

Riya (They/She): The knowledge stream reminds me of the Two Row Wampum belt that was between the dutch and the Haudenosaune, one row was the dutch ship (western ways) that sailed and the other was the canoe (indigenous ways) both to exist in parallel.

- **Wren Nicolardi (any pronouns) Rivers to Ridges:** @heide, she/her/they  Has connected Copper with Elders of these traditions recently. There have been many discussions on where protocols share similarities.
 - **Riya (They/She):** So cool!
- **Meg Lalli (she/her):** Great point! Wanted to share an amazing experience related to the Two Row Wampum - it's called Two Row on the Grand, and it's a 10 day paddling trip down the Grand River, where participants paddle side by side (one row of Indigenous participants, one row of allies) symbolically embodying a 400 year old treaty! You share the river, meals, and learn from teachings together: Two Row On The Grand | Annual Canoe Paddle on the Grand River
 - **Riya (They/She):** Oh wow I have never heard of this but that sounds really interesting! Thank you for sharing.

Patrick Mc Namara: Where is the “why” on this graphic? (Water -Land Collaborative Planning Process)

- **Wren Nicolardi (any pronouns) Rivers to Ridges:** Great question, Patrick. We will pass it along to Copper when there's time.
- **Patrick Mc Namara:** He mentioned the why, but I didn't catch what he said.
- **Patrick Mc Namara:** It seems that there may be different “why's” on each side of the river... perhaps in the watermarks where consensus could be achieved there is a common why or common purpose?
- **heide, she/her/they **: Presence. Simply because we all exist as Living Relations.

Patrick Mc Namara: How do you build common ground with those on the other side of the stream... how do you create openness and connection on the “narrows?” (So people see the other worldviews). Sounds like that comes from the terms of reference/ rules of engagement.

- **Patrick Mc Namara:** Sounds like common ground is built through the values of Respect, Care, Share.... Common values. And through relationship building.

Patrick Mc Namara: I heard that you step back and see how you care for your self... family... place... and then step back to the bigger place of the mountains... When you are working with others (around the table)... do you, together, do that same process of stepping back and considering the whole ecosystem that you are all part of?

Sydney Kuppenbender: Type questions in the chat!

Cindy Allen: I am interested in learning more about Little Grandma 😍

- **Sydney Kuppenbender:** Me toooooo

Patrick Mc Namara: Great wisdom, to communicate the complex subjects in a simple way!

- **heide, she/her/they ❄:** Simple and inherently, universally *Shared.

Raphaëlle Dancette: I am wondering: how can we learn to interpret no-voices messages? Do we need to have an holder doing it? What about hearing no-voices (like other species and past and future generations) when not trained to the signs that we would like to include into the dialogue about the land and sea? I am used to try to include "low-voices" who can better speak for no-voices and I like the idea of directly listening to no-voices, but how can we get the legitimacy (in others' and decision-makers' eyes) to interpret no-voices views and interests? Thanks a lot.

- **Patrick Mc Namara:** How can we practice listening to the no voice when we're in nature every day?

Katie McPherson: Thank you for that - I was wondering about the inevitable interest in Conflict Resolution from the Western Side. I'm facing an issue right now where before we even enter into dialogue, there is a demand to have a conflict resolution approach, even before building relationships and trust. This is in an interesting dilemma.

Emma Seward (she/her): Thanks very much for this, Copper. One element of the "no voice" concept that I'm struggling with is how do you ensure that those answering on behalf of the "no voice" are acting in good faith and from the heart... in other words how do we ensure that we are truly speaking on behalf of what a "no voice" would decide, and how do we ensure that folks involved do not anthropomorphize the voice in question?

Also, can there be multiple "no voice" perspectives at the table? Thank you!!

Wren Nicolardi (any pronouns) Rivers to Ridges: These are excellent questions, all. Keep them coming. We will likely go to break and come back to them later tonight and in an ongoing way.

Raphaëlle Dancette: Concerning Equity, this was released today (Ocean Equity Index): Fig. 2: Conceptual framework for the OEI. | Nature

heide, she/her/they ❄: So interesting! The teaching to center not conflict resolution, but look toward Relationship Building. The felt* kind....Yesssss.....

- **Maylinda:** I don't think it's a binary. Both are important. Relationship building cannot happen in a state of conflict... which we currently are in.

Wren Nicolardi (any pronouns) Rivers to Ridges: I shared some of these questions with Copper during the break.

Katie McPherson: I don't know what room I was...

- **Jac (They/She):** sorry I'm not sure who was in which rooms
- **Linnéa:** Erk.... I don't remember what group we were in
- **Christine Creyke:** I have no idea what room I was in
- **Manisha Singh (SRRB):** Meg and Kyanna- group 8
 - **Meg Lalli (she/her):** good catch!! x)

heide, she/her/they ❄️: As Sydney speaks of filming the fireside-feeling stories outside.... Is it a good time to ask about the place where Copper stands?   

- **Wren Nicolardi (any pronouns) Rivers to Ridges:** I'll note it down in case he'd like to go in-depth on this!

Wren Nicolardi (any pronouns) Rivers to Ridges: Michelle: Please feel free to follow up with Sydney and I directly for needed support.

Wren Nicolardi (any pronouns) Rivers to Ridges: Feel free to share any final questions or takeaways for the evening - we will pass them along to Copper!

Raelina: I totally agree that spirituality is science. And Indigenous knowledge is just a much science, it just was so ingrained in everyday lives long ago that there was no need write it down as colonial science had to.

Wren Nicolardi (any pronouns) Rivers to Ridges: Next Wednesday Optional Drop-in Session (5-6 pm Yukon Time) is also available for folks who'd like to dive deeper into any of your questions.

Kyanna Dolphus - Lennie - SRRB: Just want to say thank you to Copper Jack on his stories, it really brings me back to my community hearing stories from my elders.

I love when elders tell me these stories because we perceive it how we receive it. It about how we relate in our own experiences and how we think. We all have difference perspectives in many ways, but when stories are told like this, we can all have the opportunities to relate.

- **Kyanna Dolphus - Lennie - SRRB:** I have so much to say on reflection of this session, but this is the most important one i wanted to share

heide, she/her/they ❄️: More from a beautiful deep dialogue with Cory G:

1. Re/Membering rather than "learning"

2. Letting learnings seep through and show themselves rather than chasing 'nouns" and "whats" and "whys" and "hows" aggressively down
3. Repetition of each video and teaching many many times, to replicate Indigenous Community daily ways over the years -- til we get past thinking we somehow "know", and past what may seem obvious til the nuances seep though
4. Listening with whole bodies instead of heads without bodies
5. Asking for mentorship vs arms length reading and "researching" -- embodied community ways

Raelina: shaw nithan, marsii

Belit Peters: thank you to everyone and my group!

heide, she/her/they ❄️: Nya:weh, Sken:nen xoxo

Linnéa: Shaw Nithan, everyone, and thank you