Recreating Our Communities to Respond to the Climate Emergency
KERI E. IYALL SMITH

SOMETIMES IN SLOW MOTION, other times in time lapse, climate change is underway. People are already experiencing the ill effects of climate change, and if we fail to act quickly things will only become more dire.

In one stark example, the town of Kivalina in Alaska is at risk of being washed away by the sea, and efforts are underway to relocate the community. The Inuit Circumpolar Conference has been gathering data on climate change for decades as they seek to preserve their right to be cold. Forest fires now burn in Alaska—some burn all year, going underground as “zombie fires” during the winter. Beyond the rapid changes in the Arctic, change is underway at lower latitudes as well: Cities in Florida now routinely experience sunny day coastal flooding as a result of high tides. Communities must be ready to adapt to a rapidly evolving natural environment.

Indigenous nations such as the Western Apache in the United States have witnessed changes in the natural world around them in the past, and they have learned to adapt. A place called Snakes’ Water is dry today, but at the time of its naming it was an active spring. Western Apache people know that water used to flow there because of the place name: “The names do not lie... They show what is different and what is the same.” The land and climates have changed before for Indigenous peoples, who can often trace the history of their habitation back thousands of years. Indigenous Peoples have adapted to previous climate and natural changes, and they are well-equipped to do so successfully again.

The Western Apache are not the only nation with this experience: “Indigenous peoples have lived through environmental collapse on local and regional levels since the beginning of colonialism.” Elders have cautioned about societ-
ies rooted in conquering—not only of people but of nature—emphasizing that conquering nature is not sustainable. What happens when people try to conquer nature? Actions that seek to conquer nature are actions that regard nature as an object to be utilized. For example, the extraction of oil is an action that seeks to conquer nature. People and corporations drill for oil, send it through pipelines, and burn the fossil fuels to create energy for economic benefits. But oil—the fossilized remains of those who were our relatives—is not consulted in the process; our relatives’ permission is not sought. The seeming conquering of this resource is false—oil is slippery and escapes its confines in the pipelines. The land, water, and air that oil pollutes becomes carcinogenic. Oil burns dirty and emits carbons and particulate matter. Yet this practice of conquering and controlling nature is one that settler colonialism brought with it and has sought to position as the norm. There are myriad other examples of attempts to conquer nature: industrial farming, fish farms, arboreal forest clearcutting, and the entombing of nuclear waste, to name a few. The result of these attempts to conquer nature are a natural environment that is maximized for capitalist development with little regard for the consequences of the conquest.

Indigenous Peoples have lived in these territories since time immemorial. Western science now dates Indigenous Peoples’ occupation in what is today the United States at least nineteen thousand years. Over hundreds of years, the climate has changed many times, both with and without human intervention. Indigenous Peoples also have experience with social upheaval and breakdown, which occurred during the genocidal era of European expansion and colonialism. As Indigenous communities experienced large numbers of deaths from violence and illness, new communities formed among those who remained. Indigenous Peoples have written their own survival narrative. In a time of climate precarity, people living in the United States and beyond must be ready to write our own survival narratives, nimbly reshaping our communities, reconfiguring our norms and values, and cultivating a willingness to embrace radical change. Indigenous Peoples’ participation in these processes affirms their presence and thriving in these lands and allows them to inform the work of remaking our social, economic, and political institutions. In particular, changes to the economy, conceptions of community, and decision-making processes will be essential.

To explain my own interests in these topics, I credit my teachers for nurturing my passion for the environment and nature. I still very vividly remember reading the definition of “environment” in a textbook in first grade. I am also an Indigenous woman, an enrolled member of the Cowlitz Indian Tribe, located in what is today Western Washington State. Like the majority of Indigenous Americans, I was raised and now live in an urban environment, not on a reser-
vation. My family maintains ties to the land and our tribe. The Iyall family has a long history of political participation within the Cowlitz tribe and activism pushing for federal and state-level reforms. Finding a strong pan-Indigenous community at the University of Washington, along with a supportive community of “Minorities” (as we were known in the 1990s), allowed me to deepen my knowledge of Indigenous Peoples and my identity as an Indigenous person. These communities supported me in my pursuit of post-graduate education in Sociology. I went into Sociology intentionally, wanting to situate my work as an Indigenous scholar within a traditional academic discipline.

I have seen Indigenous people from around the world asserting the essential role of Traditional Knowledge in responding to climate change at the United Nations Permanent Forum on Indigenous Issues. Under colonialism, “the people have endured the pain of being bystanders to the degradation of their lands, but they never surrendered their caregiving responsibilities.” After decades as bystanders, Indigenous people are demanding the right to care for and protect the lands. While there is the risk of appropriation and exploitation by non-Indigenous actors, many argue that Traditional Knowledge from Indigenous people has a vital role in the global and local responses to climate change. As people who are Indigenous to the territory, we have the knowledge and relationships that will be needed to effectively respond to climate change. To protect our homelands, along with the human and more-than-human-beings who live there, Indigenous individuals insist on participating in the work to build a robust response that recreates economies and communities that are diverse and participatory. In particular, Indigenous Peoples offer knowledge that can reshape economies and recreate communities that are diverse, inclusive, and participatory.

Rejecting Capitalism

The logic of capitalism drives the colonial era, spreading profit-seeking, for the purpose of growing individual wealth, and the extraction of labor for low wages or no wages. This logic promoted Indigenous dispossession of land and primitive accumulation—the appropriation of lands by Europeans. Rejecting older narratives that explain colonialism as either the result of a desire to find out if the earth is round or a desire to commit genocide, Truer states that “Columbus sailed west for money. The colonists came for money and they stayed for money.” Taking the lands was deeply harmful to Indigenous Peoples and their lifeways, not because it robbed them of property, but because it perpetrated an “apocalyptic devastation on our lands and plant and animal relations.” Colonial pillage continues to this day, with rapid deforestation in Canada,
mining for resources in harder-to-reach places in South America, the push for oil and gas extraction in the Alaska National Wildlife Refuge and Chaco Canyon in the U.S., and beyond.

Reactions against scarcity narratives and unchecked capitalism are on the rise, articulated by politicians such as Alexandria Ocasio-Cortez, Bernie Sanders, Ilhan Omar, Cori Bush, and many others within and beyond the U.S., who instead advocate for equality and community building. Within the capitalist system lie assumptions that justify poverty and inequality. We come to see poverty and inequality as due to a scarcity of resources, rather than being due to the way that resources are distributed. But is there really not enough money to pay for health care for everyone? College education for everyone? Food for everyone? Homes for everyone? Can we redistribute resources to attend to the needs of the impoverished, responding to poverty as if it is a policy failure, not a personal failure?

The potlatch tradition in the Pacific Northwest was a tradition of the redistribution of resources. Gatherings held to witness landmark events such as the birth of a child or weddings ended in a giveaway. The host of the potlatch would give away everything that they owned. The guests left with gifts from the host as a way to honor their presence at the event—their witnessing the transition or life milestone. This redistribution of wealth was not codified in law; it was simply what people did. Examples of these practices can be found across the continent of North America—from the potlatches in the Pacific Northwest to the powwows on the Plains. Among the over 500 nations of Indigenous Peoples, several specific nations such as the Haudenosaunee and the Anishinaabe also have normative systems that discourage the concentration of wealth. Indigenous Peoples prioritize the welfare of everyone in the community over the concentration of wealth in the hands of a few. Historian Nick Estes underscores the relational aspect: “There are class relations, and there are kinship relations. Kinship—human or otherwise—is radical solidarity. The class system creates strangers among relatives; it makes kinship coercive (i.e., heteropatriarchy) or annihilates kin entirely.” Indigenous Peoples have anticapitalist practices in their past—indeed, they lived without capitalism for centuries—and in their futures. Anti-capitalism is a component of their relationship to land, and vice versa.

While trade and exchange pre-existed settler colonialism, as well as the surplus production of goods, Indigenous societies did not follow the capitalist form of economic exchange, which prioritizes surplus wealth development that is primarily owned by a few elites. Indeed, the idea of selling land and the non-humans that live on land would break the law, because “the majority of Indigenous societies, conceives that we (humans) are made from the land; our
flesh is literally an extension of the soil.” Selling the earth is “tantamount to selling yourself... It's just not allowed. Let me put it another way – it's unconstitutional. It is against the law – it's illegal.” While pre-colonial Indigenous societies generally rejected the idea of owning land and nature, in the Northwest region of the U.S. there was ownership of “the rights to local resources such as fishing, berrying, and hunting grounds.” The ownership of the right to resources demonstrates that there was a tradition of ownership in at least some pre-colonial Indigenous cultures, but it is distinct from the capitalist ownership that constitutes the private possession of things.

The alternative to settler-colonialism's extraction and accumulation that is identified by Simpson is deep reciprocity, which takes the form of respect, relationships, and responsibility: “My Ancestors didn't accumulate capital, they accumulated networks of meaningful, deep, fluid, intimate collective and individual relations of trust.” Note that these relationships and responsibilities, and the respect given, are not only for humans—they are for all of the natural world. Reciprocal relationships among human and more-than-human kin are identified and examined by many scholars. Simpson gives examples of tribal communities leaning on each other for support in times of famine or other hardship and notes that there were normative practices of the redistribution of wealth within communities, such as the inclusion of giveaways at ceremonies and the sharing of harvests and hunting.

“In daily life, greed, or the accumulation of capital, was seen as an assault against the collective because it offended the spirits of the plant and animal nations that made up our people cosmos, and therefore put Nishnaabeg at risk. “Capital” in our reality isn't capital. We have no such thing as capital. We have relatives. We have clans. We have treaty partners. We do not have resources or capital.”

Respect for more-than-human-beings—sometimes called the personhood of all beings or non-human beings—is an essential component of the life-ways of the Métis, Citizen Potawatomi Nation, the Haudenosaunee, and many other Indigenous nations. Reciprocity mandates asking before harvesting plant and animal life, sustainable harvesting of natural resources, thoughtful use of the gift of nature, and thankful and prayerful bearing in the world. Excessive harvest and extraction blocks good relationships, as it shows a lack of regard for more-than-human-beings.

The development of a capitalist system, and the excess that comes along with it, would be a violation of ethics regarding both how people relate to each other and to nature in many Indigenous cultures. Accumulation of excess threatens equality within a community, and it also threatens the sustainability of community members' lifeways. Today's greed and excess demands more...
resources, threatening the long-term viability of natural resources, particularly those resources that take time to renew. Indigenous Peoples’ stories discourage greed, accumulation of wealth, and taking too many plants or animals, while also encouraging everyone to contribute and share. These stories run counter to the profit-seeking motive of capitalism, which prioritizes profit over all other goals. They also conflict with the capitalist practice of buying labor cheaply from others in order to maximize profits and wealth for some.

Reclaiming Communities

Community building will be an essential response to a changing climate. Simpson talks about the importance of resistance work that is “collectivized and done in relationship or community.” For many Indigenous cultures, community includes human and more-than-human-beings. The more-than-human-beings (also known as non-human-beings and non-human persons) concept spans the natural world, including plants, animals, earth, soils, stones, air, and water. Watts notes that “habitats and ecosystems are better understood as societies from an Indigenous point of view.” Non-human-beings are active members of society. The relationships among the human and more-than-human-beings are reciprocal. Kinship defines our relationships to each other and includes human and non-human beings. In the precolonial era, banishment or exile were severe punishments in Indigenous societies, designed to punish by excluding people from society. Being banished from one’s community was something that impacted the person by denying them their basic needs, their spiritual needs, and their connection to their kin. Peacemaking, a Diné form of restorative justice, uses threats of ridicule, ostracism, and banishment to exert social pressure and change behavior. Exclusion from one’s community was a strong negative sanction.

Community is a central theme in two recent novels about apocalyptic futures written by Indigenous authors. In the first novel, Moon of the Crusted Snow by Waubgeshig Rice, phone, satellite, and electricity all unexpectedly fail. It is a gradual failing, happening over the course of a few weeks. The Anishinaabe community in Northern Canada have resilience—they have provisions and skills, but they also have community and a desire to preserve the wellbeing of all, not just the individual. The ending is profound: Outsiders attempt to unravel the community by offering incentives to individuals who join them. Instead of creating a new normative space, the outsiders are the ones who experience the unraveling, while the Anishinaabe community and its life-ways endure. The second novel, The Marrow Thieves by Cherie Dimaline, takes place in a dystopian future. Climate change has destroyed the world, perma-
nently changing the natural environment, and only Indigenous people dream. Their bone marrow is harvested in an attempt to restore dreaming to the rest of the population. On the run from the marrow harvesters, Indigenous people avoid capture by forming new families and working collaboratively to meet their needs in the wilderness and remain free. Both novels illustrate the durability of community, even and especially in apocalyptic conditions. Rather than fighting amidst the scarcity and chaos, the Indigenous communities at the center of these novels prioritize community and family, and they survive because of this priority.

Infinitely Diverse and Inclusive

With the chaos that emerges as people attempt to cope with the effects of climate change and the deep inequalities produced by capitalism, structural opportunities and constraints will call for cooperation and collaboration among diverse groups of people. It is likely that people might increasingly find themselves in contact with people who are from cross-cutting social circles. This means that individuals are members of many different groups, based upon our identities and other traits, and these circles overlap somewhat. Individuals are also members of groups that lie in concentric circles. Thus, each of us shares traits with many individuals, while simultaneously there are many ways in which we are different. Diverse group affiliations and the opportunities for the creation of cross-cutting social circles “provide individuals with multiple social support and thereby free them, at least partly, from oppressive domination by society and its agents as well as by one primary group and its predominant pressures.” Thus, Winona LaDuke, an Ojibwe writer and activist, is able to describe wind power generation in the Great Plains, utilizing wind power from the local community, financial support from East Coast tribes, and turbines exported from Europe. This work to expand wind power is accomplished by a group that is heterogenous across language, class, nation, and race, but shares the goal of carbon neutral power generation and the rejection of the fossil fuel industry and its political power.

There are other examples of collaborations between Indigenous and non-Indigenous people to protect the lands and environment. Zoltán Grossman’s work examines collaborative work to save fish, remove dams, respond to fossil fuel extraction projects, stop military land use that leaves behind unexploded ordnance, and seeks to protect communities from the byproducts of mining. While there remain points of conflict between the Indigenous and Settler communities, there are also points of interest that draw people together for the good of their shared environment. Grossman identifies instances of
cross-cutting social circles, where people share enough in common in spite of their differences, and they are able to build upon those common interests. He notes that when local and state governments sought to stop the Yakama Nation’s work to restore the watershed, the work of landowners then led to federal support. Individuals’ membership or lack of membership in the Yakama tribe did not stop their working together, because they shared other identities and interests.41

Similarly, seeking to clean the toxic chemicals from Onondaga Lake, the Onondaga Nation worked with non-Native allies from the Neighbors of the Onondaga Nation.42 Together these groups sought to restore land rights to the Onondaga Nation and specifically required a full cleanup of Onondaga Lake as a part of the conditions of this restoration.43 Unfortunately, the federal court dismissed the Onondaga’s legal case, but the collaborative work to restore land rights and the health of the Onondaga lake remains an important illustration of how people from cross-cutting social circles can share goals and work together to achieve them.

Because cross-cutting social groups are diverse, the people within the groups are not beholden to one way of thinking; rather, each individual is navigating complex social identities—each person must balance the pressures from the different constituencies to which they belong.44 In this way, disputes are mitigated—each person is working to navigate a balance for themselves and, incidentally, for the group as well.45 People belonging to multiple groups with differing opinions and views across the groups are able to see the gray areas and seek to come to consensus in the gray. When we have contact with others unlike ourselves, we adhere less to one particular set of values or beliefs, as we are all pulled in multiple directions by the different groups to which we belong. When we live among people who are different from ourselves, Blau sees us being more likely to approach difference by looking for nuance and understanding, rather than stoking antagonism.46

Indigenous people have a deep understanding of cross-cutting social circles that span human social life as well as the natural world. For example, the norms around marriage and kinship practiced by the Cowlitz people prior to European contact mandated cross-cutting social circles in marital relations. Under strict incest taboos, endogamous marriage was mandated and meant that even distant cousins could not marry.47 As a result, Cowlitz people of the interior prairies of what is today Washington State sought to marry people who lived on the coast of the ocean or even across the Cascade mountains.48 Endogamous marriage was the norm, and because exogamous relations were very broadly defined, endogamous relationships flourished. The incest taboo creates an enforced system of cross-cutting social circles. Because people were
frequently multi-lingual,\textsuperscript{49} there were fewer social and cultural barriers that we might today confront with marriages of equivalent social and political distance. That this practice was institutionalized shows the value of creating connections across groups, and the importance of having ties across communities.

In this new world, where capitalism is unchecked and the climate is unpredictable, our intersecting differences create an opportunity for people to discover what they share and work collaboratively to preserve their communities and the wellbeing of all—across class, race, nation, gender, age, and more. With new technologies, our cross-cutting social circles can now be both local and global. In this way we can connect with people around the world to promote new lifeways that are carbon neutral, as Greta Thunberg seeks to do by creating a global movement of children demanding climate action. The choice to strike to gain attention was inspired by the actions of young people from Parkland, Florida who went on strike to protest gun violence.\textsuperscript{50} While all participants in this “school strike for climate” are children, they represent different countries, economic classes, genders, and races, and they speak different languages—but they share a frustration with the inaction of adults and decision-makers on climate action. They work collaboratively both locally and globally to coordinate strikes.

As we do the work to rebuild communities, we all benefit from establishing social spaces that cut across boundaries of class, nationality, neighborhood, culture, and more. Societies that are integrated and interdependent are more likely to conceive of creative solutions to climate change precisely because of their differences in approach and thinking. Valuing creativity, community, inclusion, diversity, and equity, these communities will be better situated to respond to unexpected changes and create desirable outcomes. With technology, our communities can span the globe. Alternatively, we can set aside our technology and deepen our relationships with the people and environment where we live.

Bryan Stanley Turner proposes a model for working collaboratively with diverse groups of individuals via Critical Recognition Theory.\textsuperscript{51} In Critical Recognition Theory, people share ideas as equals, hearing each other without judgement, recognizing and respecting others at the same time that they do not take their own positions too seriously.\textsuperscript{52} Within our communities, as we build understanding and relationships across our differences, we are also building skills and confidence in working collaboratively. Communities that are interdependent and integrated are better equipped to empower their members to think creatively and confidently, allowing them to propose and enact real changes.
Deeply Democratic

Indigenous nations, city-states, or towns were self-governing prior to European contact. Decision-making in these spaces was based upon consensus, not majority rule. Among the Haudenosaunee, peace, equity, justice, unity, and health were and are prioritized. By centering consensus-building as a decision-making practice, Indigenous communities focused on collective interests over individual interests. When the Osage Nation authored a new constitution in 2006, they chose to center “Justice, Fairness, Compassion, Respect for and Protection of Child, Elder, All Fellow Beings and Self.” Note the order of those receiving respect and protection—children and elders come first, followed by other beings, with the self positioned last. In 2009 the Anishinaabeg of the White Earth Nation wrote their own new constitution, which includes language in the preamble expressing the White Earth Nation’s desire “to promote traditions of liberty, justice, and peace, and reserve common resources.”

Participatory decision-making and governance are not limited to the humans for Indigenous Peoples. Speaking about the role of animals in governance, Watts notes that “our ability to have sophisticated governance systems is directly related to not only the animals’ ability to communicate with us, but their willingness to communicate with us” (emphasis in original). Humans can communicate and work collaboratively with the land and with non-human beings to assert their Indigenous lifeways. In this collaborative relationship, the agency of humans and non-human beings is respected and supported. Alliances can be built across cross-cutting social circles that span diverse species that also acknowledge their shared heritage and shared connections through the land to ensure the safety and engagement of all. Indeed, Cowlitz stories, as told to Thelma Adamson, describe many interactions among animals and people. Another story features the actions of White Agate and Blue Rock, and Fire is featured in a brief anecdote, as a little boy seeks to escape its burning flames. Still other stories feature the mountains in the region as central characters. The natural world is full of beings with agency in Cowlitz stories and their interactions with each other are complicated, sometimes leading to peaceful ends and other times to conflict and struggle. But there is no hierarchy among the human-beings and non-human-beings.

Environmental degradation and resource extraction are also doing harm to the natural world, which is our living environment. Climate change, environmental degradation, and resource extraction are all consequences of a capitalist economy that prioritizes profit over all other outcomes. Rejecting a capitalist approach to nature, with its resource and wealth hoarding driven by scarcity, will be an essential step to reviving the less predictable climate and natural
world of the future. Embracing the anticapitalist values of sharing, kinship, and reciprocity—which are deeply rooted in Indigenous political and social systems—offers a model to assist in the recreation of social, economic, and political institutions. These values will also be key as communities seek to engage in participatory decision-making that embraces the equitable engagement of all.

By localizing our economic and social processes, we can implement participatory decision-making, as the Lakota people have done. LaDuke is very critical of the current paradigm in energy, where the interests of large-scale fossil fuel extraction industries overtake the interests of communities and have an outsized influence in decision-making. She argues that if energy generation were localized, it would reflect the needs and interests of the community rather than the needs and interests of fossil fuel industry leaders. In this way, localizing decision-making processes creates space for communities to express and prioritize their needs and interests. For Lakota people in the United States, this means creating the infrastructure and technology to support power generation using wind, which they are coordinating with other Indigenous Nations to establish. By localizing power production, the Lakota nation is taking steps to promote justice, equity, and self-determination at the same time that they are taking advantage of untapped sources of power. Indigenous nations in the United States hold the third greatest coal reserves in the world, but the majority prefer to utilize clean, renewable energies that avoid the harm caused by coal-fired electric generation. If other communities prioritized clean and renewable energy sources as Indigenous nations do, the benefits could be wide-ranging.

Diverse communities that value participatory decision-making can promote innovation, creativity, and resilience in our unknown future. Utilizing the Traditional Knowledge and practices of Indigenous people and nations, with deep understanding of the natural world and its teachings, makes it possible to create effective strategies for surviving climate change. Indigenous Peoples around the globe safeguard 80% of the biodiversity and are experts in conservation and sustainable use of so-called natural resources. This includes the preference to “Leave it in the Ground” because “Mni Wiconi” (Water is Sacred), as we saw at Standing Rock. The protests of the Dakota Access Pipeline (DAPL) drew on the knowledge, cultures, and beliefs of Indigenous Peoples from around the world to assert that the Pipeline should not be constructed and the oil should remain entombed in the ground. The No DAPL movement did in fact win the legal battle, and the oil that flows through the DAPL to this day is in violation of U.S. law. If the Dakota/Lakota people had legal jurisdiction over the pipeline, it would no longer be operational. With true Indigenous participation and leadership in decision-making regarding climate
change, human and more-than-human communities are more likely to be able to survive climate change. If humans can shrug off their inequalities, the stress of scarcity thinking, and the drive to excess, in this process we will rediscover the humanity of others as well as ourselves.

**Acknowledgements**

Thank you to Judith R. Blau, for many conversations about the ideas in this piece. You helped me to crystalize my thinking and suggested ways of positioning the work within sociology. I am also grateful to True, whose excitement about my invitation to revise this submission helped to motivate me as this manuscript moved through the publication process. Finally, thank you to Clarence. Your support and encouragement have meant more than ever in these challenging months. All errors are mine.

**KERI E. IYALL SMITH** is an enrolled member of the Cowlitz Indian Tribe. She is Associate Professor of Sociology at Suffolk University. She is the author of States and Indigenous Movements, co-editor of several books on Sociology and Human Rights, and the author of several book chapters and articles on Indigenous Peoples and human rights.

**Notes**

2. Sheila Watt-Cloutier, *The Right to Be Cold: One Woman's Fight to Protect the Arctic and Save the Planet from Climate Change*, (Minneapolis, MN: University of Minnesota Press, 2018).
6. Simpson, *As We Have Always Done*.
12. More-than-human-beings is a term used by Todd (see note 9) to refer to other beings in our natural world, such as fish, petroleum, rivers, stones, plants, air, and more.
15. Simpson, *As We Have Always Done*, 73.
16. Nick Estes, “There are class relations, and there are kinship relations. Kinship—human or otherwise—is radical solidarity. The class system creates strangers among relatives; it makes kinship coercive (i.e., heteropatriarchy) or annihilates kin entirely. Decolonization is a class struggle.” (29 December 2018, 8:56 pm, Tweet).
17. Simpson, *As We Have Always Done*.
19. Ibid., 27.
21. Simpson, *As We Have Always Done*, 77.
23. Simpson, *As We Have Always Done*, 77.
24. Todd, “Fish, Kin and Hope.”
28. Simpson, *As We Have Always Done*.
29. Simpson, *As We Have Always Done*, 197.


43. Ibid.

44. Blau, *Structural Contexts of Opportunities*.

45. Ibid.

46. Ibid.

47. Iyall, Mike. 2019. Personal communication with the author.


52. Ibid.


56. Ibid.

57. Ibid., 215.

58. Ibid., 216.


60. Ibid.


62. Ibid., 210 and 223.

63. Kimmerer, *Braiding Sweetgrass*, and Simpson, *As We Have Always Done*.

64. LaDuke, *Recovering the Sacred*.

65. Ibid.

66. Ibid.

67. Ibid.


The Arrow explores the relationship among contemplative practice, politics, and activism. Inspired in its founding by the teaching and social vision of meditation master Chögyam Trungpa, The Arrow welcomes the insights of multiple contemplative lineages for achieving a kinder, healthier, and more compassionate world. We encourage dialogue on wisdom and knowledge arising from methods of contemplative inquiry, ways of embodied knowing, and intellectual disciplines. In doing so, The Arrow provides a critical and much needed space for investigating the meeting point of contemplative wisdom and pressing social, political, and environmental challenges.
Subscription Information
To subscribe to The Arrow Journal, please visit https://arrow-journal.org/subscribe/.

Account Management
To manage your subscription account, please visit https://arrow-journal.org/account/.

Submissions
For information about our submission guidelines, please visit https://arrow-journal.org/submissions/.

Content
To view past issues, of the journal please visit https://arrow-journal.org/issues/.
To view open access articles and essays, please visit https://arrow-journal.org/open-access/.

Donate
To make a donation to support our publishing, please visit https://arrow-journal.org/donate/.
The Arrow Journal is a 501(c)(3) nonprofit. EIN 46-4728561. Donations are tax-deductible.

* * *

Vision
At The Arrow Journal, we envision an awake society in which humans create political, economic, and cultural practices and institutions that support all people in discovering their innate worth, wisdom, and compassion; in living meaningful and fulfilling lives; in celebrating and respecting human diversity; and in promoting the health, resilience, and flourishing of the more-than-human world.

Mission
The Arrow Journal fosters thoughtful, nuanced, and scholarly investigation of the applications of contemplative wisdom traditions to addressing global challenges. We aim to be a tool of compassionate disruption of habitual cultural, political, and economic norms that wreak havoc on people and planet. In this way, we encourage contemplative practitioners to sharpen their understanding of how dharma calls on them to show up for suffering and injustice in the world. Simultaneously, we invite policymakers, scholars, and activists to consider alternative ways of knowing that fall outside the western mainstream as necessary and useful perspectives for meaningfully confronting the challenges we face as a global community.

What’s in a name?
In many cultures, the arrow is a traditional image of bravery and precision. Within the speed and chaos of our present world, the arrow symbolizes the courage to define a clear direction for how we might benefit others and society.