

What is Wrong with Me? with Keyana Pardilla, Robin Wall Kimm...

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SUMMARY KEYWORDS

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SPEAKERS

Sean Dague, Sherri Mitchell, Ben Yosua-Davis, Robin Wall Kimmerer, Keyana Pardilla, Nicole Diroff

B Ben Yosua-Davis 00:01
You are listening to Climate Changed a podcast about pursuing faith life in love in a climate changed world

N Nicole Diroff 00:08
hosted by me, Nicole Diroff and me Ben Yosua-Davis Climate Changed features guests who deepen the conversation while also stirring the waters.

B Ben Yosua-Davis 00:18
The Climate Changed podcast is a project of the BTS center.

N Nicole Diroff 00:23
So Ben as we get rolling today, I wanted to ask you about podcasting because you have a little history podcasting and I'm brand new at this thing. I was wondering what is like a favourite behind the scenes thing about being a podcaster for you?

B Ben Yosua-Davis 00:43
Well, Nicole right now you currently have a blanket on your head. And I find this almost unbearably. unbearably hilarious. This is a really amazing example of how we can sound really, really serious from behind the mic and look completely completely ridiculous while on video and reminds me of a time in my previous life. I was doing a podcast and I made myself like a

little sound booth and then I would put a blanket over my head and I actually still have a recording somewhere between a soundcheck we like I'm saying it into a box, you know, saying it into a box, I still have that somewhere on a on a hard drive. So yes, your blanket is one of my highlights.

N

Nicole Diroff 01:24

There is a little like delight in my heart when we gather in these ways. Because the way we outfit ourselves from the, you know, the microphones, to the speakers to the towels or blankets. It's just really amazing to work in this unique way. I've learned a lot about audio. I've broken out GarageBand on my apple, something I never had to use before. I learned a little bit about it. And I'm so grateful to our producer Peterson who has helped guide me the whole way. But I'm guessing I'm guessing we have the same like really favorite part about getting to do this work. What is it for you?

B

Ben Yosua-Davis 02:05

Well, towels aside, like I'm gonna need a very hard time not putting the towels to the side and talking about this more seriously. I'm thinking of Douglas Adams from Hitchhiker's Guide to the Galaxy who talked about the towel as the most useful object, any interdimensional travellers. All of that aside, my favourite part is the conversations, we get a chance to talk with incredibly wise people, and then get to talk with each other about these incredibly wise people in a way that mirrors the conversations that we get to have all the time, except this time we get to do so with some friends listening.

N

Nicole Diroff 02:42

Yeah, you, you told me that this was going to be really fun. And I have found it just amazing to have this sort of focus time with someone who I don't know. I like processing them with you too. But bringing someone in for a conversation in this frame. It's just illuminating, and I've really enjoyed it. So now I have a few podcasts under my belt. You have many more. But thank you for the opportunity to do this together.

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Ben Yosua-Davis 03:13

So why don't you tell us about the guest who you're offering to us today.

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Nicole Diroff 03:19

There's a chance that this is going to be my favorite episode of the season. But I don't know if podcast hosts are allowed to do that. Today I am sharing a conversation with you that I had with Keyana Pardilla. She is our youngest guest this season. She graduated in 2020 from the University of Maine with a bachelor's in marine science. She grew up on a Penobscot reservation where she continues to live. Her current work is in the Youth Engagement Division at Wabanaki public health and wellness. Earlier this year, I had the privilege of hearing her

speak at a youth led changemakers gathering, hosted by the Maine Environmental Education Association. During that presentation, she highlighted the importance of traditional ecological knowledge in a way that I had never heard before. And what she shared really stuck with me. I'm so grateful she accepted my invitation to be on this podcast, taking the risk of speaking publicly as a young Indigenous woman.

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Ben Yosua-Davis 04:21

But first, like we do in every episode of climate change. Let's take a moment to center throughout the season. We've been talking about the power of imagination

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Nicole Diroff 04:33

To help you engage your imagination. My cat is so insanely curious about what's going on. Underneath, she's like ah, this was set up for me. All right, Dorothy. Yes, here we are. Hi kitty. Here we are. To help you engage your mad To nation, we have a thought experiment for you to try. You don't need to stop what you're doing. You may be walking or driving or doing chores

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Ben Yosua-Davis 05:08

in the middle of whatever you were doing. We invite you to engage your senses as Sean Dague from Citizens Climate live, he brings us into a world without fossil fuels.

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Nicole Diroff 05:18

Sean offers us a vision of something the young people Keyana works with, dream about.

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Sean Dague 05:25

When we talk about what the future looks like, and climate change, we often talk about all the bad things that happen. And that's important. That's an important part of the story. But it's important to think about how the world would just change and a lot of these are good changes, and to really like, think through kind of all of our senses about what that would be like. Just imagine this whole new world. You walk out your front door, what would actually look different? In a world where we've gotten off of fossil fuels. Like as you look around, as you look at home, What's different about them? How are they different than they are today? What's in your driveway? How's that different? How do you get around? What do you see in the world that you didn't before? Or what's missing? And not just what you see, but engage your other senses? What does the world smell like? What smells are missing? That were there before? What do you what do you smell that you never could before? Because it was covered over in pollution? Was the world sound like? What is your street sound? Like? How is that different than it was before? What new things are you hearing? in your yard on your front door? in your neighbourhood? You know, what do things feel like? Like when you touch them? Right? We used to have light bulbs that changing a light bulb would burn your hands and we don't anymore? Just everyday objects in our in our homes outside? How do they feel different? How does just walking along the street

feel different? And how does that make you feel? What are the things that that we have gained? What are the things that we have lost? Just imagine this whole new world because if we can't imagine this world, we can't create it.

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Nicole Diroff 08:24

Thanks for that, Sean. And now I'm really happy to share with you this conversation that Keyanna and I had

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Keyana Pardilla 08:38

Hello everyone. My name is Keyana Pardilla and my pronouns are she/her. I belong to where the rocks widen otherwise known as the Penobscot Nation. I come from an indigenous background. I love science and education. I also practice some traditional forms of art, like beading, I love to paint and I also am starting to learn how to weave some baskets, some traditional baskets. I also am a dog mom of two rescue pups. I love to go outdoors and explore nature. I have a bachelor's degree in marine science. I'm very passionate about the ocean and how we can combat climate change.

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Nicole Diroff 09:23

So I'm wondering about your upbringing and the ways in which how you were raised and some of your experiences as a child led to your current commitments, both as a scientist and as someone who cares a lot about youth empowerment.

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Keyana Pardilla 09:43

Yes, absolutely. So I did grow up on the Penobscot Nation or otherwise known as Indian Island, which is a small island located in Old Town Maine. My traditional ways have always been a pinnacle part of my family's way of life for as long as I can remember, I definitely grew up in a very unique way, I was able to grow up with all of my friends who I met in preschool, all the way up to eighth grade and stayed in a very close knit circle with them. It's a bonus that we all get to share the same culture and upbringing. I definitely has its disadvantages to come from such a close knit community, but to be secure in your environment, I think is more beneficial. Yeah, I just was able to experience an overwhelming amount of love from all different angles. And I'm very grateful for that. Growing up in indigenous community, I was very exposed to the effects of climate change. And as a kid, I always remember like, my grandmother, or my other elders in the community, bring me out to fish for a canoe or just go out for a walk and be with nature. And while we were doing these things, they would always tell me stories. Within these stories, there was beauty, of course, but often I would pick up on these feeling of melancholy, because their stories would always end up with. But that's not how we do it anymore, or what we can't go there anymore, or simply just a lot has changed since then. There was a student in one of our visits at the Gulf of Maine Research Institute, who had asked me "If fossil fuels are so bad for the environment. And if we know that our climate is changing, and it's going to end up hurting us in the future, then why are we still burying them?" Right? Right. And I have that same question every single day. It's just so like, refreshing to hear kids wonder these things,

because a lot of adults don't have that same answer, answer. And it's just, it's good to see them making those connections. And they're like, Well, why, like, Well, why are we doing this if it's hurting our planet? And like, yeah, exactly. I don't know.

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Nicole Diroff 11:56

I love the way in which asking questions and continuing that as a practice, in a way of being in the world kept leading to more and more things you wanted to explore? Did you grow up in a setting where questions were welcomed? Or did questions feel like challenges when you asked them?

K

Keyana Pardilla 12:20

Personally, they're welcomed. But I definitely feel lots of pressure when certain questions come my way just because I do come from a an indigenous community. And there is so much lack of knowledge surrounding my culture, and there's so much misrepresentation in the media and within our education system. And so I put a lot of pressure on myself to answer these questions. I welcome all questions. I respect people who are just very curious and want to learn. However, there are those questions that do come up that come with malicious intent. And those questions are not welcome. Yeah. Can you pick up on those questions?

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Nicole Diroff 13:04

My background actually is in interfaith relationship building. I have probably led like 50 workshops on simply asking questions, because I think people across cultural boundaries or religious difference, it's actually not a skill that we have these days to know how to ask a question that, you know, it reveals you don't know something. So it's a little bit vulnerable. As you do that. There is I think, a hunger to learn. Then there's this piece, you talked about being open to questions, all of a sudden, you do get those questions that are not coming from a space of desiring to understand desiring to learn but actually can feel accusatory, or they have something under them, even as they ask, as they ask the question. One of the things I really wanted to talk to you about today Keyana is traditional ecological knowledge, which I know some people use the shorthand te K, and I was hoping for our podcast listeners, you might offer both a definition of that concept and an example of how you've related to it or come to understand it.

K

Keyana Pardilla 14:20

Okay, so if you haven't come across the term yet, and traditional ecological knowledge, or TEK refers to the evolving knowledge acquired by indigenous people over hundreds of 1000s of years through direct contact with their environment, I am actually moving away from the term traditional ecological knowledge just because I'm learning that it could mean so many other things other than just the indigenous people's knowledge. Traditional ecological knowledge to some people can also come from say fishermen. So I am starting to use the term just indigenous knowledge But those terms can be used interchangeably. Indigenous peoples beliefs are founded on the understanding that humans, plants, animals, and their environment

are inextricably intertwined. Everything is connected. And I've been told that my whole entire life. Indigenous values are cyclical. And our practices are done with intention to aid in that process. So if we catch a fish, and that fish, we use every single part of that fish. The carcass of the fish that we don't eat, is then put into the ground and used as fertiliser in the spring for, say, corn to grow. That is an example of it coming full cycle, it's benefiting us. And then we're also benefiting the earth. And putting that life that we just took to get us. I was a part of this program called Wabanaki youth in science. This program is also a supplemental learning education programme that works to incorporate Western science and traditional ecological knowledge or indigenous knowledge. When we were learning any sort of scientific subject like forestry, we had a western science person, that's what we call them. So we had a forester, and then we had a cultural knowledge keeper that knew about the trees in this area. So it was very placed based learning for this person, then this person has maybe a master's in forestry and had the academic knowledge, that experience of just learning first, the science that I loved, and that I learned in school, and then taking the knowledge from our elders and being able to mesh the two and see the interconnections of the two and how they were both really the same. That completely changed my world. I was always very passionate about my culture, and where I came from, and then science and I just didn't know how to connect the two, until they told me that that's what we should be doing.

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Nicole Diroff 17:12

It makes me think a little about some of what you shared earlier about stories of change, about accompanying elders and just hearing again, and again, it's different in this way, it's different now. And that change being a sadness. We have been wondering about how spiritual leaders, faith communities, diverse cultures can honor that grief and lament in such a way that connects us to, to love connects us to love what are some of the practices we might engage in to nurture our relationship and our love? I wonder as someone who holds this indigenous knowledge, these cultural ways of being what are some ways that you have seen that acknowledge grief, that that invite love that ask us to respond with gratitude, as compared to just an expectation of usefulness from an object in nature or something like that? Even that language of object I need to edit it to a being to a fellow a fellow being? Yeah, so in the way that we think it's hard to like actually alter the way my brain works, I'll use my language. One of the things that we've been exploring at The BTS Center, where we're working on spiritual leadership for a climate changed world is honouring both love and grief are two sides of the same coin. And I know for me, as a parent of an eight year old, raising a child totally opens up my imagination for the future and possibilities. And at the same time, you know, he and I watched a movie about soil together. And part of what this movie shared was that the way in which we have been managing soil with big agriculture leads scientists to say we have about 60 harvests left. So I'm sitting with my eight year old, who likely I may not be still alive in 60 years, but my eight year old god willing, will still be alive in 60 years. And so trying to take in that knowledge and the grief and the lament that comes with it.

K

Keyana Pardilla 18:16

Grief definitely ends with love or maybe love ends in with grief, grief, and every in every sense of the cycle. And I just personally growing up with my elders kind of explaining why they are the way they are because of all their experiences they went through. Some of my family members have been through residential schools. I was always taught about our culture and

how rich it used to be and how this is how we used to do things. That part we were grieving for what we have lost. But within all that, there still is absolutely this love our culture, like, yes, we have lost, but we are still here. We still have our culture intact, despite everything against us. I definitely think that there is this place for love, and grief. And that love is what's gonna get you out of the grief. So just within my culture, I felt that and I use my love for it to get me into a better headspace. Because everything I do is for my ancestors. And I'm speaking here today about indigenous knowledge, what my culture or my people have been through, because they didn't get the chance to when they were alive. They didn't get the chance to talk about their culture in such a loving and prideful way. I'm really thankful that they went through all of their struggles for me to stand here today and speak to you with all of this love.

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Nicole Diroff 21:35

Ben and I typically share our thoughts and responses to the conversations we've had with a guest. But for this episode, we decided to draw in some additional voices. While Ben and I remain in the Listening posture. Honestly, the traditional American education I received provided me with little to no real knowledge of the many indigenous communities who once populated what we now call North America, so I know I need to listen.

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Ben Yosua-Davis 22:04

Along these lines, I want to share the words from another indigenous thought leader we connected with through The BTS center. Sherri Mitchell is a Native American attorney, teacher, activist and change maker, but like Keyana grew up on the Penobscot Indian Reservation. She is the author of the award winning book sacred instructions. indigenous wisdom for living spirit based change is the visionary behind the global healing ceremony healing the wounds of Turtle Island, which has brought people together from six continents with a commitment to heal our collective wounds and forge a unified path forward. I interviewed Sherri back in 2020 for convocation, when I listened to her talk from then I was amazed at the way she's speaking to the same truths in the same reality that Keyana is naming now.

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Nicole Diroff 22:53

Sherri is a storyteller, and her stories speak to me on a deep level. For instance, she tells a story that explains the deep interconnectedness of all living things.

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Sherri Mitchell 23:05

And in this story, which is not a creation story, it's a origination story for this iteration of life. In this story, extra Mundo is a large pool of matter. unrealized pool of matter, sitting in sp ace, to continue to ask is travelling through space toward extra Mundo. When she arrives where extra Mundo is she begins speaking into him, the vibration and the frequency of our message creates ripples that began to create form in the matter. And she continues speaking into him until all of the forms that are now within our known universe, and unknown universe, things we have not yet discovered, have been formed. And then once all of the forms have been created, extra Mundo forms a shell around that seed, it becomes the great seed of life. And once that seed

has been formed, then continuous begins to sing into that seed. Her song starts out really slowly, very soothing and rhythmic, but then it gains power and it gains momentum and it keeps rising and pitch, until it reaches such a level that the pressure of it the power of it explodes. If you look up quantum entanglement, you'll learn about this experiment called the twin photon experiment where there were twin photons that were separated to see if they would still respond if they were separated if one was stimulated, if the other would respond. And what they found was that yes, they would. And then they wanted to see if there was any difference in time between when one was stimulated, and the other responded, and they found no, there was no difference in time. And so that they kept separating them out until they finally gave up at 14 miles. I don't know what the significance of the 14 Miles was. But that was the point where they said, it doesn't matter. If we take one of these out into the middle of space, it's still going to be the same. There's something connecting these photons that we don't understand yet that we can't comprehend. And so that's where this theory of quantum entanglement came from. And that's also that Einstein spooky relationship theories that also tied to that understanding of quantum entanglement. That seed in the life gets transported across the universe. And so that seed is the seed of life that we all come from, we all come from that one pool of matter. We are all formed out of that same pool of matter. This is important because all of our web of life teachings tell us that we are connected through this great web of life. And what they're really talking about here is an understanding that we were formed out of the same pool of matter. And that even though that matter has now been spread across the universe, we are still connected. The depth of understanding that's attached to that teaching is not just this quaint, yeah, if you take too much corn, I don't have enough corn ideology, it's really a deep understanding of quantum entanglement. What quantum entanglement tells us, which is, you know, part of this quantum physics knowledge that's coming forward at this time, is that any matter that is once physically connected can never be disconnected energetically. We also understand that to be true for spiritually.

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Ben Yosua-Davis 26:22

She also shared a powerful interpretation from her own tradition about the connection between the pandemic and our need to reconnect with the more than human community. She told the story to me six months into the pandemic, and I'm surprised by how true it still rings today.

S

Sherri Mitchell 26:39

In our story of the first illness the first illness is given to human beings by the animals who love them, the Children of the Earth, we are the youngest species, the animals, the trees, the rocks, all of the other elements of creation paved the way for us, and they and they had love for us compassion for us. It was a very hard decision for the animals to choose to give human beings illness. So in our story, which was told to my great grandmother, by her grandmother, and so on going back hundreds and hundreds of years, and that story, the animals gave human beings illness, to remind them of their connectivity to the rest of life, because humans had forgotten their place within creation, and they had been damaging all other living beings. To the degree where all life was threatened. Humans were given illness by the animals that was not readily healed by manmade medicine, that it was only when the human beings went back to the trees and the plants and humbly ask them how do I find the medicine that is going to heal me and my people, after a period of time, this is the Reader's Digest version of the story. It's a much longer story. But after a period of time, the plants and the trees saw the sincerity of the ones

who had come and asked for the help. And they gave them back the knowledge of the tree and the plant medicine that would heal them. It was only by returning to relationship only by relearning the language of the trees relearning the language of the plants that the human beings were able to heal what was sick within them.

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Nicole Diroff 28:15

Listening to Sherri is making me reflect on the part of my conversation with Keyana where she shared that she's actually using the term traditional ecological knowledge less these days. Right now I'm in the middle of reading Amitav Ghosh his new book, *The Nutmegs Curse--Parables for a Planet in Crisis*. And he has some powerful insights along these lines. In the chapter I just finished, he says, "The climactic changes of our era are nothing other than the Earth's response to for centuries of terraforming or conquering landscapes." He goes on to say that climate change is, "making it evermore evident that so called savage people understood something about landscapes and the earth, that their conquerors did not. This perhaps is why even hard headed empirically minded foresters, water experts and landscape engineers have begun to advocate policies based on so called traditional ecological knowledge. Yet that very term is suggestive of a fundamental misunderstanding. It assumes that indigenous understandings are usable knowledge, rather than an awareness created and sustained by songs and stories." For me, this just points to how drastically the society I've been raised in needs to change its mindset, even to treat wisdom from our indigenous brothers and sisters, as a commodity would be a continuation of a colonising way of being.

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Ben Yosua-Davis 29:50

And to me, it points out for those of us in positions of privilege that when we come to these conversations, we need to switch our posture from that of a teacher to that of a student.

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Nicole Diroff 30:01

My conversation with Keyanna also made me think of Robin Wall Kimmerer is writing and teaching because both Keyana and Robin are actively holding the grand task of putting indigenous wisdom in conversation with Western science. Let me tell you a little about Robin wall Kimmerer. She is a scientist, decorated professor and enrolled member of the Citizen Potawatomi Nation. She may be best known for her book *Braiding Sweetgrass, Indigenous Wisdom, Scientific knowledge and the Teaching of Plants*, a book which I am currently reading to my eight year old. In 2020, she was part of our summer Art series, she was in conversation with Rob Shetterly, a visual artist who has created a portrait of Robin Wall Kimmerer. The portrait was for his project *Americans who tell the truth*, an amazing collection of more than 250 portraits that highlights citizens who courageously address issues of social, environmental and economic fairness. I'd love to share a moment from my conversation with Rob and Robin, when an audience member wanted to know more about how Robin navigates between ancient and modern ways of knowing,

R

Robin Wall Kimmerer 31:17

Having been trained as a Western scientist I have learned those tools of positivism

having been trained as a western scientist, I have learned those tools of positivism, rationalism, objectivity, because it's an excellent tool to wield for true false questions for hypothesis testing. Is this true? Or isn't it? Does it work? Or doesn't it is this demonstrably true? And science is an awesome tool for true false questions. But the questions that we are dealing with today are the answers to those true false questions. And what do they mean? What do we do about what it is that we know? And in indigenous knowledge systems, one of the things that I've been really privileged to experience and to learn about is the coupling of knowledge with values. In western science, knowledge is value free, right? It's knowledge for knowledge sake. But in indigenous epistemologies, not possible. Knowledge is coupled to responsibility. Knowledge is coupled to emotion. Knowledge is often thought to be an act of great love, that knowledge can be coupled to love in the Western way, If knowledge is coupled to anything, it's coupled to the economy and is coupled to power. But what would it be like if we took those same tools of empiricism and coupled them to ethics and we coupled them to what we love and that's what I strive to do is to hoor what science can illuminate for us in the biophysical world. And then we use our other gifts of mind, body, emotion and spirit. to couple it to that knowledge.

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Nicole Diroff 33:02

Keyna Padilla works with Penobscot Children. In Nature, she gets them to see and consider the world around them. In her closing Robin wall Kimmerer said something about paying attention. That changed for me the way I see that expression.

R

Robin Wall Kimmerer 33:18

You know, the verb that we usually associate with attention is pay, we pay attention. That's because it comes at a cost, painting with your fingers to the point that you really know the person who you are painting comes at a tremendous cost, that we be mindful of protecting our attention because there are forces out there that are trying to hijack our attention. The statistic that I'm always quoting is that the average American can identify 100 corporate logos and fewer than 10 trees. Our attention has been diverted, corrupted away from Earth, honouring society, and that we guard our attention and cherish it.

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Ben Yosua-Davis 34:07

Keyana Pardilla spoke about grief and what was lost in her culture and for her people. And she speaks about love. Sherri, as I mentioned, spoke to us in the middle of the Coronavirus global pandemic. And of course, at that point, we had no idea that two years later, we would still be navigating our lives around COVID What Sherri said sticks with me because the crisis caused by the pandemic interrupted business as usual, for pretty much everyone. It caused us to stop long enough to begin to hear what has been troubling many of us caught up in the busyness of life.

S

Sherri Mitchell 34:45

As we've been going through the times leading up to this moment. We have had an epidemic of people asking the question What is wrong with me? Because they have been feeling anxiety

and panic and fear and and loneliness and immense grief that they can't identify a source for. Many people have said, Yeah, you know, the world is a crazy place. And generally things are bad, but I'm having debilitating anxiety, or I'm having this debilitating grief or I'm just driving down the road and I just am inconsolable, I can't stop crying. So many of those people have gone to their doctor to say what is wrong with me. And then they've been prescribed some type of pill to alleviate the symptoms of what they're feeling, which is sometimes necessary, if that's what you and your doctor decide. But I also think that the process of feeling the pain, the process of feeling, the anxiety, the process of feeling the grief, the process of feeling the loneliness, is part of our connectivity to life, where the natural world is really amplifying the signal so that we once again feel our connection to the rest of life, so that we recognise the consequences that are being experienced by all other living beings during this time as a result of human activity and human choice, that we are no longer being allowed to separate ourselves from that, that we are being called to experience the immense grief of the mother whale who carried her baby around for 17 days trying to show us what we did to their ecosystem. We are feeling the incredible loneliness of the last white rhino on the planet, who has no one left in their species to communicate with. We are feeling the panic in the trees as the fires rage towards them, or as the loggers come towards them with their equipment. We are feeling the incredible burden that Mother Earth is carrying, and all of the other beings within creation who we have forgotten about in our drive for growth in what we call progress and civilization, which is probably one of the least progressive and uncivilised pathways that has ever existed as the one carved out by human beings in pursuit of progress. And so when we start recognising that what we're feeling what we're experiencing is not that there is something wrong with you. It's an expression of something being righted within you. It is an opportunity for you to realize that we as human beings have reached a point where we can no longer escape the consequences of our choices.

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Nicole Diroff 37:35

I'm grateful for the insights Sherry Mitchell, Robin Wall Kimmerer, and Keyana Pardilla have surfaced for us the way in which they engage grief and gratitude, and love. I'm so grateful for my most recent conversation with Keyana but also bringing in these voices from past programs. I'd love to share one more excerpt from Robin wall Kimmerer his presentation. It's about gratitude.

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Robin Wall Kimmerer 38:11

I want to talk about gratitude as one of the answers to the really interesting question that you all posed of, you know, expanding spiritual imagination toward an earth honoring society. I love that framing of what it is that brings us together. And to me our responsibilities to gratitude are very much part of that spiritual imagining. The way that it expands, perhaps our imagination is to think about to whom are we grateful? And I chose those words carefully. Not for what are we grateful, but to whom are we grateful? In my own tradition, and in your tradition? I'm sure we would answer that question differently, of where do we direct our gratitude. But within my own circle, I would say that we often direct our our gratitude directly to the being who has given their life on our behalf, who is given a gift on our behalf. I am not sort of diffusely grateful for water. I am grateful for that spring, I am grateful for that river. I am grateful for the apple, and therefore I'm grateful to that apple tree for sharing her offspring with me. And this kind of very direct person to person kind of gratitude is also at the heart of this expansion of spiritual imagination, into the personhood of all beings. So that we find ourselves not embedded in

commodities and natural resources. But we are embedded in a world of relatives, relatives, not natural resources. We as human people know how we treat our kinfolk protocols for how we care for our relatives. So the expansion of spiritual imagination is into that world you of Kechitwawenindowen, as we say, in Potawatomi :of all my relations," that we are kinfolk, to, to everyone.

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Ben Yosua-Davis 40:43

After hearing this conversation with the contributions from Sherry Mitchell, Robin Wall Kimmerer and Keyana Pardia, we'd like you to consider some possible next steps. We understand that action is an antidote to despair.

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Nicole Diroff 40:57

One possible next step I want to share is simply to pass this conversation on to someone who you think will appreciate it, email or text them a link to today's episode, or post it on social media. If what you heard here today moved you likely it will also move one of your friends.

B

Ben Yosua-Davis 41:17

Anyone who ever wants to stand in solidarity with those who are marginalised and experienced a lack of privilege can also make a difference by making a donation, we suggest Wabanaki Reach a powerful organisation that advocates for the Wabanaki tribes in Maine through education, truth telling restorative justice, and restorative practices, and you can find their link in the show notes. Thank you so much for joining us for this episode of the Climate Changed Podcast.

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Nicole Diroff 41:50

As always, we would love to hear your thoughts and responses to our conversations. We would welcome any suggestions you have

B

Ben Yosua-Davis 41:57

feel free to email us at [podcast @ theBTSCenter.org](mailto:podcast@theBTSCenter.org) that's [podcast @ theBTSCenter.org](mailto:podcast@theBTSCenter.org).

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Nicole Diroff 42:07

Our podcast is produced by the lovely Peterson Toscano and is a project of the BTS Center in beautiful Portland, Maine.

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Ben Yosua-Davis 42:16

Learn about the many resources we share in our regular online programmes by visiting theBTScenter.org. That's theBTScenter.org. Oh, as you listen to the sound of the lawnmower outside in my lawn, we pray that you have a far more ecological afternoon than I'm currently having and that you leave your ways into new grief and kinship with the world. See you next time.