



Rise Up: Season 3, Episode 2 Transcript  
“Kinship and Environmental Justice”  
Featuring Kyle Whyte and Hailey Johnson

[00:00:00] **Nick Hylla:** Hey everybody. This is Nick. Before we dive into this episode, do us a big favor and click subscribe in your podcast player around YouTube by doing so you will be alerted every time we post a new episode. And if you feel so inspired, you could also thumbs up or comment, to get us more engagement. I also want to remind everybody that the fair is back.

[00:00:21] June 24th to the 26th at the MREA, campus in Custer, Wisconsin. We have a beautiful campus. There'll be thousands of the nicest people, you would ever hope to meet here, and we promised the weather will be beautiful for information or to buy tickets, go to [theenergyfair.org](http://theenergyfair.org). That's the energy fair.o-r-g we hope to see you there.

[00:00:46] [Intro]

[00:00:48] Kyle, thank you so much for joining us today. How are you doing this morning?

[00:00:54] **Kyle Whyte:** I'm doing all right. Good to be with you Nick.

[00:00:56] **Nick Hylla:** Yeah, we're really excited to talk with you. You've written so much, [00:01:00] just even like Google searching your name. There's so many interesting articles, and research, and opinion that you have out there.

[00:01:08] So this is really exciting for us. Maybe to start, you served on the Michigan Environmental Justice Coalition, and you're also a White House Environmental Justice Advisor. So you've been kind of working at the state and national level, really focusing on environmental justice issues. Can you just give us an overview about, kind of the, the, your approach to environmental justice and some of the issues that you think are critical for us to kind of address currently or that there's, I guess, significant opportunity to address?

[00:01:41] **Kyle Whyte:** Yeah, I appreciate the question and there's a lot to share, but let me start with a few, a few key points. So first I think it's important to note that in a country like the United States that, Native Americans or Indigenous people, black people, brown people many diverse, communities have been [00:02:00] dealing with environmental justice issues for generations, since the origin of the United States and depending on the community before that as well.

[00:02:10] So each community defines environmental justice based on its own experiences. However, kind of later on in the 20th century some more specific definitions of what environmental justice means, came to be more prominent in the United States. And so one way of understanding environmental justice has to do with the fact that if you look just statistically and in terms of people's lived experiences, it tends to be that the dirtiest, facilities chemical facilities, fossil fuel, industry facilities, they tend to be located, near communities that also experience racial discrimination, as well as economic discrimination based on income.

[00:02:51] And right, this includes other issues like unsafe workplaces and other ways that you can be contaminated, like with respect [00:03:00] to pesticides. And so that's one way of



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understanding, environmental justice. And so there's a need to then change, the fact that people that experience racial and income based discrimination, have to face these higher burdens on their health.

[00:03:15] But another way of understanding environmental justice, it's always been present, is that environmental justice is also about communities being able to take charge of their own infrastructure. Not just to be reliant on the infrastructure that the U.S. government supports or that large corporations want to locate nearby.

[00:03:35] And actually communities, having control and ownership over their energy infrastructure, over their water infrastructure, over their own workforce development. And currently one of the key policies in the Biden administration is actually seeking to invest many billions of dollars in this way of thinking about environmental justice.

[00:03:55] And so I think it's important for folks to follow what's called the Justice 40 Initiative, [00:04:00] which is an initiative that states and executive order 14008 from last year, that 40% of the benefits of major federal infrastructure investments in environmental areas like water and energy 40% of the benefits must float directly to communities that have been left behind from previous periods of infrastructure investment in the U.S. And these are often the same communities that have faced generations of racial and income based discrimination.

[00:04:31] **Nick Hylla:** Yeah, is it, my it's my understanding that, this is kind of the first time in our federal history that we have a definition of environmental justice community. And do you want to talk about that and kind of the work of the Biden administration, or at least your advisory council to kind of advance that designation?

[00:04:51] **Kyle Whyte:** In the 1970s, the 1980s, native people, black people, and brown people really began to put environmental justice on the [00:05:00] map in ways that could be translated into policy. So for example, in the seventies and the eighties, there were reports, there were agencies like environmental protection agency, EPA that began to put, policies in place, whether for tribes or for other communities to empower those communities to better be able to identify, disproportionate burdens of pollution and other environmental stressors.

[00:05:26] And it really culminates, well, not in the sense of culminates the end, but kind of culminates as a new beginning in the early 1990s with an executive order in the Clinton administration called executive order 12898, and this executive order really, made a strong call that all federal agencies need to have an environmental justice policy.

[00:05:48] They need to consider environmental justice in all the different things that they do, that they regulate that they permit, that they establish, as it pertains to communities that face racial, [00:06:00] economic and other forms of discrimination, but really the major agency, in my opinion, that worked hard on environmental justice was, EPA. A lot of the other federal



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agencies while they did develop policies while they have engaged in environmental justice issues,

[00:06:19] they didn't do so as thoroughly as EPA did. And even EPA has more to do in terms of having a legitimate approach to environmental justice. So for the 1990s and most of the, the first two decades of the, of the new century, really it was the work of EPA and the federal level that defined environmental justice and EPA was the host agency for a very hardworking group of people called the National Environmental Justice Advisory Council, which is a federal advisory committee on environmental justice.

[00:06:52] People can look up the work of, of that, advisory committee called the NEJAC, but with the Biden [00:07:00] administration, and this had a lot to do with the fact that it was people of color that really came out and voted for that. The Democrats in the last, election. Many people expressed, through their advocacy, through their voting that environmental justice is a huge concern for them.

[00:07:17] So the Biden administration really lifted up in its first policies that environmental justice needs to be taken extremely seriously by all federal agencies. And the Biden administration uses what's called a “whole of government” approach, which is not an agency by agency approach, but actually trying to find synergy across different agencies.

[00:07:41] So for example, a community that would like to establish its own solar, its own renewable energy, so it no longer has to be a reliant on dirty and energy or energy that other people control and primarily profits. That community might not just have a need [00:08:00] for solar. They might need other forms of infrastructure to be able to get that solar project going, transportation, infrastructure, telecommunication infrastructure, and scholars like Catherine Sandoval have done a really excellent job describing some of these challenges.

[00:08:15] And so you need more than one agency to be able to solve those types of problems and solve those types of infrastructure issues. And so the “whole of government” approach is that policy solution. And so the Biden administration actually has two, major kind of White House groups that are addressing environmental justice.

[00:08:34] One is called the Inter Agency Environmental Justice Advisory, which is made up of leaders of all the federal agencies and they regularly talk about environmental justice policy. Then there's the advisory council I'm on, which is made up of people that are outside of government, but who have worked for many years, in environmental justice, as well as some youth who are kind of up and coming environmental justice advocates.

[00:08:58] And we're the White House Environmental [00:09:00] Justice Advisory Council. And so both groups and I can mainly speak though to the one I'm on, but, but we're working hard and we, we work often and we've, been responsible for recommendations that have led to numerous policies that have already started to take shape.

[00:09:17] Though again, there's way more that needs to be done. And most of us feel like we're just at the beginning of it.



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[00:09:22] **Nick Hylla:** Yeah so what, what are some of the outcomes that you're feeling optimistic about at the moment?

[00:09:28] **Kyle Whyte:** What are the outcomes that I'm feeling optimistic about is the awareness that's been built based on the Justice 40 Initiative because the Justice 40 Initiative, while it really hasn't been implemented at all, part of that is because it's actually been associated with a conversation that has identified key barriers to communities being able to have adequate, safe, and healthy infrastructure, key [00:10:00] barriers that a lot of people in the public don't know about.

[00:10:02] Like for example, the federal government can allocate billions of dollars to go to water, sanitation or clean air. But that doesn't mean that the particular states that communities that are suffering from environmental injustice in air and water will actually be the recipients of those funds. The state can block it. The state can just not get its act together quick enough. It's also highlighted that there are many key organizations, community development organizations, community finance institutions... There's many organizations that serve as intermediaries between federal, state investments and communities.

[00:10:43] or that served, coordinate private investments, philanthropic investments with state and federal investments. And this has a lot to do as well with local government county, government, tribal government. And so what the Justice 40 Initiative for me has really highlighted [00:11:00] that this is an area we need to pay way more attention to.

[00:11:04] And oftentimes the way that federal funding works is there's a lot of funding at the top. There's a lot of need for communities, but there's not a lot of support in that middle area to make sure that the big investments actually translate into real on the ground community impacts. And so one of the conversations we're having and, the, the council on environmental quality is chaired by Brenda Mallory.

[00:11:26] And Brenda Mallory has said this, publicly multiple occasions is it to get something like Justice 40 off the ground the culture of federal agencies has to change. Federal agencies have to see themselves as actually measuring the true impacts of how they spend money and the programs that they develop, whether independently or in conjunction with states or other governments or entities. That is if there is an investment in a certain type of infrastructure, [00:12:00] say related to water, is it improving people's health?

[00:12:03] Are the actual communities that receive the benefits, do their own contractors or their own businesses carry out the key activities. Does the community have some form of ownership or decision-making, over that infrastructure, some investment in it? That's more than just seeing it as something that other people put there, and gain most of the benefits from in terms of the profits are in terms of that employment opportunities. Can communities actually have workforce development tied to some large infrastructure projects?

[00:12:37] And so, Justice 40 has really put this on the map and I think it's going to have a lasting change, no matter what happens politically, and no matter what happens to the specific Justice 40 Initiative, I do think that there's a new ethos and people are beginning to



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focus on some of these deep, very detailed areas, that oftentimes have been ignored or just not paid attention to by [00:13:00] people with an interest in environmental justice.

[00:13:03] **Nick Hylla:** I think this helps bring up, one of your efforts that I think is really valuable, which is kind of this maybe it's an educational philosophy or an engagement philosophy on kinship, which you write about. And just to set this up a bit, I recently read an article about, affordable housing program in Pine Ridge.

[00:13:23] And you were quoted in the article and the article quickly went from a discussion about income housing weatherization to one about indigenous journalism and the quote from the author is, "As an indigenous journalist, I decided the only appropriate way to tell a story like this was to simultaneously hold and frame poverty, climate change and resilience, and to layer all this on the history of colonization settlement and genocide... One apocalypse on top of another".

[00:13:54] So that was very moving. I think, poignant. But also really moving is kind of your point that you made [00:14:00] in an article in grist about the need to repair our relationships. If we want to solve pressing problems like climate change or energy, poverty, and you talk about kinship and its importance.

[00:14:13] And it seems in this context of your work at the federal level and the need for local communities and state agencies and all those intermediaries to kind of see the greater picture and be part of this common movement that this concept of kinship is really important.

[00:14:32] So would you kind of like lay this out for us? Cause it's kinda seems like a dichotomy, right? There's all this past suffering and angst that needs to be recognized, but there's all this need for reconciliation, and positive movement today.

[00:14:44] **Kyle Whyte:** Absolutely, Nick. There was a lot of ways I could start into this topic and I'll just caution people that it's, it's one of those topics that at the end of the day actually is pretty straight forward.

[00:14:56] But I think we've been attuned, in [00:15:00] some of our societies to really not pay attention that much to it. So sometimes it feels challenging to describe. But one of the things that I wanted to start with in terms of, an entry point into this. If you just think about the relationships you have with other people, with friends, with family, with other people that and you think about the people that you really work best with, the people that you would rely on in an emergency, the people that you can count on that you'd love to start a business with, or you'd love to, start an organization with, or engage in direct action with.

[00:15:37] So these are folks where your friendship with them, your collegiality with them goes beyond, something like a formal contract. It's not just that you've got a contract with them. And, in fact, that the friendship goes way beyond that. In fact these are connections that you have that in an unspoken way are very powerful.



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[00:15:59] They're [00:16:00] so powerful that if you're in a big jam, you might call somebody and say “help me immediately” and there's no time to make a plan. There's no time to create a contract. There was no time to create formal terms of how they're going to help you. They're just going to help you. And why do you believe that they can help you?

[00:16:16] Because there are high levels of trust. That is high level so that you understand it, no matter what they do, you feel emotionally that they're taking your best interests to heart. There are high levels of reciprocity, where that person who's helping who knows that even if they go to great lengths to help you out, that that investment of their time is well worth it because you'll have their back at some point in the future.

[00:16:41] But even if such a point never comes up again, the point is they know you so well that they know that that reciprocity is there, that their investment of time to support you is worth it. Consent: you feel that there are people that just really [00:17:00] respect who you are as an independent individual individual that makes their own choices and that you can trust them to do things, to help you swiftly.

[00:17:09] But you know that at any point, if they have an idea of what action to take on your behalf, that they need your opinion on that they need you to agree to, they're gonna get that consent from you. And so these are kinship, relationships, consent, reciprocity, trust. These are kinship relationships, and they're ones that, again, I think most of us can identify with.

[00:17:31] Sometimes we have them with our families, with our friends, with people we work with. They're not just kinship in terms of your biological family or the nuclear family that you come from, or the intimate family that you come from. They're actually unspoken, oftentimes informal relationships that you definitely have with some people, but not with others.

[00:17:52] And it's also about the atmosphere of the institution. Some of us work in places where we go into work and it just feels so hostile. [00:18:00] we know our consent is not respected. We don't trust anybody, we know that there's no reciprocal exchange, right? People don't even give us gifts. They're not even generous.

[00:18:09] That's another dimension of kinship. But we also know, the institutions, homes and, other places can be places that are just like replete with kinship, where we just feel that trust, feel that conceptuality. It's that, that atmosphere, that, that culture, what some people call an institutional climate.

[00:18:27] And so kinship is something that we should all have studied in our political philosophy and political science classes in college. Or we should have all have studied in the social studies courses in high school or whatever education we may have had. We should have studied kinship because the society is not whether a society works or not, or works well or not is not just a function of whether it's democratic or whether there are opportunities for citizens to voice their [00:19:00] concerns or voice their opinions or vote.

[00:19:03] Rather a society works well when it has high levels of trust and consent and reciprocity built into it. And again, those are informal aspects of our relationships. And so for



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a lot of us that are used to how countries like the United States do things, we really do think of kinship as a kind of outside of, of politics or outside of society, but actually for Indigenous people, if you look at a lot of our traditions, we actually thought going back in the day, that kinship is a political discussion.

[00:19:39] That actually, when we talk about what the best ways are to form or shape a society, yeah, kinship is key. So you want to talk about the formal structures, the voting, the elections, but you also want to talk about how to make a society that has a lot of kinship. And so Indigenous, social and political traditions [00:20:00] talk about a lot of different kinship, formations, plans, families, tribal groups, and for many Indigenous people, including the people that I'm from, Potawatomi Anishinaabe people,

[00:20:11] we have all these rich historical traditions of how to understand society in terms of, of kinship. Now, going back to some of the points that, and that sounds like a significant article that, that you were, you were discussing, I'm getting grateful that my quotes were of, of support to that, to that article...

[00:20:31] But if you look at colonization, colonization is a form of oppression. It's a form of disempowerment. It's one that targets kinship, Indigenous people did not consent to their land being dispossessed. Indigenous people did not consent to the unfair economic terms that we deal with every day. Indigenous people have every right not to trust the federal government, not to trust large corporations, not to trust academic institutions because after generations of [00:21:00] colonialism, it destroys any roads, those senses of kinship, including oftentimes within our own communities.

[00:21:07] Oftentimes within tribes, within communities, we have debates and conflicts over how to respond to certain issues. Do we invest in the coal industry or do we invest in solar power? These are active discussions in tribes, but they're not situations that our ancestors would have had to deal with.

[00:21:25] And so we currently live in a landscape, and this, steers back to one of the first questions that you asked where the fact that many tribes have substandard infrastructure that tribes are in need of having improved infrastructure of improvements in economic and social conditions... That's just not a physical issue.

[00:21:48] That's an issue that we still live in a landscape where our relationship with the federal government, with private industry, with nonprofits and others is one that's characterized by a lack of kinship. [00:22:00] And so in the work that I've done, whether as an advisor, a mediator, a advocate, movement, builder organizer, one of the biggest hurdles is that even if, excuse me, there are programs that can support and benefit communities that doesn't mean that people in the community trust that they actually trust, the people that are charged to deliver those benefits.

[00:22:26] That doesn't mean that the people who deliver the benefits actually understand what reciprocity means. Oftentimes for example, a large federal investment in something like water infrastructure, all of the contractors are from outside the community, where the project's intended to be implemented.



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[00:22:44] That's not very reciprocal. Or huge decisions about how to create beneficial projects are done without anybody's consent. And so, so much of what I've seen out there is related to two things. [00:23:00] One, there still isn't enough money for what many communities need to address environmental justice. But the other side of that is even when there is funds and money, there's not enough kinship to be able to make those investments count.

[00:23:14] And a lot of people don't understand that if you're coming from a community that has experienced colonialism, that's experienced racial capitalism, that's experienced other forms of discrimination... One of the key goals is to just be in the position to be able to improve levels of trust, to improve levels of reciprocity.

[00:23:33] That it's not just about completing a project on a particular timeline. And I think people really have to come to terms of what that means. For many Indigenous people, our entire land base was dispossessed of us and then completely terraformed to look like the image that another society wanted to portray of itself.

[00:23:53] That's a very science fiction reality. It's an apocalyptic reality, right? To be living in a [00:24:00] land where your ancestors lived for generations and they cultivated the landscape to be a certain way, and in a very short period of time, all of a sudden it reflects this completely foreign society. And that foreign society claims to be the legitimate population, like the only legitimate population that's supposed to be calling the shots, the political shots, the social shots, in that area.

[00:24:21] And that has most of the wealth. And so when you're living in post-apocalyptic conditions and when you're living in dystopian conditions and think about dystopian movies or post-apocalyptic movies within the science fiction genre, it's, it's not just that there's been a transfer in material wealth, but then if you're a group that lives under oppression within a post-apocalyptic condition, your situation is marked by lack of reciprocity, lack of trust, and lack of consent.

[00:24:52] And so a lot of post-apocalyptic or dystopian narratives focus on characters that are trying to build back that kinship. [00:25:00] And so oftentimes those movies don't end with the end of the post-apocalyptic condition or the end of the dystopia, but actually they end with promising and hopeful, kinship relationships that form by the end of the film and kind of this idea that, wow, maybe there is a possibility that over the long-term things will change.

[00:25:20] **Nick Hylla:** There's a lot to think about there. It makes me think, and I can't attribute this idea at the moment, but I find it to be really true, which is the closest emotion to empathy is discomfort. And that idea of, from both sides, like you say, the effort to be uncomfortable and the effort to recognize where that discomfort comes from and form those relationships is critically important in this, like, human chain to, to make change.

[00:25:46] And in some ways we're all living in some sort of dystopia now with the way that technology, especially social media technology has advanced to increasingly put us in camps





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and divide us and [00:26:00] elevate kind of ideas over actions or beliefs, divide us by the way we believe.

[00:26:05] And so I think this kinship concept and the way that you describe it is really a powerful and necessary thing. Can, can you just go a little deeper into kind of some of the ways that you see this being applied or some of the challenges you have seen?

[00:26:22] **Kyle Whyte:** Yeah, of course. So I think if we focus on some examples that might be, be more familiar with many people I think there are examples to just relate to the places that many of us work. So in many organizations that I'm formally related to, or organizations or universities that I work for, in these organizations, we have all sorts of, like, legal rights. And there's all sorts of contracts about what we're supposed to do and there's job descriptions and there's there's hierarchies, but what we've seen, and I know many people are experiencing this right now, [00:27:00] is that a lot of our colleagues or the staff that we work with we're feeling pretty aggrieved at each other.

[00:27:07] We're, we're feeling upset at each other. We're feeling like we're not being treated well. And we're feeling like we get hurt by others in the workplace. But then we don't really have a channel to express that hurt and to engage in healing.

[00:27:22] And so I can't tell you how many organizations that I'm associated with in different ways, that we're all going through that right now. And I don't know all of the different kind of theories or knowledge about why there's so much conflict happening right now today. But I do think Nick, what you mentioned about technology and social media is absolutely a factor.

[00:27:47] And what I've seen is that with a lot of technology and social media, it really has, drifted us even further away, from a kinship understanding of relationships and that we instead, [00:28:00] understand the power of our relationships through formal recognition. That is whether somebody pays attention to us or whether somebody's saying things that other people are responding to in a particular way, no matter what the intentions of those responders are. And oftentimes we've really dispensed with a profound understanding of consent. People say things about others that are extremely hurtful or harmful without having ever spoken to that person about whether that was the best way to deal with that particular issue.

[00:28:32] And it's created huge amounts of distrust. For example, oftentimes if somebody says something it's well intentioned, but somebody feels harmed by it, the person who's harmed doesn't trust the person that said that enough to, to really kind of work it out with them. And so when you're dealing with situations like distrust, they're not things that can go away, or be healed, immediately, because trust operates at an emotional level.

[00:28:57] And so I think it's important for us to really face up [00:29:00] to these challenges. None of us wanted these challenges, but it's a situation that we're in and the worst side of it, and many universities are unfortunately bad cases of this, is the creation of toxic environments and environments that make abuse possible and all sorts of extremely harmful forms of abuse.



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[00:29:20] And so I think all of us are dealing with or know about situations where the people we work with, we've got pretty toxic relationships with them. And actually a definition of toxicity is a non kinship relationship. Or it's a relationship where a kinship is no longer honored. And so we need to go about restoring kinship.

[00:29:41] And I think that healing processes at workplaces, processes that, make it possible for there to be safe places for people to express, the sources of conflict as they experience those sources of conflict. These are important strategies to begin to develop, but most of us actually don't know [00:30:00] exactly how to do that because we work in these places that are rife with hierarchy and wherever there's hierarchy there's oftentimes not a lot of trust.

[00:30:09] And so we have to find strategies. And again, this why I spent a lot of my own time doing, is really finding strategies for how we can communicate with each other that are both healing, but also are sensitive to what people choose to share, or not to share, when they're in a hierarchical relationship.

[00:30:26] So I actually think that anybody that's dealing with a conflict in today's society is actually dealing with a situation that is caused by a lack of kinship. And so anybody that's enacting healing solutions is actually attempting to restore a kinship. But what I think we have to really be cognizant of is that while kinship, when you have it can make you be able to do things, really efficiently because you've got great colleagues, you've got great friends, you've got kinship, you're feeling positive, you're feeling [00:31:00] good.

[00:31:00] The problem is when you lose kinship, or when you never had it in the first place, it takes a long time to build back up. And so I think the challenge ahead of us, especially in light of how social media and other types of technologies have changed the ways that we relate to each other is we have to really realize that we might be in this for the long haul and that we're going to have to be involved in a multi-generational process to try to heal the relationships we have with each other and learn how to relate in terms of kinship in ways where we're not going to be able to get rid of social media.

[00:31:35] We're not going to get rid of the different communications technologies, but what does it mean to, to use them in a way that empowers kinship and that disempowers unnecessary and problematic forms of conflict?

[00:31:48] **Nick Hylla:** Yeah, there are some real challenges ahead. And I think one of the things that you talk about that I think is inspiring and it is, and maybe it's a somewhat of a solution here [00:32:00] and you can help me better define what this is, but you talk about knowledge sovereignty.

[00:32:05] And for me, just in my understanding of it and conversations and in reading, in some ways, it's a way to diversify our thinking and to protect us from this kind of like homogenizing and divisive trend that we're seeing in this like information economy and like social media economy.



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[00:32:26] And one of the ways that it's come up in my life recently is I recently read this book, the “Dawn of Everything” that really rewrites, as we understand it, the story of Indigenous societies that were pre-colonial in the United States. And you talk about some of these concepts. One of the concepts, in this book I thought was really interesting was the social relationships that many of the Eastern tribes had as far as like you, if some in a tribe, if, if [00:33:00] a certain tribal member were to go outside of the bounds of social norms or create damage to someone else, it became the responsibility of the entire extended family to, to reconcile this.

[00:33:14] And to like, they, that person was their responsibility in their, in their kinship. And some of that is kind of, like you said, it's like, how do we continue to create these, more personal and emotional and social bonds within the constructs of the current society that we live in? How do we create this kinship?

[00:33:35] Maybe you could talk a little bit about knowledge sovereignty and some of the kind of Indigenous knowledge that you bring from the Pottawatomie and from all of the other tribes that you network

[00:33:46] **Kyle Whyte:** with.

[00:33:47] Yeah, fantastic, Nick And I'm not familiar with the book in terms of having read it. However, due to social media, I've been exposed to that the different that, that the different discussions that the [00:34:00] book has that, that the book has certainly spurred. And I think it's important. And so I think I'll start with the relationship to what the book says, and then I'll move that back into, to knowledge sovereignty in particular, but so in indigenous studies, but also just the work that indigenous persons do within their own tribes for long time for generations well, before that book.

[00:34:28] People have been trying to really recover these important social, political, and economic traditions that were the main ways of life, before colonization. And so for Anishinaabi people, for example, many Pottawatomie and other Anishinaabi people have been doing this kind of intellectual activity, but also practicing.

[00:34:50] You are practicing the knowledge from these intellectual activities in their daily life. And I'll say a little bit about what I mean by that. So for a [00:35:00] lot of people, and there's a lot of shopping people, tens of thousands of them in multiple different tribal nations and first nations and the U.S. and Canada.

[00:35:09] Also, some of us are in Mexico. So, our society historically was not a centralized society. In fact, there wasn't such a thing as a person that would be like, “I am Pottawatomie” as their main identity. Like, many of us understand ourselves today. In fact, somebody would understand themselves as having multiple political identities.

[00:35:34] They'd have clan identities, they'd have family identities, they'd have band or tribal identities, they'd even have inter-tribal trade identities. And each of those identities was



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not really an identity. Rather, it was tied to responsibilities that a community in a particular place had charged that person with.

[00:35:55] So if I'm a member of a clan, the clan has charged me with a particular [00:36:00] responsibility in a particular place. If I'm in a clan that takes very seriously, right, riparian or riverfront habitats and they charged me with the responsibility of stewarding those habitats, then my clan membership is not really a clan membership.

[00:36:15] It's the fact that I not only assume those responsibilities but I'm accountable to that particular community, and that's just one responsibility. So people would actually understand themselves, and this is also baked into the language where the language is an action-oriented language, it's mostly verbs, like depending on who you ask, 70 or 80% verbs, who you are is about the responsible actions that you take. Where do the responsibilities come from?

[00:36:47] They come from the communities that you're part of. How many communities are you part of? Many. And each of those communities articulate those responsibilities differently. So, if [00:37:00] somebody back in the day were to introduce themselves, they introduce themselves through the different responsibilities that they have.

[00:37:07] And each of those responsibilities is associated with the place that they practice that responsibility and those places aren't necessarily the same place. And so people were very migratory, at least in Anishinaabi traditions. They lived in different places throughout the year. And what determined where you lived throughout the year, where the seasons were, the environmental changes and how those environmental changes related to your responsibilities?

[00:37:34] If you were responsible again for something like, maintaining river habitats, then that responsibility would look differently depending on what season you were in and you might even move, right? If there's one season where it's more about fishing, another season where it's more about gathering medicinal plants, your location would actually change when your location changes, your intimates change as well.

[00:37:56] During some parts of the year, you might just be living with a few [00:38:00] folks. Other times of the year, you might be living with a huge amount of people and, scholars like Michael Witkin and, I believe another scholar named Regna Darnell, have talked about this as the "accordion style of government".

[00:38:15] It's a style of government that's based on expansion and contraction. And for a lot of Anishinaabi people, that's what our traditions are. And it's a tradition that expands and contracts in relationship to environmental change. And because it's so fluid and dynamic, that's why responsibility is really important.

[00:38:37] So for example, what's the difference between responsibility and something like accountability? Well, we can talk about, for example, this show or this podcast that we're engaging in together... If you're the host of the show, you're accountable for the very formal



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aspects of it, like whether it starts on time, whether it ends on time, whether the technology works, but you're [00:39:00] responsible for it going well.

[00:39:01] And your responsibility is not something you can immediately articulate in writing because it depends on what happens. If I start talking for too long, maybe the most responsible thing to do is to stop me from talking. But what if I'm going into important family histories and emotional content, maybe your responsibility is

[00:39:20] to keep me going and then to find inappropriate way to, to get us back to where we need to be in the conversation. And so responsibility is a responsiveness. It's a flexibility and adaptability, but to, to understand that you need experience and you need community experience to know what responsibility means in a particular context. If you're hosting a show you have to have done it a number of times and understand your audience and the community that the show is for to understand in particular what it means to be responsible. If I go into painful family histories and your audience is people who identify as also having [00:40:00] suffered, maybe you should say, wait a minute, maybe like, let's space that out a bit because a lot of people listening have also experienced things like that.

[00:40:09] And we might want to, to take it a bit slow, right? Or maybe it's an audience that isn't familiar with that and you want, really those stories to come out. So, it's government based on responsibility. And you can expand that little example and think about what would it mean to be in a whole society where things were actually based more so on responsibility than they were so based on like formal elections.

[00:40:33] And so with respect to knowledge, sovereignty. What this means is that there wasn't sort of a scientific ivory tower system back then. I think, in many academics, like those that I work with are very critical of this now. And I think academia is moving in some better directions, but we've often got, gotten this label of the ivory tower and it's a well-deserved label because oftentimes [00:41:00] scientific expertise was defined as expertise that only a small amount of people.

[00:41:08] In Anishinaabi society, actually, individuals were understood to be knowers, to be knowledgeable based on the responsibilities that they were known to exercise and in fact, to be considered an expert also had to do with the uniqueness of your perspective so that in Anishinaabi conversations, and this is like this even today, you can have a bunch of adults talking about something at a certain level.

[00:41:30] But if a child says something that a non-native person would think was irrelevant, the persons will say, “wait a minute. What are they saying? What perspective are they coming from?” Why did they think to say that they're going to take that perspective very seriously, because it's understood that a child has a different perspective and hence they have different knowledge and hence their independent exercise of that knowledge should not be taken lightly, and it certainly should not be dismissed.

[00:41:57] And so knowledge sovereignty has to [00:42:00] do with, one, understanding that the knowledge that you have comes from the responsibilities that you practice, but knowledge sovereignty also is the idea that all of us deserve to be in communities where the people that



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we depend on for knowledge, and many Indigenous people, think that knowledge also comes from animals and plants and environments.

[00:42:22] That's an important topic as well, but we all need to be in a situation where the knowledge that we depend on from others is knowledge that we trust. And knowledge sovereignty means being in a situation where we have access to knowledge that we rely on for our health, for wellbeing, for other aspects of our life or economies.

[00:42:42] And we trust the source of that knowledge. But in a landscape like the United States, there's not a lot of knowledge sovereignty because most of us depend on knowledge from all sorts of other entities that we don't know. And oftentimes in the widely known examples, private industry has controlled [00:43:00] knowledge that like the cigarette industry, where the U.S. government, like with uranium mining, they've controlled scientific knowledge, to the detriment of communities.

[00:43:08] And so knowledge sovereignty, on the one hand, yes, it does mean that universities and governments and companies need to do better by us with how they handle knowledge and the types of research that they do doing research that actually supports the needs of communities. That's one aspect, but people need to reconcile with the other aspect, which is that communities like native people,

[00:43:35] but I think this applies to many black and brown communities in the United States as well, back in the day, we did have knowledge sovereignty. We had our own educational institutions. We had our own degree granting institution, so they operated very differently. We had our own credentialing systems.

[00:43:51] We had our own ways of identifying experts and knowers without using those types of terms. What happened to those systems? Well, they were all [00:44:00] destroyed and many of them did sort of survive and operate on a shoestring. And the people that are able to maintain them are absolute heroes. And that's why we have access to some of those institutions today.

[00:44:14] But we really need to rebuild them. I mean, for example, for tribes, the tribal college and university system is a wonderful system. But if you compare the size of a tribal college to like, the university where I work, the University of Michigan, which has almost \$20 billion of endowment at this point, why is it that the University of Michigan is so big, but a tribal college and university, is facing financial hardship and is having to limit what it does to, certain research and educational activities and not so to others?

[00:44:49] And so we need to rebuild that reciprocity and all its sovereignty means actually having our own institutions again, as native people. And if we [00:45:00] had the capacity and remember, we're not asking for anything from the United States, because United States literally stole trillions of dollars worth of assets, land, and resources to build the U.S. economy.



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[00:45:11] So it's not like we're asking for a gift. We actually are recognizing what was stolen and the role it had in the construction of the United States, and would like to be able to exercise our own self-determination to be able to have our own educational research knowledge and other institutions.

[00:45:30] But what I think is the irony about it is that if we really, really had knowledge sovereignty, that means that somebody who's not native could probably study at an educational institution in one of our communities and our educational institutions would be great. Lots of stuff outdoors with the environment, lots of community building, lots of practice out on the land, actually doing stuff.

[00:45:55] And I think our institutions would be overwhelmed with non-native people wanting to [00:46:00] study in our communities and not in kind of, the concrete, rigid sort of big building environment. Like you'd find at some of the prestigious universities, here and all over the world.

[00:46:12] **Nick Hylla:** Yeah, and, listening to you talk, just reminds me that think about ,like, connection to place and seasonality and, like, the recognition of others perspectives and just being more immersed, that is our shared human history. We were only in this real last sliver here where we've kind of adopted this whole new, more rigid frame of thinking.

[00:46:38] And the way that you ended there with this idea of some of the real values that a tribal college would possess, would be extremely valuable for all of society, regardless of race or creed. And that's kind of, our organization, the Midwestern Renewable Energy Association, the [00:47:00] founding of that organization was our organization's really anti-war.

[00:47:03] It was a new response to the first Gulf War. And, it really involved around the study of appropriate technology and the ability to develop technology that was renewable and local and beneficial, and that supported a just society. And we find ourselves today potentially with the resources and the ability to, to do that. We interviewed Bob Blake, Solar Bear of Minnesota, he's on our board and this an amazing guy.

[00:47:31] And he has ideas. He's like, we're going to rebuild the Rez, renewable energy zones. We're gonna like on an and there's, and then we'd talk with Sean Sherman and his real focus of rebuilding indigenous food pathways, all like there's so, so much of an embrace of these ideas. So I wondered, kind of ,to sum up in your work at the state level, at the national level, and with tribes, what do you see as a really optimistic? Here we are, we exist in the world that we live [00:48:00] in right.

[00:48:00] We can't change that. But we can take what we have and move forward, in with this concept of kinship. And so what do you see, see as kind of like, really promising?

[00:48:10] **Kyle Whyte:** Yeah. What I see it as really promising is the power of building coalitions. And let me just say a little bit about what I mean by that.



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[00:48:21] When I think about all the different things that people are doing in the world of social justice and environmental justice, I'm always just, I'm always just puzzled by like, all the media technology, how few people know each other. Like for example, the earlier parts of my career, I focused a lot on climate change, adaptation and planning as a topic I worked on.

[00:48:47] I hardly met anybody through those networks. It was working on energy development in renewable energy development. So when I started getting more interested in renewable energy and Indigenous people, it was like a whole different [00:49:00] network of folks. And we see this across other types of actions, too.

[00:49:04] We have colleagues that focus on direct action. We have colleagues that focus on legal work. We have colleagues that focus on research, colleagues that work in the government and our elected tribal officials. All of these different layers of roles. And none of us has time to do them all. We can usually just do one or a half of one or a couple halves of two or whatever it is, right?

[00:49:24] And if we look at the overall situation sometimes too, we accidentally buy into the idea that the thing that we do, is the most impactful, and the others aren't. And it's true that some of the things that people do as a lot of impact, maybe in compared to others. But the point is that we actually need to find ways to unify the different things that each of us is doing individually.

[00:49:46] And the big challenge for us actually is the kinship challenge, because the problem is, each of these different activities or functions or roles that people do, they usually come with different financial rewards, including zero [00:50:00] financial awards. They sometimes come with different levels of prestige from the dominant society, different access to resources.

[00:50:07] And so that makes it hard for many of us to be able to work across the table with people who literally have very similar goals to us, they just have different specializations. And so we really need to focus on finding ways to restore the kinship of the coalitions that matter to us. And while I know that coalition politics is common in social justice as is common with dominant political movements, I think for grassroots work and for the type of work we're talking about with community-based renewable energy, there is so much we can leverage by linking up with diverse other movements and to finding ways to build that kinship, cause I realized that for all the time that I was focusing on, climate adaptation. I could have said so much about energy that during all those years, I could have said so much about all sorts of other movements that are completely [00:51:00] related but that I wasn't aware of.

[00:51:02] **Nick Hylla:** Well, that's, a great place to wrap up today with a commitment to see you in person under our big tent, with our big coalition at the Energy Fair, June 24th to the 26th and, develop kinship and really help create this kind of like big tent movement because if we work together, we can accomplish a lot of our shared goals.

[00:51:27] And so thank you, Kyle so much for spending your time and sharing your knowledge with us today. And, we'll see you soon.





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[00:51:34] **Kyle Whyte:** Thank you Nick! See you soon. Looking forward to it. Take care!

[00:51:36] **Nick Hylla:** We are joined today by the MREA's own, Haley Johnson. How are you doing today? Haley?

[00:51:44] **Hailey Johnson:** I am so good. How are you Nick?

[00:51:46] **Nick Hylla:** I'm doing a really good. Hey, where are you from, Haley? Where are you originally from? Where were you born and raised?

[00:51:51] **Hailey Johnson:** Well, interesting you say born and raised Nick, because I like to say I'm from rural Wisconsin.[00:52:00] Because when I was 10 years old, my family moved from California where I was born to a village in central Wisconsin called Rural.

[00:52:07] So I'm literally from Rural, Wisconsin.

[00:52:10] **Nick Hylla:** Literally Rural, Wisconsin! Haley Johnson here coming to you live literally from Rural, Wisconsin. Hailey, you have the honor and responsibility of coordinating all of MREA's volunteers. How's that going for you? I do.

[00:52:27] **Hailey Johnson:** It is an honor. I actually do feel like it, it is an honor.

[00:52:31] It's going really well. This year is my second term serving MREA with AmeriCorps. And last year I was one half of two volunteer coordinators doing, just volunteer coordinating, which was really, really fun. And I got to learn, I got to meet a lot of the volunteers that come back every year and help out.

[00:52:49] And I got to host some of the volunteer events and this year I get to coordinate the volunteers for the Energy Fair as well as some of our other events. So I'm more prepared last year maybe than I was [00:53:00] or more prepared this year than I was last year. But I'm really excited about it too.

[00:53:04] **Nick Hylla:** Well, we get to benefit from all of your work here and marshaling all of the force labor force of volunteers.

[00:53:11] Before we start talking about opportunities to volunteer, Hailey, why is volunteering important to you? Why are you such a good volunteer?

[00:53:19] **Hailey Johnson:** Volunteering is important to me because, first of all, I get to meet people because I love meeting people and talking to people. So some of the volunteers that come back to MREA every year, I have gotten to meet them and their passion, and like the reasons that they come back and volunteer is really inspiring to me.

[00:53:37] So I really enjoy meeting volunteers. As a volunteer, doing volunteer, work myself, I love the feeling of contributing to the community. And I think that's also why I



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really love serving MREA in AmeriCorps is because I feel like I'm serving my community. I was a rotary exchange student, so I like the rotary, a slogan "service above self".

[00:53:57] I really liked that because I think that if we're all working right [00:54:00] and we're all serving a higher purpose or a common goal, then we're going to succeed.

[00:54:07] **Nick Hylla:** Thank you! That was really well said. I started here at the MREA as a volunteer and I met just like you said, as your, as why it's important to you, I met a lot of great people and I haven't left. I'm still here and now I get paid, so it can also lead to permanent employment if you're a good volunteer.

[00:54:24] So, on that note, Hailey let's talk about some volunteer opportunities that we have, at the MREA. I mean, obviously, people know about the Energy Fair, so maybe we could start there.

[00:54:38] How does volunteer service work at the Energy Fair and how do people get involved? What are the benefits?

[00:54:45] **Hailey Johnson:** Great question.

[00:54:46] So volunteering at the Energy Fair during the event is a big part of, we have a lot of volunteers onsite during the event itself, but volunteering for the Energy Fair season really starts a lot [00:55:00] earlier in May.

[00:55:01] So we have a couple of different programs, where volunteers can sign up to either come and work on site and help prepare the grounds. That's Crunch Crew, and Crunch Crews really fun. There's certain days where we'll get together on site and we'll do gardening, planting sunflowers, making benches. And then there's Street Team and Street Team is awesome volunteers who get promotional materials, like the, pre-fair guide and posters and postcards.

[00:55:26] And they go out all around the Midwest to their communities and they distribute those to promote the Energy Fair before it happens. Starting in May late April and may we'll have materials being sent out all over to promote. So those are our two kind of volunteer crews, before the Energy Fair. And then during the Energy Fair we have a couple of different ways for volunteers to get in for free.

[00:55:47] So all volunteers will get in for free. If you want to come for one day, all you have to do is volunteer for two hours or more, and then you'll get into the fair for free that day. And then our hardcore volunteers, will [00:56:00] volunteer 12 or more hours throughout the weekend. And sometimes they'll also camp onsite and kind of maybe do the same shift every day like it's a temporary job. A lot of people really enjoy coming to camp, and be a hardcore volunteer and do you know the job that they might've done before in Energy Fairs past. And, so it's like a little community happens during the Energy Fair and all the hardcore volunteers are like, yeah, I'm going to serve, I'm going to get in for free the whole weekend and be a part of this thing.



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[00:56:29] **Nick Hylla:** Do hardcore volunteers they'll get the hardcore volunteer t-shirt yeah.

[00:56:32] **Hailey Johnson:** Yes, yes. There's even a t-shirt I designed the hardcore volunteer t-shirt this year, which I'm pretty excited about. And yeah, so every, hardcore volunteers going to get a shirt and then additionally, Street Team and Crunch Crew volunteers who volunteered 12 or more hours will get, potentially the choice of a vintage, hardcore volunteer shirt, from the past.

[00:56:55] **Nick Hylla:** Pre-worn or new?

[00:56:56] **Hailey Johnson:** New, not pre-worn. It's just old, we [00:57:00] order a certain amount and we have leftovers. So there's vintage ones from like, 2018 and earlier.

[00:57:05] **Nick Hylla:** I was going to say, cause I could donate some, if you need some. Okay. So you've talked about different volunteer opportunities associated with the Energy Fair but there's more, so maybe we should talk about, the working member program that you had a large hand in starting here at the MREA. So maybe it would be best if we started talking about membership. And then you talked about how you can get a membership through volunteer service.

[00:57:34] **Hailey Johnson:** Great question. Yeah. It does definitely all connect. So, previously we started the working membership program because we saw other nonprofits and organizations having a cheaper, but also just a more accessible way for folks to receive membership, to become members. And so the working membership program, kind of combines volunteering, and then also the benefits of membership.

[00:57:59] Working Members, we started this program last year, o 2021 in the spring, and we successfully completed five Working Members and they all completed over 12 hours of work, within, I was supposed to be within a year, but they all completed it very quickly within six months, right before the term was over, the AmeriCorps term was over in August.

[00:58:19] So, we're trying to keep it on the cycle so that the AmeriCorps service member can oversee the program. And so now we have ,currently, let's see, we just got a new one, eight or nine working members, signed up and this year's hour requirement is 24 hours and that'll end in August.

[00:58:41] The Working Members do all kinds of things. So the application asks like, what are you into? What are your skills? How do you want to contribute? And so sometimes we'll have some working members doing research, like collecting a bunch of solar companies that we might want to partner with in some way, that's in a certain area that we [00:59:00] don't have our relationship with yet and collecting information like that, that really helps our team. Or onsite work, even if someone wants to come and do that onsite work that I was talking about that Crunch Crew doe, like coming and tending to the garden and doing some ground work.



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[00:59:16] That's also a potential for working members to come and complete hours that way. And then they receive the benefits of a basic membership at MREA. So basically for free, just by contributing time. So it's been really exciting to invite Working Members, and oversee their work and try to give them work that is meaningful that they feel like is actually contributing to our mission. And I, I think it is. And I think that the team has really benefited in a lot of ways from it. So I'm excited to continue growing it.

[00:59:45] **Nick Hylla:** Yeah, we're really excited about the working member program and can't wait to see it grow and that helps staff provide volunteer support to some of our staff work days.

[00:59:56] For example, Move Some Earth Day. Can you tell us about Move Some Earth Day? Do we just move earth around? What happens on moves from earth day?

[01:00:03] **Hailey Johnson:** Yeah, Move Some Earth Day is a little over a month after Earth Day. And what we do is we move some earth around. We go to the site in Custer and we make sure that while we start working on projects that need to get done, to make sure that the grounds are ready for a bunch of tents and a bunch of people to come and do the Energy Fair. So, pulling brush and like weeding doing things like that. Gardening, maybe we'll do power washing windows, etc. There's so many tasks to do. And one of the things also is building Leopold benches to recognize our donors.

[01:00:38] **Nick Hylla:** So, between Move Some Earth Day and the Energy Fair what other task can volunteers expect to be involved in? And do we accommodate all types of volunteers of all abilities?

[01:00:53] **Hailey Johnson:** Absolutely! One of the things that, I worked on during the, during my first term, which was largely for [01:01:00] the most part, during lockdown, during the pandemic. So we were doing trainings through AmeriCorps and trying to apply to MREA's volunteers, ways for folks to do virtual volunteering.

[01:01:13] So we do have some small-scale graphic design work that folks can do. We have, like I mentioned before, some sort of research and maybe data entry type things. There's definitely, like, promotion folks can do. So one of the kind of overlooked virtual volunteer activities is sharing social media posts and things like that.

[01:01:37] So if you follow MREA on Facebook and you see a post about a volunteer day, share it and then your friends will know about it and maybe they want to volunteer. And so that's, that's another way that, it's kind of overlooked. It is important for us to share those things on Facebook and volunteering by sharing it is helpful to us.

[01:01:57] And I would also like to mention when Move Some Earth Day [01:02:00] is because it didn't mention the date. It's going to be Saturday, May 14th. And we're going to start at 9:00 AM. We're going to end at 5:00 PM. So it's a full day of work. I'll bring some lunch for everybody. We'll have vegetarian lunch options and some snacks and it'll happen, rain or shine.



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[01:02:16] So it could be a beautiful sunny day, or it could be really fun in the rain and trying to work and do some stuff.

[01:02:22] **Nick Hylla:** I thought you were guaranteed good weather? Don't we usually guarantee good weather?

[01:02:25] **Hailey Johnson:** I mean, we hope for it. We cross our fingers, but the volunteer days are plenty either way.

[01:02:33] **Nick Hylla:** You had mentioned a number of virtual volunteer tasks, but I want to hear about the in-person stuff. What can people expect from their Energy Fair volunteer workout?

[01:02:51] **Hailey Johnson:** Yeah, so there's lots of different volunteer positions, we call them, at the Energy Fair. So if you really want to talk to people, I'm going to tell you to [01:03:00] be a Front

gate volunteer, and you're going to greet people and be, "Hey, welcome to the Energy Fair". And you're going to give them a wristband and take their ticket. Or you could be a Gate Greeter, someone who's standing at the front, making sure cars are going certain way, making sure foot traffic's going the right way.

[01:03:14] Also greeting people, smiling. If you want to learn about or already know a lot about waste, you could be on our grounds crew. That helps kind of take the compostables and trash and stuff, throughout the event. And also just being on call like, oh, we need this here, that there, the grounds crew, are really good at that, during the fair. And then, as well as obviously the grounds crew is any volunteer that comes and does ground stuff.

[01:03:39] So they're all great. A huge help, huge help. Cause it's a lot of space out there. Let's see what else... we have cafe volunteers, someone who could help, making and serving coffee, and then campground volunteer. We're also potentially looking for some folks to help out at the Rainbow's End, which is gonna be the children's kind of entertainment area.

[01:03:59] So if you want to [01:04:00] work with kids, we've got that, plenty of opportunities.

[01:04:03] **Nick Hylla:** Compost and garbage, very important, moving garbage and composting. We are a zero waste event or a near zero waste event this year, right?

[01:04:12] **Hailey Johnson:** Yes, near zero waste event. And if you want to learn about that, be a volunteer, you'll learn about it.

[01:04:18] **Nick Hylla:** Well, that all sounds pretty fun and exciting. So what can people expect as far as how to sign up, and how do they get involved?



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[01:04:28] **Hailey Johnson:** We're always welcoming anyone that wants to come and volunteer. So Move Some Earth Day, if you RSVP on the website, which is [www.MidwestRenew.Org/volunteer](http://www.MidwestRenew.Org/volunteer).

[01:04:40] Then you can go to Move Some Earth Day and RSVP. And if you RSVP for Move Some Earth Day, which is Saturday, May 14th, if you RSVP one week prior by May 8th, you will be entered to potentially win. If you show up, you got to RSVP and then show up, you could win two [01:05:00] Brewers home game ticket vouchers for the 2022 season.

[01:05:03] And that's really exciting. We got that donated and so I'm going to give that away. So RSVP for Move Some Earth Day. And then if you want to volunteer, for Street Team and Crunch Crew before the Energy Fair the sign up for that is on the same page, next to the Move Some Earth Day, and then [theenergyfair.org](http://theenergyfair.org) has the volunteer form for the Energy Fair And that is live. It's going to be getting populated pretty soon. And you can pick your shifts kind of, so you can pick when you want to do stuff, you can pick which one you want to do. All the volunteer positions are listed there. You can kind of plan out your whole weekend.

[01:05:38] If you want to do a couple of shifts or just do one and get in for free for one day, that's on [theenergyfair.org](http://theenergyfair.org).

[01:05:44] **Nick Hylla:** One of the best things about volunteering at the MREA is that you end up with a bunch of people you've met and other volunteers at The Energy Fair which is full of fun and exciting stuff.

[01:05:55] So Hailey, what are you looking forward to this year at the Energy Fair? Have you got [01:06:00] a chance to look at the schedule? I mean, outside of managing an army of volunteers, what are you excited about?

[01:06:06] **Hailey Johnson:** I think I'm excited about just that, Nick, I'm excited about all the volunteers. I'm excited about all the people that are going to come with just really good energy. And I think that the reason that people volunteer, like I said, in the beginning, the reason I volunteer is because I want to be part of something bigger than me. I think that it's important. And so all, all the volunteers that are going to come to the Energy Fair and come talk to me about what their shift is and what prizes they can win, I'm really excited about that energy that all the volunteers are going to bring. And we're really going to put on a good, fair, and we're going to make it happen. I'm excited about the people. I think that's it.

[01:06:41] **Nick Hylla:** Good. Me too. Well, that was wonderful, Hailey. If you're interested in coming and being part of a great group of people doing good things, marshaling forces with Hailey to put on the best Energy Fair ever, please get involved and we'll be sure to make it a good time, right?

[01:06:58] **Hailey Johnson:** Absolutely. Yeah. [01:07:00] Find me in the volunteer tent, sign up on [theenergyfair.org](http://theenergyfair.org).



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**“Kinship and Environmental Justice”**  
**Featuring Kyle Whyte and Hailey Johnson**

[01:07:04] **Nick Hylla:** All right. Thanks Hailey. I'll see you there.

[01:07:06] **Hailey Johnson:** Yeah.

[01:07:06] **Nick Hylla:** Thanks again for joining us today. Make sure you subscribe. Leave us a review and for more info on the energy fair, go to the energy fair.org. That's the energy fair.o-r-g. And we will see you there.