

CLTs as a Step Towards Decolon...zing Our Relationships to Land

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SPEAKERS

Amber Khan, Speaker 1, *Norm Leech, *Autumn Ness, *Corrina Gould, Ben Harris

Ben Harris 00:00

Give it about 30 seconds, something like that. Okay? And actually, in the meantime, I'm going to go ahead and share my screen. All right. Hi, everybody. Welcome. Hola, bienvenidos, bienvenidas, bienvenidas, I'm really excited to welcome you all here today for this really special webinar. My name is Ben Harris. I'm the Director of Communications at the international center for community land trusts, also known as the CLT center. Before we begin, I'm just going to say a few quick notes. So I will say this in English, and then I will say it in Spanish. Today's discussion will be in English with simultaneous interpretation into Spanish. To listen in Spanish on a computer, click the globe icon and the Zoom toolbar and select your language on a mobile device or tablet. Tap more. There's little three little dots, and then select interpretation and choose your language.

Speaker 1 01:13

And now I would say it in Spanish. Hello again. This is Ben Harris. I'm the Director of Communications for the international center for community land trusts, also known as the CLTs center. And before we start, let me explain how the simultaneous interpretation works. In your screen, you can click the globe icon there. You can choose your language, and if you're using a ball mile, you can click on the three dots and then select interpretation and your language. Let us wait until you use your language channel,

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Ben Harris 01:56

hoping everybody's there. So a couple other things. This session is being recorded and notes will be shared with all participants after the event, so don't worry. And just as a quick as a brief intro for those who may not know, the CLT Center was founded in 2018 to support the global movement of community land trusts and similar strategies of community led development on community owned land, governed by a board of directors from eight countries. We work as a bridge, connecting practitioners across borders, a library, preserving and sharing knowledge, and a think tank sharing innovative practices that support collective land stewardship. We also publish books and monographs under our imprint, Terra nostra press. So today's session, the reason why we're here, today's session will be facilitated by will be a facilitated discussion moderated by Amber Khan. So thanks so much Amber for being here. Amber is an applied, interdisciplinary disaster scholar focused on community led solutions to the climate crisis, centering on community land use and policy affordable housing and preventing displacement and gentrification. In her role as a participatory action research fellow at the Unitarian Universalist Service Committee, she designs and conducts research on climate displacement, migration and resettlement, with indigenous led organizations, we've enabled the chat function for this webinar. So please, I'm sorry we've we've enabled the Q and A function. So please go ahead and submit any questions you may have throughout the entire webinar. Following the discussion, there will be a short Q and A so that you can ask questions. Yeah. Without further ado, I'm going to turn it over to Amber, take it away.

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Amber Khan 03:52

Thank you so much, Ben. Thank you so much, Ben, for that introduction. So today's webinar brings together three leaders from indigenous led Community Land Trust, or CLTs, who will share their knowledge and experiences with us. We'll focus the discussion on how ongoing capitalism and extractivism has disconnected humans from our non human relations, and how CLTs might serve as a step toward Decolonizing our relationship to land, returning sacred land to indigenous stewardship, resisting Disaster Capitalism and how indigenous and non Indigenous people can work together under CLTs to support decolonial approaches to land stewardship. After I introduce our panelists, next, we'll start with an introductory question, and then norm Corrina and Autumn will give background presentations on their CLTs, and we'll then have an interactive discussion for most of the webinar, where the audience can drop questions into the Q and A box like Ben mentioned, and then Ben will wrap up the conversation with some next steps. So to begin, I'm excited to introduce norm Corrina and Autumn our wonderful panelists today. Norm Leech is the president of the Downtown Eastside CLT in Vancouver, Canada, where they grew up. Eastside CLT focuses on an indigenous relationship with land that is sustainable, responsible and healing. This can help preserve affordable housing by sheltering property from the global market that is increasing housing costs around the globe. Norm speaks widely on intergenerational trauma due to colonization, and draws on his personal life experiences to inform his current work on several boards and committees. Next, we have Corrina gold, who is the co director at Sogorea te Land Trust in Oakland, California, originally the village of huichin and the Tribal Chair for the Confederated villages of Lee Shaw nation. Sogorea te is an urban indigenous woman led organization within Corrina ancestral territory through practices of rematriation, cultural revitalization and land restoration. Sogorea Tei calls on native and non native peoples to heal and transform legacies of colonization genocide and to do the work of our ancestors and future generations are calling us to do and then last, but certainly not least, Autumn Nash serves as Executive Director of Lahaina community land trust in Hawai'i, where she nurtures a long term vision of a community owned land base that redefines home ownership and economic systems outside of extractive capitalism and more in accordance with Ike Hawai'i, the values and wisdom of this place. She has worked on many land, water and agricultural justice issues from a systems change lens working arm in arm with community, to take those systems back in ways that build local power and collective well being. So to start us off with the conversation, my first question for all of the panelists that are joining us today is, could you describe briefly what the relationship between humans and land was for colonization in the region that you call home. Norm. You can start if you'd like,

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*Norm Leech 07:10

oh, well, I addressed this in a land acknowledgement that I usually do, where I explain that the land is not property. She is our relative, our ancestor, our first and our great great, greatest grandmother, and she has gifted us everything that we've ever we are ancestors have ever eaten or drank or used as medicine or shelter. So if you consider someone who gives you everything forever, without limit or condition or interruption. That's the definition of love. So we know the land loves us more than we can imagine or even explain. So that's of the relationship that we have with land that we owe her more than everything to the duty to protect, to manage, to use in a good way, and to defend her when necessary. So that's an original relationship with land. We never really turned her into property. Hope that makes sense.

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Amber Khan 08:13

Yes, definitely. And kind of the big question in our chat today is, you know, how do we unlearn property and land and those ideas that have really been imposed on all of us? Autumn? Do you want to speak next?

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*Autumn Ness 08:32

Sure, yeah, I'm a settler to Hawai'i doing this work alongside and with the permission of the Kanaka Maoli of this place. So I actually reached out to some of my board members to see what their words to answer this question were, and as I was taking notes, I realized that everybody almost said the exact same thing verbatim, and with it also really echoes what Norm said, and that is that relationship between Aina or land and the people of this place is one of elder sibling or grandmother, just like Norm said, and that they have a responsibility to Malama to care for this place because it's what feeds us. Yeah, yeah. It echoes a lot of what Norm said that the perception of family here is inclusive of land, forest and all living organisms. It's a living, breathing thing, just as real as a child or grandmother to us, not to be bought or sold. Clearly, and the last thing that both of them said, almost verbatim, was that our identity as Kanaka is defined by our relationship with by being a family unit with land kalo, which is the staple food of this place, and and Akua, or God. I yeah, I believe, I think that's the common, the commonality here. But I'd love to hear what Corrina is going to say.

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*Corrina Gould 10:05

Yeah, good morning, relatives. I think that one of the beautiful things is that indigenous people throughout the world have similar belief systems that we come from the land that we're not a part of apart from her, and that we were given special relationship duties as we were created, that we are the youngest of all of creation, and it's our responsibility, then to live in reciprocity with the lands. The waters are four legged, those that fly in the sky, those that swim in the waters, and that we are a part of creation, that that creation doesn't need, that it could actually live without us as human beings. Nothing on this or in this world needs us in order to survive, but we need any everything else that is here, that was born here before us, in order for us to be here. And so I think that when we put that into perspective, it gives us something big to think about, and what our responsibilities are to ensure that we step on our Mother Earth in a in a way that does not take advantage and that before colonization, there was no such thing as private land ownership that came with colonization, and that when we begin to think about what has happened to our Mother Earth since that time, we can see the devastation all around us and so our time right now, because I really believe in our belief systems is that we are the bridge between those that have passed on and those that are yet to be born, and our responsibility now is to try to bring that into alignment again, that we have moved far away from our original teachings, whereas our relatives that are more than human have always lived with within their walking memo, their ancestral callings, and we have gotten away from that.

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Amber Khan 12:11

Yeah, and I think this also conversation of, I know autumn, and I have talked about this a lot, but climate justice and framing all of this as climate change. Climate change, many impacts of us losing this responsibility to take care of the land. And I think that's something that a lot of people, not just indigenous people, non Indigenous people too, are looking for right now, is, how do I be in right relations with land and do this correctly and not co opt you know, indigenous practices. But how do I learn? And I see CLTs as kind of one avenue for this of helping people maybe think differently about and property and ownership and changing that relationship, even though it might not solve every problem. So I guess next we went to short presentations from everyone, and I think norm you were going to start

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*Norm Leech 13:08

Sure, yeah. So our land trust operates in the downtown East side of Vancouver. I don't know if you've seen videos or the news about the downtown East Side Vancouver, ground zero for the Fentanyl crisis, homelessness, addiction, substance use, violence, mental health challenges, and probably in Canada and housing there is, well, there's already, probably the Count 2000 homeless People in Vancouver already, and we're trying to prevent more by preserving some properties, by buying them and holding them in land trusts so that they can be protected from the market. Now, when covid hit, it was panic, because we thought people were going to be dying so often, but the people mobilized and organized and made it possible for people to survive. And one of the things that came out was the land trust movement in order to gather enough funding and resources to actually buy some properties. And so we're not focused on natural land, but SROs, which are rooming houses, which is the last step before homeless Ness in Vancouver. So but if we were going to do that, we needed to heal people, because they need healing. And so we had already been working with the Urban indigenous population of Vancouver on how to understand the traumas that they were trying to process from colonization. And of course, the the roots of trauma are disconnection. So when people become disconnected from land, from community, from culture, from family, from from everything they fall into these self medicating modes of addiction and self self sabotage behavior. So we set about connecting people and helping them understand through a specific trauma approach of land based and body centered, to reconnect people to land and understand it. So this represents, probably a graphic some of our early meetings. So in there you can see some buildings, our vision land based healing. You can see on the right there community ownership, that we have a solution, and we also have a tac, which is the tenants Advisory Committee, plus and elders. So we've incorporated elders, and we understand that everything is about relationships. So we're not specifically an indigenous only land trust, but we are a decolonized land trust because we have a lot of people who are not indigenous, but probably 40 or 50% of the people that we're working with are indigenous. Maybe next slide, and then we so here's a grouping of the one of the people that we're working with, most of these people are tenants. They're living in rooming houses, which are buildings that have rooms, but each room does not have a bathroom, so they have to share bathrooms, and so toilets and tubs and showers, and they might have a sink, or they might not, and these are terrible conditions, for the most part, but some buildings have be able to have been able to build community. And so we've had tenant organizing agencies who help organize the tenants. And so those ones, we can work with almost right away, but what we end up doing is helping people understand that the standard colonized model of housing is everybody gets a box, and then you're supposed to go in your box and lock your door, and everybody stays in their box. Now rich people get larger

boxes, but poor people get smaller boxes. And really it's a metaphor for a wooden box that you get buried in. And that's not our natural way of being, and that's not our natural way of living in on land. We're supposed to have a relationship. As Corrina said, we are part of we are not separate. Oh, colonized systems are brilliant at convincing everybody that everyone is an individual and everyone is alone, but we know that we are all our relations, and we are connected to everything, everywhere, all the time. And so we break that illusion, that myth, that lie that everyone is alone, and we have been able to teach people how to let their bodies remember what they're supposed to feel connected to, everything, everywhere, all the time. And so once they do, then they understand that they have responsibilities, not only to to each other and to people and to society, but also to the land. And once they realize that, then they they start coming together. And then we work in circle to help them have conversations, to process things, to make decisions, to be so that they will be responsible tenants once we take control of these properties. And so here's a large group, and so one of the governance models that we're looking at is we have to solve is the standard colonized model of governance, of decision making, of making the rules have a every single model ever invented has always fallen under the control and it's been hijacked and corrupted By the same small interest group around the world, the old, the wealthy, the educated, the colonized men, and so if you look at the loop rules and the laws that were created by that small interest group, and you see who gets the most benefits and protections from those laws. But what a coincidence is the old, wealthy, educated, colonized men who get the most benefits of protections. So who gets the least? Well, the young, the indigenous, the poor, the uneducated, the women. And that basically describes every colonized society around the world now on who is benefiting and who's not, and so we need a model that can resist the influence of old men like me, because we're crafty, and we find a way of manipulating the system in order to gain control. So we're talking about voting pairs, so that each pair can only have one old man or man in it, and it has to be balanced by someone who's not, and that vote only counts as if they agree. So we hope that that might balance the system, but we're pretty crafty. We might find a way to do this, and this is a variation of sociocracy which is based on circles, so we're going to try it, and we were and if it doesn't work, we'll adjust it. So that's our proposed governance model, because that's a balance that colonization or an imbalance that colonization has created around the world and the one that needs to be addressed. So in our communities, women were safe because women had respect and authority and power, but colonized systems have specifically and deliberately excluded women from rooms and decision making tables since the beginning, so we need to address that in order to restore the balance of all things. And women, I believe, feel a deeper connection to everything. They are more naturally connected. Men have a we're susceptible to the idea that we are not connected and we can feel alone and isolated, and that creates fear and terror, which then causes us to behave in terrible and toxic and violent ways. So those are some of the approaches that we're taking and happy to hear the others.

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Amber Khan 21:54

Thank you so much. Norm. Corrina, did you want to share your slides next? Yep,

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*Corrina Gould 22:06

someone's going to share. There we go. Sogorete Land Trust is a dream that was created through a lot of work on sacred site protection. And so Janella, Larose, Shoshone Bannock, and you, her and I started an organization called Indian people, organizing for change back in the 19

you her and I started an organization called Indian people, organizing for change back in the 19 late 1990s and there was a bunch of development that was happening in the Bay Area and in our lands. When that development was happening, they were unearthing my ancestors from ancient burial grounds that were along the bay. And no one in the Bay Area knew about that. No one in our homelands that had migrated here had colonized this land knew about that because it wasn't taught about in school. And so the land trust really started out of that sacred work of educating people and walking to these sacred places. And over between 1999 and 2005 we did walks around the Bay Area, 300 mile walk starting at the tip of our our land, our villages at Sogorea, Tei, which is in Vallejo, California, and we walked down to San Jose and up to San Francisco. And 21 days of walking with people from all walks of life, from all over the world came and we stopped at these places that were under railroad tracks and parking lots and bars and schools and apartment buildings. And we laid down prayers at these burial sites and village sites of our ancestors, and we asked them to remember us as we were remembering them and in 2011 we took over a sacred site, our sacred site called sogore te and we held a prayer vigil there for 109 days, while we were surrounded by Coast Guard and Homeland Security and the police trying to figure out what these indigenous people were going to do, and we lit a sacred fire that lasted for 109 days. And four other fires around the world were lit and lasted the same amount of time. And as the city of Vallejo and the Vallejo Recreation District came into relationship with two federally recognized tribes. They created the first, the first cultural easement between those three entities that saved the land in perpetuity. And it was this idea that Janelle And I came up with. So we still never thought of an idea of creating a land trust. But I was invited about six months later to an Indigenous Land Trust meeting in Southern California, and so when I was sitting in that meeting, I realized that there were indigenous people and that were buying back or leasing, leasing portions of their sacred sites or their their homelands, and that this was a tool that we had not thought of before, as we had been fighting these developments that were destroying our ancestral burial sites, I came back with that idea to Jenelle. I was like, what if we stand use this tool of a land trust to create it and her and I started having conversations about, what does it mean to have to hold land, and how does and looking around the world and what has happened to land, and who has been in charge of land, and and we came to this conclusion that that men all over the world have have been holding land, and that our Mother Earth has suffered many different problems because of that, lots of violences, and that women were were still holding those violences as well the rape and the destruction of our women, The rape and destruction of our our Mother Earth, but that this Indigenous women led Land Trust would actually try to bring balance, to remind our brothers and our uncles and our sons what their sacred responsibilities had always been prior to colonization as well, and to bring us back into full circle for The next seven generations. And that's what the land trust was really started for. We could change next page. So REMATRIATION has been the cornerstone of the work that we've done. It's really about Indigenous women led work. It's indigenous that to restore a sacred relationship between indigenous people and their ancestral lands and LIFEWAYS without outside interference for us as a tribe, the LaShawn people were homeless in our own homeland. We had no land. We had no cultural center. There was nothing in our territories that even said that we still existed. And so it was important for us to figure out, what were we going to do when land was returned? You can change the page. So we got our first piece of land returned to us, and we decided to create a an arbor. And that's the first picture you see there. An Arbor is a place of ceremony. Before we got this quarter acre of land returned to us by a nonprofit, we had no place that we could pray without outside interference, and that's what was important, is that we had to ask permission from Parks and from private land owners in order to even have ceremony. And this gave us this place, a hearth to to build our land trust from a place for us to pray and have ceremony, to welcome people onto our territories again, to remind us of who we were even in this urban area, to to create these places called hemekas, where we all stand strong together,

these cornerstones and touchstones in our communities, in case of man made and natural made disasters, where there's food and fresh water and rainwater catchment systems and first aid for all People that live in our territories that are being affected. And so our responsibility as indigenous people as caretakers is also to remember our responsibilities that we were taught a long time ago is how to be good hosts in our lands. And so to remind people also how to be good guests. And so a part of the work that we've been doing is trying to work on, how do we work with folks that have now come to our homelands and remind them what it is to be a good guest here. I could change the photo please. One of the most recent, and although we're the Sogorea te Land Trust now is taking care of 10 different kinds of lands. We are bringing back our foods and medicines. We have places to gather. We have access to our traditional medicines again, and we're growing those and we're engaging people from all walks of life in order to do this, but the most recent land was actually water that returned. And this is important. This is the lisen creek that we were named for, and our waterways have been decimated because of colonization and because of the culverting of our waterways that our salmon, and still had trout, can't come up. And the importance of getting this three acres of waterway return to us is to re engage in the water, but also to hold accountable all of those that are above this where, where this water comes to so that we now have a voice to be able to say, you need to make sure that when water comes to this place that that water is free of pollution, that it's free of damages, so that our our salmon and our still head TRAI can come back. And it's important for us not to just think of these lands as places for humans. But how do we grow medicines and foods that nourish all of our birds and all of our butterflies and the bees that need to be here, the California bees that don't really make honey. How do we do that? How do we make sure that we're taking care of everything that has taken care of us for 1000s of years? And you can change it. We have a piece of land that was returned to us in the Oakland Hills. It's the first piece of land that was returned to us by a city to a non federally recognized tribe through a land trust. Those four acres of land is a part of a 500 acre park in the Oakland Hills. Then the entire 500 acres is not taken care of, and it's really fire. We're trying to make these four acres fire resistant so that the city of Oakland can learn from this, this piece of land, how to tend to the rest of it. We're hoping to engage the public in education to remind them where they are as we sit up on top of this hill that overlooks our bay, that people can come and learn about the resiliency of our people as they sit underneath this traditional basket and are able to engage in land and waterways again, and we can change that one, and we're taking care of a community garden where folks have been taking care of this land for 30 years, and it went up for sale. And what we did was that we purchased this land through a donor, and we didn't tell the people that have been taking care of the land that they had to leave, but we engaged them and taking care of the land in a different kind of way that nourish not only their own family plots, but nourish the entire landscape for people and birds and butterflies and the California bees to come back. Pinnantak, in our language, means a place of the bees. And I think we could change, and we just received back the West Berkeley, SHELLMOUND. And SHELLMOUND are the places of our burial sites, and after an eight year fight in both public and in the courts, we won the battle by purchasing this land back, 2.2 acres of land that looks like a parking lot, the first village site along our bay, along the Strawberry Creek. Through donations and fighting a legal battle, we were able to save this land forever. We hope to create, to open up our Strawberry Creek again, create a cultural center there a place where we can pray and and do the things that we are supposed to do, aligning our sacred site, the sacred sites all over the world. I

A Amber Khan 33:52

amazing. I really love so there's like a weird lag in between, so little awkward space, but I really love the educational aspect that you highlighted, and we're going to talk about that later, about ways for non Indigenous people to engage in this work. And I think that's really important. Autumn. Did you want to start sharing your slides next?

* Autumn Ness 34:15

Yes, I accidentally pushed the Close button on that slide and thing. So I'm just trying to find it again. If one of you has it handy, I would, yeah,

B Ben Harris 34:29

I'll pull it up. Autumn,

* Autumn Ness 34:30

sorry, I pushed the wrong button.

A Amber Khan 34:35

No worries.

* Autumn Ness 34:36

Okay, let me know when you're ready, and I'll just, I'll just let you know in the slide can change. How am I everybody?

B Ben Harris 34:43

Oops, wait, let me the slide right before that. Okay, one second,

* Autumn Ness 35:00

and then you go. Thank you. Thank you so much. Apologies for that. First of all, before I go into mine, I just need to thank Corrina and her entire Ohana early on, when Lahaina Community Land Trust was just trying to figure out if we could do this, like, like, right after the fire, we had

the opportunity to visit Corrina folks at Pinnantak and the SHELLMOUND, and you guys gave us the confidence and the support and the love, telling us that we could Do this. And then, when we visited your SHELLMOUND. We talk about that visit often in our in our team, and so I just really mahalo you for giving, for giving us the courage to do this work. I don't know if you understand what a big deal that was, but I hope you do now. So, um, so I'm going to give you a quick little background. Hawai'i, for those who don't know, has been under the belligerent and illegal occupation of the United States since the overthrow of the Hawaiian Kingdom by American plantation executives in 1893 what you're looking at is our current was our was our current economic situation right before the Lahaina fires from 1893 until recently, in the beginning, plantation interests ruled, diverting land and water resources into extractive profit engines. Over time, the plantations shut down, and the plantation interests evolved into a new kind of colonizer that is Real Estate Development and Tourism and those continue to exploit Hawai'i today, its land and its people both for profit, while Kanaka Maui, the original people of this place, continue to be pushed out of their homelands. Besides the stark economic reality that's being presented here, it has also resulted in extreme drought conditions, degraded ocean ecosystems, a housing and homeless crisis that has been deemed a state of emergency and just keeps getting worse while the wealthy and the tourists continue to live their best lives in paradise. This is all of Hawai'i story, Lahaina included, especially Lahaina. Next slide please, for almost 150 years, the root of most of these problems is land ownership. Profit driven land owners set to extract wealth from land at all costs, and the government, who is beholden to their those land owners' interests, their property rights over all else. And for generations before the fire, this community fought against those forces. Next slide, please. And then August 2023 a fire started in Lahaina that was stoked by the kahula winds. These are not climate change winds. These winds are well known in old history books to visit West Maui every so often, causing some damage. But this time, the Lahaina they visited had been so sucked dry by colonization and greed, there was no moisture, no water, no green to fight back, and the fire and the winds ended up taking 100 lives, 2000 homes and all of Lahaina's economic center right away. We all knew that land, the only physical thing left in Lahaina, was at risk. We know what happens after disaster that real estate investors, the modern colonizers, already had plans for this place and ideas about what this land is worth. I've personally heard and lived that post disaster, distress driven sale of land to investor pipeline too many times, and we decided, not here, not Lahaina. We're writing another story. We thought, what if, as land goes up for sale, as it often does after disaster, what if we bought it back? What if an organization led by Kanaka Maui, the people of this place, steward it according to the original values of this place? What if we reclaimed it, and not just for housing, but for something bigger, for something like sovereignty? Next slide please, when we remember that the root of all of our problems really is colonization and capitalism, profit driven land owners set to extract wealth from land and a local and US government beholden to those people's interests, a bunch of us realize kind of at the same time, the only way we can really have a community that is truly led by and builds wealth according to a value set that is rooted in this place and its culture, that is governed collectively and accountable to future generations, as if we buy the land back, is if the community itself owns the land. Next slide, please. And when you think about it, building a land base, collective governance, redefining wealth, that's decolonization, that's exercising sovereignty. That's building systems outside of extractive capitalism and a colonized Hawai'i. This is where it gets a little you know, I just got to call this out. I'm a settler to this place, talking about Decolonizing our relationship to land. So I just want to call that out here. I used to work in housing policy and in land justice policy, in water use policy, and I thought that as a settler to Hawai'i, decolonization work is not my place. I'll stick to policy. I'll work in the current system for now and let decolonization work, let them handle it. But as I grew and worked more in collaboration with the original people of this place, I started to understand that decolonization is really heavy work. It's heavy in the body. It's heavy in the soul. And if it's heavy, then I also

have a kuliana to help carry that, not to lead it, not to control it, but to show up and do the labor that needs to be done. And I and my team believe wholeheartedly that decolonization and land back work is one of the most direct ways to pull Land and Housing out of the systems that are actively harming all of us. It's the most direct way to take our most precious life giving resources and move them from capitalism and colonized systems entirely, because we've all been taught that land belongs to capitalism. Land does not belong to capitalism. Housing does not belong to capitalism or colonization. Homes and land belong to us. We can take them back and we can return them to something better, and we don't have to ask the system for permission to do it at all. We just got to do it. Next slide, please. We all have agreed here in this community that decommodifying land in the right ways is decolonization. And early on, people asked us, sometimes skeptically, what are you guys going to buy back Lahaina? And it turns out the answer is yes, we are going to buy it back. We are going to buy our lands out of that extractive, broken, unjust system, and we're going to put it in something else. We have a really a sister Land Trust, Molokai Heritage Trust. And Auntie Jan said something a couple of months ago in public, and she said I would pay any price to get AINA or land back, just as I would pay any price to get my tutu or my grandmother back. And so I started to riff on that a little bit, if you could go to the next slide, and I'm going to say if money is the only thing standing between our current reality, which is a community beholden to the whims of this market, forced to live under these extractive, capitalistic values that none of us subscribe to anyway, and are actively causing harm or liberation collective wealth and well being, generational stability, sovereignty. If money is the only thing standing between us, these two things, then we're going to get the money and we're going to get there. Money is is a minor thing. We decided we're going to get there. We're going to build a land base. We're going to build collective governance structures redefine wealth and economic activity on lands that we steward at scale. We're gonna we're gonna be sovereign, and the CLT is the toolbox we've developed to reclaim that land out of colonization. So the last thing I'll say is, to date, we've collect, we've reclaimed 14 residential parcels. Three more are currently in escrow. We've protected an additional eight residential parcels by preventing their sale in the first place and investing in the family's ability to rebuild after the fire, and we're actively seeking out our first commercial purchase. Yeah, and so thanks Corrina for being a really big part of our beginning. Mahalo, Yeah,

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Amber Khan 44:25

amazing. There's so much overlap between all three of your CLTs and the history of the place and what's happening right now in each place. So really powerful to be. You know, I've heard them all separately, but all together. It just really makes it clear the power the CLTs that you guys are leading. So the next part of our webinar is an interactive discussion, and autumn, I think a lot of points that you made lead really well into the first question. I'm going to drop it in the chat just so everyone can read it. That always makes it easier. So there is an increasing interest from non Indigenous people to be in right relationships with the land. How is your CLT approaching this collaborative decolonization process. And do you have tips for others who may be in the work? How do you envision the CLT movement playing a part in learning and unlearning land as property? And I know you all talked on this to like, a certain extent in your presence, but I saw one question in our Q and A already from someone who's interested in, how do non Indigenous people kind of approach this work again? You know, everyone has a part to play in decolonization, but it became hard to start. So anyone have some initial thoughts?

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*Norm Leech 45:54

Sure, so, because I also work in settlement with newcomers and immigrants to Vancouver, we understand and have realized that they arrive on our shores because of colonization back in their territory. So they understand colonization, and we understand we are some of the last colonized people here, like it's been barely 200 years since Simon Fraser floated down this river. So we still remember before, but most people don't have a memory of before colonization, so we helped them remember and that they had an ancient relationship with land before colonization for 1000s of years and and that was much like ours, that land loved them, and they loved it back and and that's the natural relation, as Corrina said, to feel connected all the time and to be part of and not separate. It's colonized systems that have convinced people that they're alone and isolated and and powerless, and we know different, we know better. And everybody's natural state is actually to be connected to everything, everywhere, all time, and we can help them remember that. So there's guided meditations, there's therapeutic approaches, and once they get it, and as a recovering alcoholic addict, that feeling of having every cell of your body knowing that it is loved by land and water and air all the time, that's a better feeling than any drug ever paid for so and really that's the feeling that that people are paying 1000s of dollars and traveling 1000s of miles to do ayahuasca, if you ask them, it's because they feel such a such a powerful connection to Mother Nature. And I said, you don't feel that all the time. And then I realized that's what happened to you people. You've got disconnected from the land, and if you get it back, man is so much, it's healing, and you're healthier and you're happier. So that's the that's the bonus.

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Amber Khan 48:06

I love that, yeah, and I love that you brought up the Ayahuasca trend, because that is everywhere. And I'm like, we're also lost on each other, right? Like being in community, and that is something I'm seeing in each of your descriptions and your pictures of actually bringing people together to do things together. We've really lost that component, not just in housing, but in how we relate to each other. Corrina autumn, did you want to add on anything?

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*Autumn Ness 48:36

Um, I mean, the question is really interesting, because each community comes from any and some existing land trusts come from such different perspectives. In this case, in in Lahaina, when we started this community land trust, we collectively understood that this is a way for us to build a land base where there isn't a land base that is governed by Hawaiian people or Hawaiian values, you know? So, so when I think about the potential for this across the continent, for different there are different people with different tribal designations and membership whatever, but this is actually a really incredible way for different tribes and peoples to build a land base outside of even like their reservation lands, and I'm learning so much about the problems that come with reservation lands across the continent. I'm really hoping that this tool empowers folks to build land bases where they want to build land bases, right? But if you're coming from an existing community land trust that wasn't started for that role, you know, and I'm learning a lot every time I go visit places across the continent, I'm learning that in Hawai'i, we're we're quite fortunate, and it's maybe rare that the the people of this place, the original Hawaiian people of this place and the settlers mix up all together because department of Hawaiian Homelands neighborhoods is just right there. And I'm learning in other places, the reservation or tribal lands is so far away that it's not uncommon in a lot of areas for community land trusts or people to not have any regular interaction with tribal or indigenous people that place. And I, I honestly wonder how that bridge gets gapped on my own time trying to figure that out. But the one thing I'll say is we see people, even non Indigenous people, interacting with the land trust, when we give them new language to talk about land ownership, giving language alone that that the point of owning a home is not equity, the point of owning land is not return on investment. There is another way to look at it. The Language alone is active decolonization work, even if we don't call it that, you know, yeah,

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*Corrina Gould 51:09

I think that you know, this is a, this is multiple, multiple questions. It's not just one, and it's a whole thing we could do about this. But I think that, you know Land Trust movements now is different, and we can look at land trust that even when I started, when we started sogore te Land Trust, when we looked at Land Trust in general, land trusts were run by men and for the most part, and land trust had this way of putting up fences and keeping people out. When we're looking at indigenous land trusts right now, it's about welcoming people into the land again, and not putting up those signs of no trespassing, right that about breaking down fences, about trying to engage people back in the land. I think that we saw a number of people across the world that during covid That was trying to figure out how to engage in land, that we got so many people that called us to ask us if they can volunteer on the land, because intrinsically, human beings understand that they are supposed to participate in The land that Western science caught up with us again and understands that when human beings put their hand in the soil, that it changes them, that our endorphins wake up, that we feel healthier, happier, mentally, physically, emotionally, spiritually, and that that's for all human beings, and that there were seed places that were running out of seeds, because so many people were trying to buy seeds and plant gardens and do things right, because people understood that, whether consciously or unconsciously, that that's what happens, and that these land trusts that we are creating, that We have the blessing to be a part of helps people to come back to that land in a bunch of different ways. And so having access to land, even as indigenous people, we had no access to land. I grew up here in Oakland, we had no access to land. And sometimes we live in apartments and had no yard to even have access to that. And so how is it that we open that up? And I think that that's the that's the beauty of it, even in urban areas, that we could have places that have access to land. And I think that that's the important part of Decolonizing people, is that that it's not just a park you can go to that was set up, but there are other places that you can engage, and you can begin to grow California natives, you can begin to look at that and then creating other kind of mechanisms to give land back. Now that's a whole idea of like, how do you just give land back, right? And I think people are really freaked out about the land back movement. Well, if we give away all the land, where are we supposed to go? Right? Well, we know that you're not going anywhere, and we also know that we've had conversations with people that can't go home, and there's also people that don't know where home is. And so if you're going to make your home here in my territory, then you have to understand that your responsibility is to live in reciprocity with the lands and waters and heirs that actually feed in general, in our regenerative to you and your family. It's your responsibility to make relationships with the First Nation peoples on whose land you're on. It's important for us to work through this together, because it's not just going to save our people, it's going to save all people and all relationships that we have with the all of our relatives that are more than human.

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Amber Khan 54:51

Yeah, and that really goes back to what Norm was saying earlier about this individualism, this Me, me, me, and unlearning that me, me, me, and part of that is people being threatened by this idea of being kicked out and displaced like colonialism has done to others. So I don't know if you want to talk anymore about that, but I heard Corrina talking a bit about different like mechanisms for land back. And one thing I wanted to bring up was the idea of a land tax. And I've talked to a few indigenous led CLTs that have those. And I'm, I'm curious about your thoughts on that as a method.

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*Norm Leech 55:40

Well, there's many, many methods and colonized systems. Boy, they sure good at creating new laws and new tools to to impose power on people and to limit our options, but they left loopholes. So we need to understand how, as I often say, diabolically ingenious these systems of colonization are they thought of everything they covered every base, but they left loopholes, and the rich are using them, the REITs, the billionaires, they're using those loopholes to buy this land. And so we need to understand what those are and use them. Well, I say we need to learn how to disrupt them, hijack them and hack them and use them for the people instead of against the people. So we're actively doing that, finding those loopholes. So CLT is one loophole, but if we need to be a co op, we'll be a co op. If we need to be a nonprofit or a charity, then we'll do that whatever means necessary to disrupt these systems, but you got to be aware of the systems, the written laws, the education system, the entertainment industry, each one. And there's dozens of tools of colonization, but we got to understand them if we're really going to figure out how to disrupt them and hijack them and hack them and so but the more you notice, the more you can't notice, or can't not notice.

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Amber Khan 57:18

There was another question in the Q and A back to bringing together indigenous, non Indigenous people from Tom, specifically for autumn. Autumn talked about her approach and responsibility as a settler. How do you view the role of collective power and bringing together indigenous and non Indigenous, oppressed and advantage, etc, in your CLT, but still rooted in your own values.

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*Autumn Ness 57:46

Big question, I want to try to keep this shirt. I think first it's there's a lot of positionality and a lot of willingness to be uncomfortable and to have awkward conversations about what is my place here, and being willing to hear that you need to step back as a settler, you need to step back. And also being willing to even if people aren't telling you that, reading the room, right? So there's a lot of like questions, even like, logistically, hey, this media request came through. Ah, is this appropriate for me to take or no? Like, you know, those kind of it, and sometimes the questions are awkward. But also, like, for example, how the Lahaina Community Land Trust is structured? I am the director, but I very much answer to and do this work with the permission of a board of directors that is of Lahaina, that is Kanaka. And then we have an advisory board that sits kind of parallel to them, that is made up of a lot of the multi Gen, multi different, multicultural parts of the community that are kind of a result of the plantation era, right? So we're kind of deliberately structuring this to answer the question, we are doing very tangible work. We have actual leadership that is rooted in culture, but we also respect the post plantation multicultural nature of this organ of this community, and we have the last thing I'll add is when we select who starts to get into the housing that we develop, it's not just a straight lottery. The lottery gives weight to longer term residents, people that were here since before, kind of the major, major influx of the internet, real estate investment folks. We found legal ways to do that.

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Amber Khan 59:43

So, yeah, yeah, and it's so place specific too, yeah. There is like a follow up question that I think is really interesting in the Q, amp, a, specifically in Europe, can we rebuild our healthy relationship with the land in places that are long disconnected, like in Europe, by actively supporting the feeling of belonging to the place. And I think that's like the big question of not just this webinar, but our time right is, how do we build, rebuild that and not also just relying on indigenous people to lead that movement? Yeah, I

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*Autumn Ness 1:00:23

think, going back to what the question before was even putting new language and new tools to land ownership and land stewardship, and taking the right now, in any market or in any property rights law class, the nature of land to breed wealth is the thing that we all protect. That's the entire system is built on that. So even if it's not an indigenous led Land Trust, removing that from the equation, I think, is a giant step forward. I don't know. Corrina norm, what do you how do you feel about that?



***Norm Leech 1:01:04**

Well, research supports what we're saying. So, research says 20 minutes a day in nature has positive, measurable health benefits. Well, duh, we knew that so, so disconnection from nature is traumatic Gabor Maui says trauma is disconnection. Healing is connection. Well, he learned that from us, from working with us in the downtown East side with indigenous people. We understand that. And the fastest growing mental health challenge in cities around the world is loneliness and isolation, and that's a result of this individualism and separating people from not only each other, but from different parts of us ourselves, so convincing humans that they don't have a sense of connection. Well, how can you feel disconnected unless you have a sense of connection so but most people think they only have five senses, and that's not true. You got to, but you've got to exercise those senses if you want to keep them. If you don't, you're going to lose them, but, but it's the natural state of being for humans to be part of. That's what all my relations means. I am part of everything. I have access to all of it, and it is my source of healing and medicine and power and happiness. And to be disconnected from my first grandmother is trauma, and everyone, almost everyone, has been disconnected from their first grandmother, and they've all got intergenerational trauma from it. So we've got to understand trauma, and we've got to change our relationship with trauma. The best way to do that is through connecting to land and ancestors. And our ancestors knew that.

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*Corrina Gould 1:02:57

Thank you, Norm, yeah, to say that, norm, everybody's ancestors, right? And so we're talking about folks that wanted to get, how do you do that in Europe? Well, I mean, you're, you know, there's a lot of, I think Norm said that too. It's like there was a, you know, y'all were the first people to get colonized by different people. It was, it happened over and over again. But I think that, you know, when I been thinking about this as like, there is two different worlds. There's the real world, and then there's this made up world that we live in right now, right this real world that all of our indigenous people were born to and had an understanding of what our relationality was with the lands and waters that we were born to, and then this place, and then this individualism, or the putting us in boxes, or whatever it is that we all decided was the real world. Now it's not real so there's a real world and there's the made up world, right? We need to get back to the real world, right? When we are fighting for water in our lands. We're not just fighting for water for just us as indigenous people. We're fighting for everybody that lives there to have fresh water right when we are ensuring that the land is taken care of. We're not fighting for it, just for our relations, but for everybody that participates in it. And so we need allies and accomplices that's going to do that work side by side with us, because we can't do it by ourselves. Right when you're talking about going back to or in Europe and you're doing that, I think that it starts with conversations. It starts with having finding people that are of like mind with you, and finding out and following what was that path of colonization prior to what, what is now the real world there? And how do we begin to move backwards in order to go forwards? And so if we are able to do that, if we're able to figure out who are our relations, what is our responsibility, how do we ensure that there are our laws that are changed, that have give access to us to re engage in a different kind of a way, right? Not in this way that these laws were created the private land ownership. But how do we disrupt that in order for us to understand that the land owns us, we don't own the land, that we have a responsibility. It's the other way around. We've just, we've we've twisted our minds in a way that makes us believe that we can have land ownership, but nobody owns them. Our mother, nobody owns that air. Nobody should own water, that it should be there for all of us to take care of ourselves. And so wherever you are in the world, whether it's Europe or in the Americas, or in Africa or anywhere else, that it's our responsibility now, in this time of climate disaster to figure that out soon, like really fast, and how do we change it around? Yeah, I feel like a

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Amber Khan 1:05:58

lot of what I hear these days is that we're living in a simulation. That's kind of, I think covid woke up a lot of people, and people wanted to reconnect with land. And the real world versus not real world is, yeah, definitely a thing I think of on the daily. But our next question Isabel touched on this in the Q and A and I'm dropping it into the chat, but all your CLTs are engaged in land return and revitalization or REMATRIATION. What lessons have you learned, and what challenges have you encountered from those experiences? And I would love to hear more like specific examples of urban versus like rural perspectives too. Yeah. Too.



*Norm Leech 1:06:50

Well. The system is ingenious in that it, by its design, resists change and reform, right? It doesn't. It's not even a person. There's not even a person whose job it is to protect the system from change. The system does it all by itself. It's so learning to recognize it and also learning that it would it's not yours. I don't know. How does anyone defend any of these systems, we don't. The more you see it, the more you just have realized that it's harmful and that the path to healing and health is through the land, and it's supposed to be our natural state. So our ancestors knew that to be born human on Earth. You already received the gift. You won the lottery of the universe to be a human being on this planet, because you got a mind and a body, and you got all these experiences. And you get it for a little bit of time. You get all these people and this food and this planet, and really, all we're supposed to do is take care of the place you get all this. You get the love and the happiness and the joy and the laughter and the companionship. Yes, there's some grief and some sadness and some heartbreak, but what a journey we get. And our ancestors woke up every morning just grateful for the opportunity to need to be a human being on this planet, and it is the lottery win of the universe to be a human being on this planet. And someone convinced us that we should want more, we should want different, that that we should want what that other person has. And our ancestors knew different. They they would just rather be happy. I'd rather be happy than miserable, and the path to that is through the land and connection.

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*Corrina Gould 1:08:54

I'm going to jump into some stuff that's been difficult as a land trust, right? Because I think that the way that we're creating Land Trust, it doesn't have a blueprint, so we're creating it as we go. And I love it because it gives us an expansive way of dreaming and and when we are able to dream about it, there's none of that outside interference, because you can dream and nobody, nobody can tell what to dream. But I think that one of the crazy things is, is that we, we get land returned in some kind of way, but it's still in this way that it's privately owned, right? And so there is no mechanism. There's no other mechanism right now for us to get land returned and to and to create this way of keeping it off of the off of the market. So this is the tool we're using. It's flawed because we still have taxes that we have to deal with. We still have to prove that we are using it for a charitable reason. Every single year we have to deal with zoning when it comes to if we want to build, there are still laws that that make us have to fit within these boxes that we're trying not to fit into. So those are the challenges of trying to create land trust that I I think that, you know, I want to just be very honest about it. You know, there are folks that lose land because they didn't know that they had to pay taxes on it until they go through this process with the county to prove that it is doing the charitable causes. And you have to pay those taxes every year until you prove that, and then you might get your your money back, right, but every year you have to prove it, and so it creates this burden of paperwork that you don't get to be on the land that you want to be on, maybe right? So there are those kinds of things that happen, you know? I think that the for me, that's the that's the biggest kind of thing, is that learning how the you know, you use this tool, but then learning how to work with, work within these systems that you were never that were never created for you, that were never created, thinking about indigenous people getting land returned to them, and that and that it's because we were not land owners to begin with, that it's a new world that we have to step into. I think that one of the great things is that we work with the Sustainable Economies Law Center, who have helped us to walk through a lot of these legal things that we weren't we weren't necessarily prepared for, but have that now have resources and things that we'd like to share with other community land trust about how to take care of those things once it happens, and are able to walk through those things. And so those are some of the difficulties in that I see as a land trust that people don't think about. We see all the beautiful things on our Instagram and Facebook of people engaging in the land and and all of the beautiful people that are supporting the work that we're doing. But it's the behind the scenes work of having to set up a system that that actually falls within, the system that that you never wanted to really play in, because you're really trying to figure out how to free the land and engage the people.

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*Autumn Ness 1:12:36

I will second all of that hawai'i's overthrow was recent enough, and happened while people back then saw what was coming, and so they tried to create systems of land ownership. And that was recent enough where there are situations where there are people with an American title to land and a Hawaiian title to the same piece of land, and so we have to ask ourselves, what does it mean when we are buying up tax map, key defined pieces of land that I don't recognize as real, we are arm wrestling with mortgage companies who are about to foreclose on people after the fire, and I have to write them a check like all of this feels so gross, and yet, here we are. And if we don't step into the gross, then capitalism continues to win. So we have I just like Corrina, I find myself in rooms and with attorneys and in these conversations with these institutions that I don't recognize as real at all, and there's no easy way out. The only way out is through. People ask us all, like we talk internally all the time, what are we going to do with these pieces of land who have a duality of titles? Now nobody knows the answer, and all we know is that our intention is so pure, and we have to just tell our community, please give us grace and help us to walk through this together, because none of us know the right answer. The part of that is the I find one of our challenges. I have to code switch a lot in some rooms, I can talk about this as decolonization, and some rooms I have to talk about affordable housing, you know, and some rooms are not ready for the other and it just is what it is, you know, they're bleeding over a little bit right now.

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Amber Khan 1:14:41

But yeah, the bureaucracy is everywhere. It's a big thing. I've heard from every CLT I've chatted with about getting things done. But I think a solution to that that I've also heard from so many CLTs is talking to each other autumn, just how you've worked with Corrina to you know, like, get started and other people in the Pacific Northwest network. So I think there are, there is this growing movement of like, talking to others. And norm dropped this in our personal chat. But the Canadian network of community land trusts, for example, is another resource. And he also dropped a snarky comment I really loved about government and funders pretend they don't know what Land Trust are, but the oldest Land Trust in Canada is a system of Indian reserves, and same in the US of the reservations. So yeah, bureaucracy, it's it's a lot, but but there are opportunities to learn from each other. We're about 10 minutes away from the end of the webinar, but there is a rapid question from that that I really liked, and I'm going to drop it right now for everyone, and it's, what is the role of CLT networks, international, national, regional, in supporting a community land trust movement that is decolonized. Discussions like this are great, but how do we push the movement further in this direction to make real change?

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*Autumn Ness 1:16:21

I think hearing from Norm just today, for example, is one example of this. We struggle right now with collective governance structures. Because I think people alluded to it. A lot of the collective governance structures, democracy that we have, have been hijacked, right? They're host so hijackable. And like the community land trust model of like having open membership and all that, and everyone has the same vote. That's also not everyone has the same vote. People who have no relationship to a piece of land does not have the same vote as someone who is 10 generations deep, you know, and so I think we're all fumbling through what does an un hijackable, truly representative, collective governance structure look like? And I find a lot of value in our partnerships with folks also fumbling through this, in trying to figure this out together. Because I don't, I don't know that any of us know the answer. I know I when I hear things like Norm, the what do you call the two the two votes? So I took a picture that's I'm going to look into that. That's cool, but I think that's one way we can really push this forward, is just by being real with each other about where we're fumbling through and fumbling together. You know,

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*Corrina Gould 1:17:45

I agree. I also want to say that it's been interesting that we have created this Indigenous women led Land Trust, and all of the people that have helped land trust in our territory are won't, won't reach out. So there's an interesting thing that I see, that folks that have had community land trust for a long time, those folks that I talk about that put the fences up and keep people out from engaging, that there is a need for them to continue to hold that land and not to engage indigenous people on that land, even though we're doing a great job in educating folks that that still hasn't happened. And I think that you know, when we are looking at creating community land trust, is like, what is your responsibility, not just to hold land and to take it off of the speculative market, but what is your responsibility to engage indigenous people that have been taken off that land and have not been able to engage because of colonization? And so maybe you have the mechanisms or the funding in order to buy land, but then what's your responsibility to make sure that you and not only engage but that you co manage that land with indigenous people, and that you bring indigenous people back to those land places, whoever that might be, and even folks that are in Europe, to find those people that are been doing this work. Because there are, I promise you, there are people that are doing that work out there. And I think that you know, when we're doing that's the ideally, the partnerships is that. And also, you know, sometimes you have to create partnerships and and not really know the partners that you're building with, but that you have to have some inkling of hope and trust, and that the future generations that you're going to leave this behind to is is going to continue to build that relationship. I think we need to to not think of ourselves as saviors of land, but to remember that the land is saving us, and that we're bringing ourselves back to her in a humble way, to say, you know that we want to come back and and that we should not put up those fences, and metaphorically or physically, I mean that we need to do this in order for all of us to survive.



***Norm Leech 1:20:17**

And so I think the centralized agencies or organizations have a have a 10,000 foot view of multiple land trusts, and can introduce Land Trust that might be able to complement each other, like some might have experience that could benefit another. And I, I envision those that three headed creature in Men in Black, that keeps an eye on all the screens all at once, and knows where everyone is all the time. And so the Canadian network sort of plays that role for land trust in Canada and introduces us and helps organize the Indigenous Land Trust, or the ones that are rematriating so they can share information and support each other, but everyone's at a different place, even in Decolonizing. So I've been successful in helping all people remember that they have a family history of before, and to imagine what it was like for those ancestors when they got pushed off their land and they were separated from their original land. And what that must have, the trauma they must have felt their ancestors and and if they could ask them, was it better before or after? Usually, the answer is before and, and we still remember before, so we know for a fact it was better before colonization, like our lands, the forests were the biggest in BC, the salmon runs were the biggest in BC, that caribou herds. But everything was the biggest because the people took care of it. It was better than new. And where are the forests now? How are the salmon now? Where are the buffalo now? So we're ready to declare this experiment a failure and help teach people there are way better ways these colonized systems. They don't work for anybody except for the people who write the rules, and that's not us.



A Amber Khan 1:22:23

Yeah, and getting us back to the real world as soon as possible is the goal. Well, we have five minutes left, so I'm going to pass it back to Ben to kind of wrap up. But thank you all so much. It was such a great space to have all three of you in in one room, one virtual room. Thank you.



B Ben Harris 1:22:47

Hi everybody, and thank you so much. Thank you so much. Everybody to you on screen. Thank you Amber, thank you. Corrina, thank you norm. Thank you autumn. Mucha. Gracias a Claudia,



1:23:01

the interpreter. Thank you to the interpreter

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Ben Harris 1:23:04

for joining in discussion today. Right after this, I'm so stay connected just a few more seconds longer. Once we close the webinar, a pop up exit survey is going to come. We would love your feedback. Anything that you have would be great. And if you don't get a chance to do that, you can do it via email. So for now, thank you so much. I hope you have a great rest of your day, wherever you are, good morning, good evening, good afternoon. And thank you so much, everybody. Have a good one. Hello. You. Hello.