on a daily basis against Palestinians. Learning those same techniques, bringing them back to apply against communities of color. A campaign that we have going in Atlanta right now is trying to end this partnership which is called Gilly. And they are looking to the model of other localities such as docility of Durham North Carolina where the community there successfully pushed back and was able to end that partnership and there have been a couple of other victories around the country. So just something for folks to pay attention to and be aware of as of course we are also in solidarity with the movement for Palestinian liberation against the Israeli apartheid state. I wanted to move to the next question, which is how his criminalization used as a tool of settler colonialism and how does this manifest in the immigration context, also for indigenous communities?

MORNING STAR GALI:

I can just share a bit in terms of speaking to the last question as well. Part of my volunteer work is with the anti-police terror project in Sacramento. We have an MH first training, mental health first training as an alternative to policing and so we have undergone and been witness to so much different surveillance which has led to the criminalization within our local communities. How is it used as a tool of settler colonialism, every day on a daily basis that we have... whether it is our media, our movement media partners that are being surveilled, it is widely known within both Sacramento and Oakland how drones are now being used to follow in surveilled folks whether it is through every day actions of supporting her on house communities through participating in actions at the time. How is that used is that it is used as a tool to constantly undermine us, to constantly create fear and terror within our communities. It is used as a way to create these situations within our communities where we do not feel safe. So, throughout our tribal and intertribal communities we have been offering the MH first training, knowing that we cannot rely on the local law enforcement and their treatment of indigenous peoples. We can't rely on them for any sort of emergency help or support. Providing those MH first services, providing street medic training and having it facilitated by movement nurses is a way that we've been able to address that. Under the hashtag we keep us safe that we are crating those community alternatives to policing and also emergency responses.

AZADEH SHAHSHAHANI:

Thank you so much.

YVES TONG NGUYEN:

This is Yves speaking thank you so much Morning Star for that. I agree with everything that Morning Star said and I also believe that settler colonialism works to dispossess and displace communities. That then works to via criminalization and racialized nation can modify those communities and dehumanize them. I like turning -- like turning those communities into expletives practices whether here or overseas, it also works to serve the settlers stay in that certain in many ways now, like many people can be criminalized for simply who they are, that applies to indigenous folks that applies to black people, Latino communities. Also applies across the board in many other ways. I speak from experience of someone who works in criminalizing precarious labor, it is not just like being criminalized as an immigrant or migrant, or any of those other things it is also that through the process of criminalization and racialized Asian different communities are seen as being criminal or illegal.. On the basis of whatever work they might do in this become a justification by the state that are used to further settler colonialism and re-entrench all these ideas again and continue to displace folks from their land, to displace folks from their communities.

AZADEH SHAHSHAHANI:

Thank you so much. Anyone else want to speak to this? What role does abolition play in Resisting Settler Colonialism?

HADDY GASSAMA:

Hi this is Haddy speaking, it plays a massive role I think. I think it is this idea of reimagining and being visionary about what we want our world to look like outside of so many of the confines that settler colonialism has placed in us. I think in order to do that we literally need to blow all of it up, set it on fire, get rid of it. Start anew. It goes into this tension between this idea of reforming and re-changing and all of that. I think particularly in US where every single system and mechanism to do the reforming and changing is rooted in this country's history of violence and settler colonialism in white supremacy and anti-blackness, it becomes very, very difficult to work within those systems to make meaningful change. I'm saying this is someone who does policy work for a living. Our soft balance working within the system that we have, but really internally understanding that the only answer to truly get to a place of freedom and it taught me is through total abolition of these systems.

YVES TONG NGUYEN:

This is Eve speaking, I really want to reaffirm the things that Morning Star said about keeping each other safe in the sorts of tactics they are using in their communities and also how you said about this is not abolition is not just like the remover of these systems, but also presents right. In talking about criminalization, and I mentioned about how settler colonialism dispossess is and displaces communities, music communities are more important than ever and abolition asks us to look into our communities and find the tactics and the strategies for which we can survive without punishing folks, without criminalizing folks, without seeing people as dehumanizing them and criminalizing them which is the process for which the prison industrial complex does. Right and it reinforces settler colonialism, reinforces and for imperialism and white supremacy, really I think those

MORNING STAR GALI:

I'm appreciative of both of those responses. To dismantle settler colonialism state and white supremacy, we need a radical vision of abolition, a radical vision that is rooted in our indigenous values and our indigenous ways – abolition is the road of decolonization and it is a road of disrupting and dismantling all of the systems that are in place that continue to affect us and harm us on a daily basis.

I think that we need to (unknown name). We need to name the settler colonialism is this violence that we have continued to fight within our communities. And continued to organize around and in really beautiful ways.

That is through our efforts through MH first, indigenous justice practices throughout Northern California where we are figuring out and reclaiming those ways of both our ceremonial and traditional practices.

Along with figuring out what abolishing the state and taking the prepared measures that we need to take in planning in order to do that.

AZADEH SHAHSHAHANI:

Thank you so much. Before I move on to the questions addressed to individual panelists, it is time to read out the CLE code to everyone he was attending. Please listen up. The code is 3Light. Thank you all.

Let's move on to the questions addressed to individual panelists. I appreciate every human for their contributions -- everyone for their contributions to discussion. Questions for Catherine.

KATHERINE PEREZ:

As I suspected, I am learning more than I can contribute in terms of my knowledge of settler colonialism. I think it is also indicative of the works that folks in the disability justice movement need to do and cross coalitional work and applying battling settler colonialism in our disability justice work.

From what I know about disability legal history, I would say that settler colonialism has impacted disability communities by helping to define and create disability, at least in the US.

Immigration laws are historically both racist and ableist, if you think back to the first laws from 1882 that included the public charge rule, something that crept up and we were fighting against more recently with the trump administration and are still dealing with the ramifications during the Biden administration.

The public charge rule, a latent immigration law in 1882, was a way of – it was a way to discriminate against people who were described as unfit, degenerate, "lunatics", disabled folks explicitly. Also intertwined with the whites, hetero patriarchal justification to exclude immunities of color.

By tying this ableist him -- ableism – through the project of eugenics and that the white euro European man is superior to non-European peoples. Like I said, starting with the public charge rule and the first immigration rules, we see not only the exclusion of "disabled peoples" but the construction of disability and that construction necessarily ties in people of color.

And, other ways that it impacts the disability community, maybe not historically, but today, we know that those who migrate here experience incredibly disabling conditions.

We know that once here our institutions continue to disable folks, think about detention centers. There is this great peace right now, for Heidi versus ICE where we are trying to integrate disability rights laws to say that immigration detention centers are discriminatory against people with disabilities because they lack proper sanitation, and other accommodations.

Not that sanitation is not an accommodation, but it lacks basic necessities, much less provide any other accommodations for people who need further safeguards.

And then just some specific ways that settler colonialism impacts disabled communities and again, I would say constructs disabled communities. We have the Dakota Access pipeline, and the contamination of water, so we have disabled men of indigenous communities capitalism and profit and putting folks at risk for health problems and disablement. We have other types of environmental racism, exposure to pesticides by farmworkers, toxic waste facilities, computing -- contributed to cancer.

I think I will stop there and wait for my next question.

AZADEH SHAHSHAHANI:

The next question I addressed to you – you started addressing this. Our settler colonialism and ableist him at all intertwined? If so, how?

KATHERINE PEREZ:

Thank you. First, I wanted to note a little bit on language. I know a lot of folks have talked about ablism, dissemination and favor of "abled" or nondisabled body, mind. There are folks who would rather use the term disable-ism, and the focus away from the "abled or nondisabled" body and minds, it really is derived from the medical model of disability which sort of views disability as inherent to a person, so the focus on the impairment as making posts -- folks less than. Therefore, disability is a lack of ability and we get terms like able-bodied as opposed to disabled when a lot of folks actually prefer disabled identity and the opposite of that being non-disabled identity.

Like I was saying, settler colonialism, ablism, disabled-ism, renders disability, constructs disability, particulates disability.

I also want to comment a bit on settler colonialism and Abel is a and the intertwining of them. -- ablism, also within our justice movements and academia. And, like I was saying before, I think we have a long way to go.

I definitely more represent the disability rights movement, trying to integrate more into the disability justice movement, I have worked under disability civil rights academia, I teach disability civil rights law, and all of these are – all of these are structures that posit that we need to create accommodations within the existing structures to include people with disabilities.

That is sort of a Band-Aid solution whereas I think proponents of settler colonialism might challenge the -- opponents, system itself as being disabling itself. As a disability rights attorney, I would argue for

more accommodations in the detention setting, for example.

Versus I think settler colonialism, you all were just talking about the project of abolition, we talk about dismantling all of those barriers. Just another plug, for the disability justice movement, I always like to give props to Patty Byrne and folks from (indiscernible), I drop it in the chat but they coined the disability justice movement and have these 10 guiding principles and among them are rejecting white supremacy, capitalism, calling for leadership of the most impacted, organizing collective liberation, and the disability justice movement was really started by these folks from (indiscernible) and other clear disabled people of color who were taking traditional disability rights movement organizers who tended to be more white, middle-class, Eurocentric.

I kind of just wanted to leave my comments here with just I think we do have a lot of things in common between folks fighting against colonialism and those against abliem, and I think the first thing is that they create the limitations of our communities. Of course we have indigenous, disabled communities, but both of our movements at least are fighting against the elimination of systems and that is something that we very much have in common. Another thing that we have in common is the fight for sovereignty and the fight for self-determination and our disability community, we are talking about self-determination or the rights to make one's own life decisions and I think that that really coincides with the concept of sovereignty.

Lastly, I just wanted to say as well that the concept of interdependence is really strong with the disability rights community and that is the idea that we all need each other in order to – in order to survive and grow and excel. I will leave it there.

AZADEH SHAHSHAHANI:

Thank you so much. Also, a couple questions for Morning Star. How does the concept of citizenship interact with colonialism in Mac and how do you, in your work, understand citizenship, community, how those things may or may not be tied to land or place?

MORNING STAR GALI:

Sure. First I want to uplift and show my appreciation to all of Catherine's comments in terms of what was shared around sovereignty, and self-determination and access needs. I think that of course there is absolutely a lot of alignment within our communities and addressing the ongoing rights violations within our communities and violation of our human rights, rights as indigenous peoples, rights being violated through asserting our sovereignty, throughout our communities, so just wanted to say thank you for that and thank you to our interpreters and for the opportunity to have language justice on this panel as well.

In terms of the concept of citizenship and how that interacts with colonialism, I feel like I answered that

a bit previously. In terms of understanding citizenship, community, and how those are tied to land in place, they are absolutely tied in to who we are as indigenous peoples.

My tribe spans an area of four counties, known as the hundred mile Square, 3.5 million acres. Unseeded territories and covers the County area of (indiscernible) throughout (indiscernible) and as I had mentioned previously, our surrounding neighbors, relatives, (Speaks Indigenous language), Are not afforded federal recognition and I think that even the umbrella that my tribe was awarded federal recognition, it is bands that are culturally anonymous. When I was previously working for my tribe is the tribal preservation officer, one department that was reporting to our cultural committee officers, 11 cultural committee alternates, 11 councilmembers, 11 tribal Council officers. 44 people that all our culturally autonomous.

I think about that and in the ways that we were afforded the recognition, that it is very difficult to come to any sort of consensus. It is difficult to come even to some sort of quorum agreement throughout our day to day dealings with tribal politics and how it is that tribal government structures very much model these US government structures in that sense. It is not necessarily our cultural leaders and cultural practitioners that are leading – providing that leadership in those interactions and in our consultation.

It was just a couple of years ago that we were very active in addressing and issuing California, there was language in the assembly Bill 52, AB 52 where were they were changing the definition of a Native American tribe in California to be federally recognized only. We really had to push back against that and say absolutely not, when California is so unique, when we have 18 treaties that were never ratified in California due to the pressure from the U.S. Senate. And, political pressure in the 1850s, and the ways that California was formed as a state and formed on the violence and you know, there were bounties that were offered for our heads.

There was anywhere from 1.5 to \$2 million in bounties that were offered for the heads of our women and children and men. Back at that time. So, looking at the issue around citizenship, it really has turned into a situation of the haves and have-nots. There is a small number of California tribes that have been successful within their operations. People look at California and see that there is a small number of casinos that have been successful but they do not see the economic development, challenges, that existed where they were not worried about labor laws on reservation lands. We were placed on lands, we were not able to necessarily be able to grow crops and have adequate farming and sustainable practices in that way. They put us on land that there was not very much that we could do with and they were able to... There is this misconception and stereotype that has California peoples, we all receive some sort of, whether it is free benefits and we are all provided with revenue sharing. It is a very small number of tribes that have figured out a way to be successful in that that does go back to the sovereignty and self-determination of their sovereign nations and being able to carry that out. That does not go for the majority of the tribes as I mentioned. I'm just thinking of, you

know, in terms of citizenship it is that there are a handful of us that are considered citizens within our tribes. That have that dual citizenship. We are only afforded my children and anything for myself, we have to enroll under our parents, under one tribe. Because there are so many tribes throughout California that are not afforded federal recognition, they are able to participate in that way, you have to choose which family in which tribe of your parents that you are going to enroll under. A lot of tribes at times do not recognize the other tribal lineage and ancestry of the other tribe. This is created these models where you do not meet the blood status to be able to enrolled and you will not be able to receive the benefits from that tribal nation. For my daughter for example, her tribe on her father's side is considered disenfranchised. Because of the political battles that were waged into it very much was a situation where it was the Bureau of Indian affairs, Environmental Protection Agency where the tribe is located next to a Superfund site the EPA's came in and said to the tribal leadership you have to sign off and if we initiate this clean-up no one in the tribe can come back and sue for the health effects. There been many others in the community that have passed on due to various cancers in their body and two elders left, her grandpa and a great uncle. Just thinking of how these effects have very much affected the children and the grandchildren in the community, but have no part in any of, you know, what happened previously but they are the ones that are being affected. They are the ones that do not have access to educational benefits, healthcare benefits in those communities have really created that devastation and the responsibility does lie on the EPA and the BIA because they are the ones that said where can we get the cheapest filter for these rancheria roads and went next-door to the superfund site and pulled the mine tailings and that's what they lined the roads with. There is still a continued effort in terms of clean-up and very much those are environmental health effects, that is the toxic legacy of the gold rush and so that absolutely is tied into the land and the places.

AZADEH SHAHSHAHANI:

Question for Haddy, how are black resisting impression and how can other people stand in solidarity and help resist with them?

HADDY GASSAMA:

I think how black undocumented communities and by committees in general are doing what they have always done and had to do to survive quite literally and exist this long that is to directly callout the oppression and callout the anti-blackness and white supremacist motives behind so much of the state sanctioned violence that is inflicted on us on a day-to-day basis. That happens whether it is through grassroots organizing or the sort of work that I do which is in the federal policy space. I think the onslaught of technological developments have also helped with being able to capture instances of violence. For me it is always very tricky topic, because it should not have such a high evidentiary requirement of black suffering almost. For it to matter, and for our lives to matter.

The things that have led to the creation of the black lives matter movement and organization such as UndocuBlack, again since the inception of this country we talked about ice and CVB separation

enforcement mechanisms. Those are direct derivatives of slave patrols. White vigilante groups that were deputized to literally hunt black people who were trying to escape slavery in this country. So when you have and also all police forces are derivatives of the slave patrols the concept of policing itself in this country are derivatives of those early slave patrols. When you look at that history, there are certainly no way of taking out that level of pure cruelty, and violence from the current systems at play when we talk about lynching for all intensive person business -- purposes, that happens every day, that happened last week or the week before last in Minneapolis again. That is one incident again that we know because there was video recordings of it. I think for a black immigrant communities in particular, it is dis continuous fight of sounding the alarm where sometimes it is frustrating because we have been doing so and it seems like we only get a reaction when there is some sort of visual next whip. It is that dedication to continuing to fight, to continue to be seen, and center our experiences and under narratives within the space of the larger immigrant justice movement which in and of itself can sometimes be antiblack. Not just the political systems that we are fighting against, but even you know the nonprofit organizations are oftentimes headed or ran by white cis gender people. Who even if their intentions are good, are sometimes ratcheting and die blackness. Even calling out that is huge and how we are fighting against all of the different types of evils are listed.

AZADEH SHAHSHAHANI:

Thank you so much Haddy. And eves are question for you, colonialism tends to be connected with economic exploitation. Candace type of colonial economic expectation also happen domestically?

YVES TONG NGUYEN:

Thank you for the question. I think that of course it does, I kind of want to contextualize this a little bit right. When we are talking about colonial economic expectation that happens abroad, partially talked a little bit about this about how settler colonialism work to dispossess communities and displaced people in order to secure land and resources but also works to use people like commodities. Partially a lot to do with our work, we are talking about is people become displaced because the capitalism and imperialism in our push and are pushed into precarious forms of labor because of stated legalization and social hierarchies that have to do a lot with entrenched anti-blackness and anti-immigrant, Xena phobic sentiments. Of course people there is a lot of labor expectation that happens here in the US. A lot of precarious invisible labor that people do not get to see. Some of the settlers and imperialism that we see as the US has policies via all sorts of trade deals leads to them being able to cheaply exploit labor and other countries. How do we think that someone like me ends up in the US to acknowledge my position in the first place I'm a citizen. My family came here because of the Vietnam War. A lot of the people who are in Red Canary Song are very recent migrants to work as sex workers, massage workers, migrant workers to work here and there labor is also being exploited here in the US. And we're talking migrant labor, there are some eight different types of labor that are largely exploitation because of migrant status, undocumented status, that can be exploited here in the US, largely a lot of farming industries here in the US are run by migrant laborers, most of it has to do a cheap migrant

labor from people who are criminalized even though they help a lot of economic systems here in the US run. From the position of someone who is a sex worker as an organization that works to support migrant sex workers and massage workers, we believe that sex work is grungy or comedy. A lot of money runs through her industries, and we travel, the sex working industry is a history of traveling globally and transnationally across borders to support their families, support their families overseas, support their families here. That has a lot to do with the history of imperialism here and how people even ended up in the United States in the first place. Not even minding the way that it displaces indigenous people here and what that has to do with economic expectation as well.

AZADEH SHAHSHAHANI:

Thank you so much for your significant contributions to this discussion. We have about 50 minutes left, there isn't one more question what see if anyone wants to answer. Often we speak about cross-border migration as being under threat from being policed or criminalized by or being controlled by the settler colonial state and nonstate apparatus. Does this suggest that some sort of transborder migration could undermine the power of the settler colonialist order? If so, how can we help it do that?

YVES TONG NGUYEN:

I can start, Yves speaking, I think the answer is of course. As I just answered in the last question I talked about how the history of a lot of migrants and migrant labor has to do with traveling across borders nationally and globally, being able to survive and travel to do that, which tells us that our community span borders. The borders are not real. These are enforced by the state, we do not lend them legitimacy. When we try to cross these borders and still maintain our communities and also an own technology indigenous tribes. Which is why a product much earlier, to talk about how often the migrants rights movement can lead to legitimizing borders and we should push against that right and that sentiment is anti-indigenous. We when we work to really address and acknowledge the ways in which people live, being a migrant and being able to acknowledge that nobody gets to own this land, these borders are not real, communities expand across his borders whether it is my communities or overseas that are being affected by imperialism or talk but indigenous community is where we continue to re-entrench and legitimize his borders, we are splitting up indigenous tribes and their lands and these are not borders that exist that completely are against where people have live forever. This also happens other places as well, as Howdy mentioned earlier happens in Africa a lot of the borders that have been drawn up ... When we acknowledge this it automatically pushes against it and when we are supporting people to do that, the goal is to end the settler state and not have borders exist in the first place.

AZADEH SHAHSHAHANI:

Thank you so much. Any of the other panelists like to comment on this? If the attendees have any other questions, if you all could add them to the Q&A.

OK. I see one question that was just added. I can pose that to the panelists. OK. Let me see. One question, actually, that I could address to Morning Star. At the end of January in California, the (indiscernible) transferred ownership of over 500 acres of land to intertribal (indiscernible), I apologize I'm not pronouncing that white, wilderness Council, a group of 10 tribes who were once forcibly removed from that same land.

So much land that was stolen it seems like it cannot be given back in the same way, can it? What can we do with land that has been developed or land where people are unaware of the history of who lived there before they were violently removed?

MORNING STAR GALI:

Thank you. Yes, it is (indiscernible). You did have that pronunciation correct. The (indiscernible) intertribal wilderness counsel, and efforts that I have been involved in since a small child and has been largely led by Priscilla Hunter, the chairwoman for many years of the Coyote Valley band of (indiscernible) Indians. It was absolutely a huge success for them in terms of the transfer of ownership of over 500 acres of land, and I think that in terms of the question of, that land cannot be given back in the same way, and the land back efforts, we need to be asking those questions of why candidates?

Why can't it be returned? -- Why can't it

That is something that we are seeing that is a really big trend at this time – the white lead land trusts. If you are a part of the land trust that does not involve the local native peoples of whose land that you are on, if you are a part of a land trust that may be participating in spiritual profiteering of some sort, and is not acknowledged the local culture and traditions of the tribes and neighboring indigenous peoples then I think those are the questions that we need to be asking as well.

In terms of people that are unaware of the history, I think it is all of our responsibility, all of our responsibility to be aware of not only whose land that you are on but what the local issues and local struggles are in the current reality and so I just wanted to name not and thank you for asking that question. I wanted to name not because I think even we are seeing the co-option and commodification of land acknowledgments without including the people that still continue to live and exist on them.

That is another form of erasure in terms of separating the people from the land and we have never been separate from it. So, I wanted to share that. Thank you.

AZADEH SHAHSHAHANI:

Thank you so much. There is one more question in the Q&A. How does neocolonialism affect communities today globally and in the US? Does anybody want to address that question?

HADDY GASSAMA:

I jump in. -- I can

I almost don't like the term neocolonialism. It is almost the same frustration I have with postcolonial theory. As if we have somehow moved past these origins. I think that it is this loan, cruel, drawn out process where if anything it is the same process just being replicated by different powers that be and I think in many ways but we see it now comes in the form of violence through militarized wars as well as other forms of imperialism whether it is from so-called business or economic styles of imperialism. From the part of the world that I come from, that is ongoing, the scramble for Africa is initially what created the first sort of set of arbitrary borders that now make the continent of Africa with all of the various different countries and I spoke about that earlier, about the violence that that has brought out.

There is this renewed scramble for Africa without the same sort of powers where it is the United States, China, several European countries, that are – whether it is through so-called development projects that they are doing that are supposed to be so-called well-meaning, or extractive economic sort of dealings that they have, but ultimately the people who are harmed just like the first iteration of it are the indigenous populations. The only people who benefit are often times already wealthy people or people who are in the government.

I think to that end, neocolonialism or these newer iterations of any kind of colonialism, imperialism, continue to be harmful in the states and globally. Again, to bring it back full-circle again, those sorts of practices creates migrants and creates asylum-seekers and refugees, creates climate refugees in particular as well.

It is just all very frustratingly interconnected.

AZADEH SHAHSHAHANI:

Thank you so much. Very much on point and just to wrap up this conversation, what had he name was mentioning in terms of the connection between US warmaking and forced migration is really important and is not being talked about enough.

The US and give vision -- invasion of Afghanistan, the extraction of minerals from Afghanistan, all the resources from Iraq, other countries in the region that the US has attacked, they are not being talked about. I am going to share a resource in the chat that is an article that I wrote about sort of US rural making -- warmaking. Why is it that we need to put an end to that. Not just the overt aggression but also the US sanctions regime that is impacting an untold number of countries around the world in Iran, Cuba, Venezuela, usually the countries have resisted the sort of imperialist aims of the US and allied regimes.

I would like to thank again our panelists. It has been an absolute pleasure to engage in this conversation with you all and I hope that we can continue to stay involved and to learn from each other and to send support of our struggles. Thank you. Thank you again.

KATHERINE PEREZ:

Thank you.

HADDY GASSAMA:

Thank you.

SPEAKER:

Thank you all again. Thank you for such a deep discussion on limitlessness and migration. We learned a lot. This concludes day one of resisting settler colonialism and we hope that you will all join us tomorrow to hear from panelists who will be exploring what it is like to build communities beyond settler colonialism, to organizers in our own communities who are working to resist settler colonialism for toppling for tomorrow's panels will be emailed to all who RSVPed tomorrow morning. Everyone should have received an email today with a take action resource which was crowd sourced from our panelists and volunteers with dozens of ways to learn more and support and get involved in the movement.

If you are feeling inspired, which no doubt you are, I encourage you to take a look at that. Please email us with any questions or concerns at [RSLC colloquium@gmail.com](mailto:RSLC_colloquium@gmail.com). Have a good night.

Live Captioning by Ai-Media