

Special Meeting Minutes
Illinois Nature Preserves Commission
May 10, 2021

Illinois Department of Natural Resources
One Natural Resources Way
Springfield, IL 62702

The Illinois Nature Preserves Commission held a virtual special meeting on Monday, May 10, 2021 at the Illinois Department of Natural Resources, DNR Boardroom, Springfield, Illinois.

The meeting was called to order at 1:00 p.m.

Commissioners Present: George Covington, Abigail Derby Lewis, Deborah Stone, David Thomas, Donnie Dann, Jo-Elle Mogerman, William McClain.

Commissioners Absent: Pen DauBach, Charles Ruffner

Others present: John Rogner, Assistant Director, Illinois Department of Natural Resources (IDNR); Chris Young, Office of Resource Conservation (ORC); Leon Hinz, Director INPC (temporary assignment), Valerie Njapa, Kelly Neal, Stacy Burkett, Byron Paulsen, Kim Roman, John Nelson, Debbie Newman, Angella Moorehouse, John Griesbaum, Sami Childerson, Kevin Sierzega, Illinois Nature Preserves Commission (INPC); Ann Holtrop, Todd Strole, Jenny Skufca, John Wilker, Tyler Schartel, Marissa Jones, IDNR, Division of Natural Heritage (DNH); Dawn Cobb, Office of Realty and Capital Planning (ORCP); Joyce Hofmann, Illinois Endangered Species Protection Board (ESPB); Amy Doll, Friends of Illinois Nature Preserves; Kerry Leigh, Natural Land Institute (NLI); Steve Barg, Jo Daviess Conversation Foundation (JDCF); Randy Locke, Illinois State Geological Society (ISGS); Blaine Parada, Landowner.

Leon Hinz, Director, Illinois Nature Preserves Commission (Temporary Assignment), addressed the group per the request of Commissioner Derby Lewis. Leon shared the he believes the true purpose of the Illinois Nature Preserves System is one of inclusion and protection of the public trust. He went on to share quotes from the Illinois Natural Areas Preservation Act (INAPA) highlighting on verbiage such as, “for people of present and future generations”, “for the public purpose”, “for the public benefit”, for the public – both present and future”, and we all need to do a better job of remembering that. Leon also shared a verse from the song “Big Yellow Taxi”, which reminds him to continue land protection efforts.

They took all the trees
Put'em in a tree museum
And they charge the people
A dollar and a half just to see'em

The verse does not bring to mind a vision of inclusive conservation, but it does heed a warning that care must be taken to protect our public trust resources and the species and ecosystems that we share on this planet.

John Rogner, Assistant Director, Illinois Department of Natural Resources, welcomed everyone, sharing that his North Star of conservation, Aldo Leopold, said many things, but the two that interested John the most were: 1) The relationship of people to land; and, 2) The relationship of people to each other. Aldo looked at these statements almost as one in the same. John continued to say that he feels today's conversation will be about people's relationship to other people and because of this conversation, we will be taking a long look at human history. People of European descent or non-native American descent think of North American history starting in 1492 or 1608 or any other similar major dates. Mid-Western history is thought of as starting in the 1800's when the flood of European immigrants started to come into Illinois and started to convert the fertile prairie into the best farmland in the world. Then conservationists, of this area in particular, made efforts to protect the remnants of wild nature starting in the 1960's with people like Ray Schulenberg at the Morton Arboretum and Bob Betts, the Godfather of prairie protection, and George Fell, who was the architect of the nature preserve system. These rare remnants of nature have been defined by the absence of human influence, that is what kept the land in such good shape. Going back to the Wilderness Act, it defines wilderness areas as "the earth and its community of life where there untrammelled by man, where man is a visitor who does not remain".

John continued to say there are a couple things that need to be done: 1) Learn how past settlers lived on the land in a way that accommodated all other living things that inhabited it for over 10,000 years, without using it all up; and, 2) Thank them for taking such good care of the land, which starts by acknowledging their past and continued presence on this landscape. John shared that he believes that is what this meeting is about today or at least it is a start towards that conversation. Thank you to all who have pushed this to the front of our minds.

Special Session on Inclusive Conservation

1. Welcome and ground rules
2. Overview of Diversity, Equity, Accessibility, and Inclusion (DEAI) efforts at IDNR
3. Foundational knowledge and grounding terminology for DEAI actions
4. Tribal perspective on the significance of inclusive conservation and what it can look like
5. Facilitated discussion

Presenters:

Cinnamon Catlin-Legutko, Director of the Illinois State Museum and Co-chair of the DEAI Committee for the Illinois Department of Natural Resources. Cinnamon shared a PowerPoint presentation along with hand-outs, all of which are attached. Presentation Q & A below:

Commissioner Derby Lewis thanked Cinnamon for her very important framing and grounding for the conversation that started today. She said it is really exciting to see how much momentum there has been over the last year in DNR. The DEAI Plan will be emailed to everyone as well as a set of resources that Cinnamon has put together for other committee members who serve on the DEAI Committee throughout DNR.

Kerry Leigh commented about the work they have been doing and how it relates to the work DNR has been doing. When we think about how the dominant culture has certain ways of doing things that are considered the most desirable, for example, white supremacy affects us all because the systems we have built have been done so with white supremacy values. Kerry explained that the

DNR is a large bureaucratic organization and things have always been done a certain way. Has DNR had a discussion or power analysis on how the dominant culture does things?

Cinnamon Catlin-Legutko responded saying that they will be doing a job satisfaction survey that will have a huge DEAI component to it and if they are smart about it, she feels they will get to some of that power analysis and access to information that will be helpful to answer that question. Cinnamon continued by saying that what came to mind when Kerry was talking was a comment a colleague of hers, Tim Tyler, with the Conservation Police, shared in a breakout session with the management team. He said that we are in the business of public administration, thereby, we should change as the public does, but we are usually the last to change. Why is that? We should be the most changeable because we are here to serve the public and reflect the public because that's how we're built. Cinnamon believes that the reason why we see traditions hang on so tightly, is because political change affects us so deeply, that if you get caught up in every one of those changes, you have nothing to hang on too. However, the good news is that our society is changing and that's where you start to see public administration meet with the public as every individual changes. That's the magic of this moment, individuals are being empowered to change and ask questions. The Governor's Office wants us to do that, resources are coming, so it sits within each of us to think differently, work differently, build differently and then the system will change. Cinnamon said that is what she thinks about a lot and where she finds hope.

Kerry Leigh stated that as part of this whole bureaucratic and structural thing, the term inclusion is really important, so people's voices are heard. People of color have expressed to Kerry their hesitancy about the word inclusion because often to them it means they don't have the opportunity to have their voice heard. Almost like they are expected, in a tokenized way, to assimilate to the culture and not have different ways of expressing themselves. Kerry shared that that conformity is something we have to think about when we think of inclusion.

Kerry also added a word to the list of words Cinnamon shared. The word is microaggressions, which she believes would be a good addition. Kerry thanked Cinnamon for also talking about responsible communication and how we need to create brave spaces for difficult conversations, find middle ground and do it with respect.

Comment: I believe an important word is missing from Cinnamon's presentation. Qualifications. I agree with everything in your presentation, but people have to be judged and included based on merit, don't they?

Cinnamon Catlin-Legutko answered by saying that qualifications are a really good conversation to have. When you think about qualifications you have to think about what the nature of the job is, who decided that qualification level, and the spectrum of skills that you could bring. You want some form of education combined with experience to really move people along. We have a lot of trappings with state government because of the ways in which our hiring processes are dictated. Our predecessors have defined these qualification scales. Some of that is being looked at by Central Management Services to figure out what you actually need to possess and have to do the job that is being asked of you. Cinnamon continued by saying that the requirements for PhD's and master's degrees have been wildly out of step with the actual work that is being required, not to mention the pay. Bottom line is that all of us need skills to do a job, that is not changing, it's what you must have to do XYZ job.

Attachment 1

Lakota Pochedley, Tribal Historic Preservation Officer for Gun Lake Tribe, introduced herself and explained that she is a member of the Citizen Pottawatomie Nation located in Shawnee, OK. Lakota and Liz shared a PowerPoint presentation regarding Inclusive Conservation. Please see attached.

Liz Binoniemi-Smith, Environmental Director for Gun Lake Tribe, followed Lakota's presentation and discussed the Nme' Rehabilitation Program. Nme' are their lake sturgeon. The Gun Lake Tribe works with the State of Michigan on the Lake Sturgeon Rehabilitation Project in the Kalamazoo River. This partnership started with converged interests in rehabilitation of lake sturgeon to a self-sustaining population. However, we came to the table with different perspectives and motives. For the State, the sturgeon archei component of native biodiversity of the Great Lakes' ecosystem and the Michigan Department of Natural Resources (MDNR) were entrusted to conserve this. For the tribe, sturgeon are relatives. Rehabilitation of lake sturgeon is correlated to strengthening of the community and progression of the government. The tribe doesn't disagree that sturgeon are important to native biodiversity, but more importantly, sturgeon are viewed as relatives and are an important part of the clan system. For the Gun Lake Tribe's partnership development, the DNR had been conducting research on the Kalamazoo River's lake sturgeon with the long-term goal of rehabilitation prior to the tribe having resources to be involved. The partnership started with the tribe approaching the State to collaborate. The tribe had limited resources and wanted to maximize efficiency and output, and rather than competing or working independently, they built the rehabilitation efforts in collaboration to make a bigger impact. The ultimate goal for both sides was rehabilitation for lake sturgeon to self-sustaining populations, which is a long-term work in progress. Eventually, the tribe's resources grew and the state's resources for the conservation of sturgeon shrank. Naturally, the project leadership shifted from the State to the tribe, and it wasn't just that the State had less resources, it was the tribe's motivation and willingness to sink the resources into the project. The tribe not only works with the State of Michigan, but also with the Fish and Wildlife Service who also, as an organization, had lessened their resources to the Kalamazoo River because of the tribe's ability to be a leader on the river. The State has come to appreciate the tribe's role and come to respect the tribe. When you come to the table with converged interests, good things happen, as in this case with the Gun Lake Tribe.

Lakota Pochedley shared that another example that she and Liz wanted to touch on is the Tribal Historic Preservation Office's work in identifying and putting forward the Kalamazoo River Traditional Cultural Property. Please see the PowerPoint shared by Lakota and Liz with more information regarding this initiative. Q & A below:

Attachment 2

Kerry Leigh noticed that when she first started in this field, she was dumbfounded, for example, of water resources that were pigeon-holed into these silos. The surface water quality is regulated by the Illinois Environmental Protection Agency (IEPA), the biology and ecology of the water is regulated by DNR, and the groundwater is a completely separate thing. When applying for an IEPA grant to protect the water quality of a stream, you are not allowed to mention biology or habitat. You are not allowed to talk about the connection of service water and groundwater. A lot of this has to do with the set-up of the regulatory systems. Kerry said it seems like insanity to think of these things as not inter-connected. She then asked Lakota if she could speak to her experience of that.

Liz Binoniemi-Smith responded, saying that on projects that they work on such as sturgeon or wild rice or things that are environmental, cultural, or traditional resources, we have to make efforts to connect. The bottom line is that everything the Gun Lake Tribe does is based on conservation of the culture. Liz said

the environmental department works closely with both the language and culture departments, because you can't separate what they are doing with the culture and language of the tribe. The environmental department reports to and gets direction from the Environmental Committee which consists of 5 tribal citizens including youth, elder, men, and women who ensure that the environmental department is not compartmentalizing work, doing their best to serve the tribe and ensuring that the employees are not making decisions that are not reflective of tribal values.

Kerry Leigh thanked Liz for her response and stated that through Western science, that atoms resignate differently depending on what environment they are in and people's responses and social sciences differ depending on what environment they are in. So, why wouldn't all these other things be integrated and interwoven? Kerry shared that the INPC does a good job in looking at all of those things when they are reviewing projects. She then asked if there was a place for tribal consultation in how management plans are written. If so, what would that look like and how might we start integrating some of that?

Comment: Wondering if this is getting at somewhat about what Lakota said about the tribes dividing things more on an inanimate or containing spirit or non-spirit.

Lakota responded saying that it is utilizing the work and resources that are already out there to learn from. Particularly the Pacific Northwest and Southwest has been engaged in this type of work for decades now. By thinking through how you consult with tribes, engage in meaningful relationships, and develop management and strategic plans for agencies. While there is this compartmentalization occurring for state, local and federal units, when working with tribes you can't necessarily compartmentalize in that way. This is where the use of traditional knowledge can be mutually beneficial to addressing those concepts. In Western science, the focus is on things that have matter and things that have energy. For indigenous science, it's things have life, and because they have life, relationships can be built with them. You also have to build those humanizing relationships with those who are different than you and once you build those relationships, that allows you to build relationships with land and more than human relations.

Commissioner Derby Lewis thanked Kerry for her questions and shared that they have a few question prompts that Steve Barg will present. Commissioner Derby Lewis also said that if some people are feeling a bit overwhelmed or uncomfortable, that is normal.

Steve Barg, Jo Daviess Conservation Foundation, introduced himself and shared with the group just how unique this experience really is. We are talking to a sovereign nation and we don't get a chance to do that very often. It is like talking to someone from France or Paraguay or Botswana, except they are here in the United States and they have always been in the United States and they are a sovereign nation. Steve thanked Lakota and Liz for allowing the group into their way of knowing, their way of thinking about land and people because that is a lot of what is done in conversation.

Steve asked the group the following 2 questions prior to going on break, for discussion after the break:

Question 1:

What did you hear from Lakota or Liz that prompts you to rethink one tiny aspect of your work?

Question 2:

Western science works under the assumption that all living things have matter and energy. Indigenous science works under the assumption that all living things have a spirit and that it is important to maintain and renew relationships with all living things in order to survive and thrive. If your perspective is that all living things have a spirit, how would that change and guide the land management or land stewardship practices of the DNR?

Steve Barg shared a few things to keep in mind before getting into the discussion regarding the two questions. First, there are over 570 federally recognized tribes in the United States, and none of them are recognized in the state of Illinois, zero. Yet, we know from the map Lakota shared earlier, that there are dozens of tribal groups that call Illinois home. That does present a challenge for us, which is not insurmountable, but Steve wanted the group to be aware of it. One thing that has not been brought up is that the Illinois Nature Preserves Commission not only preserves natural heritage but also recognizes the importance of cultural heritage and pre-European cultural heritage, in particular. Steve continued to say Illinois has done two things really well. One is the Illinois Natural Areas Inventory and Illinois is the first in the nation to do that; and two, the Illinois Nature Preserves Commission's enabling legislation which says we will give protection to those lands that don't have any natural heritage necessarily, but cultural heritage. Such is the case with Casper Bluff Land and Water Reserve which was dedicated solely because of its incredible cultural heritage. Also, seven of the nine land and water reserves in Jo Daviess County are solely, or in part, because of the land's cultural heritage. Illinois has a rich cultural heritage on its landscape, some known, some unknown, which compels us to be working with tribal groups who trace their heritage to this region and to better understand not only how to manage the cultural sites but how to do better conservation on the land because of traditional ecological knowledge. People who lived on this land for much longer than we have, who made observations across thousands of years of what was going on on these lands. Steve believes conservation will be better when these voices and understandings are included. That is the premise the Jo Daviess Conservation Foundation is working from and hopefully the Department of Natural Resources and the Illinois Nature Preserves Commission start to embrace that premise.

Steve opened the meeting for comments, thoughts and questions regarding the two questions asked earlier.

Commissioner Stone shared that she was struck by the comment about leaving the door open, even if someone doesn't answer right away. She went on to say we are an over-stretched, under-resourced government and DNR is a big animal with a lot of pieces. At some point, the Commission needs to think with DNR about the best channels to use that might be appreciated for opening a door but not in a fragmented way. The question is where do we start?

Steve Barg shared that Jo Daviess Conservation Foundation (JDCF) started this work about 10 years ago by reaching out to tribal governments and based on their responses, they started building on that. 10 years later, there is still no land acknowledgement. Steve suggested giving a couple of years or more of reaching out, reading, listening, learning, and talking with a lot of people to take it all in. Constantly work on relationship building and listening, which is where JDCF started. Steve also suggested looking at Cinnamon's resource list or reaching out and talking to tribal historic preservation officers as Lakota has encouraged.

Commissioner Derby Lewis asked if part of Commissioner Stone's question was about the coordination piece of that so there wouldn't be multiple conversations started by different people about knowing how that is going to be coordinated and who is reaching out to whom?

Commissioner Stone said that is fair.

Commissioner Derby Lewis said her hope is that others who have joined the meeting may have some input on help with coordinating efforts about how to get started and track the information. Commissioner Derby Lewis shared that Cinnamon told her that the Illinois State Museum is getting ready to hire a Director of Tribal Relations, so maybe that person will have a particular role to play.

Commissioner Mogergerman wanted to thank whoever put this presentation together and for all the time and energy it took to do this. The same conversation is happening with International Field Conservation and there is a much-needed conversation to be had. She also shared that our natural resources are in the state they're in because of colonial and capital conquest and the same systems that created that colonial and capital conquest, are now coming back into places and spaces and defining how to preserve them. And this is where we will have to recalibrate our thinking if we are to be successful in our broader conservation goals, which we may have to rethink some of them with a more inclusive conservation and what that means. We will also have to acknowledge that people come at this with different values and that is OK as long as there is a shared goal or outcome. Commissioner Mogergerman also shared that there are some interesting pieces and papers out there about colonialism and dominant thinking that is very intrinsic to these structures. Compartmentalizing and putting things in silos is very much a part of dominant culture thinking. What Lakota was talking about regarding this broader, interconnectedness is contrary. So, we will have to acknowledge where we feel uncomfortable and think about that. Commissioner Mogergerman shared that as an African American woman, hearing the comment about how we reflect experience in our job descriptions. What is experience? As an African American woman, that made the hair stand up on the back of her neck because that is often the line you get about being qualified or not. Qualifications only come up when you start talking about being more inclusive and the slide regarding languages and terms is something you will recognize when we start exploring those definitions and what they mean. Commissioner Mogergerman offered to share resources and identify what dominant culture is and how that contributes to systems that are exclusive not inclusive and don't embrace DEAI. She thanked all those who put this meeting together and shared that she is very happy to see this happening.

Commissioner Derby Lewis said she would be thrilled to share the resources Commissioner Mogergerman has to share and will include those with the other information that will be sent out to the group once the meeting is over.

Steve Barg shared how he learned about privilege. He said four years ago when his daughter was 23, she said he was a white privileged male, and he didn't really understand what that meant at the time and it made him mad. He felt like she wasn't acknowledging the hard work he had done in his career, but she didn't say it with vitriol, she said it with love. Steve said he pondered that for a while and his daughter challenged him to do a lot of reading and listening, which he did, and he is starting to understand his privilege. It has opened him to think more about this sector we are all in, a white dominated sector, mainly men and we need to acknowledge that, change that, and that's why we need to have more of these conversations to learn how to change it. It is our sector and it has systemically kept people out of the tent including people like Lakota, Jo-Elle, and others.

Commissioner Mogeran also shared, in terms of relationships, oftentimes we start talking to people when we have an ask and we need to think about this more like fundraising. She explained that you wouldn't first say to someone, "Hi I'm ____" and ask them for money. Instead of going in with an ask, go in with understanding when you are thinking in terms of pursuing a relationship. Also, be prepared to answer the question, "why are you coming to talk to me now".

Debbie Newman, Natural Areas Preservation Specialist, addressed the group by saying she is very uncomfortable saying what she is going to say, and she will explain why after she's done. Debbie began by showing the group a poster in her office that says, "tribal voice". The poster was given to her by a friend who has since passed away. He was in a band from Australia and Debbie was given the opportunity to stay with him for a week back when she was 30 at his aboriginal village in Northern Australia. The village was trying to reclaim and recover some land from bauxite mining, which is used to make aluminum. The band was made up of aboriginal people but there were two white, non-aboriginal people in the band who lived in the community and were very integrated into the community but had a perspective about land reclamation. While there, Debbie was taken on a tour and one of the white gentlemen showed her his giant nursery made up of native trees, shrubs, and herbaceous plants that they had been propagating to try and use to reclaim the bauxite mining area. Debbie and her friend were talking to the aboriginal leader of the band and said scientifically, we are going to plant the trees and shrubs, but this isn't just about planting trees and shrubs, it is about reclaiming our relationship to this land that has seen a lot of damage. Debbie did get that sense of the spiritual connection in realizing that planting the trees and shrubs was just one tiny part of this entire relationship of reclamation with this land that had been bauxite mined. She went on to say that she loved what was talked about and what she heard from people today, because she has believed a lot of this stuff for a long time and could share several other stories to fit this particular topic, but it makes her feel very uncomfortable because she is a scientist, yet she considers what happened to her land that was hit by a tornado four years ago to be what she calls a "quasi spiritual thing". Although she has shared a few things with others, some got it right away, and others said that scientifically, that's not really true. Debbie said she is using the story she shared as a bottom line to ask how we as scientists overcome the stigmatism of the way Western beliefs and mindsets about science, about spirituality, etc. are viewed. Debbie's experiences have been met at times with resistance, reluctance, and sometimes downright criticism. She continued by saying she keeps her spiritual feelings about the work she does close to herself because she has witnessed people being ridiculed and she wants to be taken very seriously as a scientist. Although sharing with everyone made her feel very vulnerable, she hoped that sharing her perspective of this topic may help others out there who were not able to share their story.

Steve Barg thanked Debbie for being brave and sharing her story and assured her she is not alone in having that fear. What Steve found interesting is that Lakota can speak so openly about using Western science and using traditional knowledge. It is accepted as her way of understanding the world in which we live, making it a better place, doing good conservation, and how integrated that is. Yet Debbie, because of her position, can't openly talk about that even though you may share very similar ideas with Lakota. Steve said it is a challenge to acknowledge that and if we can cross this divide, it might lead to better conservation. It is messy, it is uncomfortable, and it is not our traditional way of thinking. Could our conservation work better if we engaged with tribal communities and co-adopted some of these land management strategies and principals? What would that look like? The sturgeon project shared what it may look like and some of the challenges, but it is big bureaucracy. Steve said it is easier for him, he has 15 employees and a board of 10 so it's easier to make some of these changes, but it is much harder in a big place like the DNR.

Lakota Pochedley said she feels this is where you can leverage partnerships. If you are having systemic change occur within your organization, then an approach to traditional knowledge should be just as valued as scientific approaches. She explained it as a two-fold process, doing work within the realm of your professional life and working to institute those changes but it can't be done in a vacuum, you have to do it in a partnership. Lakota shared that she can't separate traditional knowledge and scientific knowledge. She understands how both operate and how they inform each other, and you need people in those positions to speak about those experiences.

Commissioner Derby Lewis said there are a couple more questions and there has been such a great conversation in regard to relationship building. How would you do it? What is the most effective way to do it and what that can look like? Maybe ask those who we haven't heard from to share one thought that comes to mind based on what they have heard or the work they have done. Especially INPC staff, this is their wheelhouse, they are relationship builders and they are so skilled and talented at doing their jobs. How has the information shared today resonate with you? Are there things that were shared that have made you think a bit differently? Commissioner Derby Lewis said she would love to hear from the relationship builders on how they can start incorporating some of the aspects that Lakota, Steve, Cinnamon, Liz, Kerry and Jo-Elle have shared.

Steve Barg asked John Nelson if he could respond since he has worked along side Jo Daviess writing up the dedication proposals to the INPC for lands in Jo Daviess County that have significant cultural heritage.

John Nelson, Natural Areas Preservation Specialist, said if there were a place to start, it would be our land and water reserves where Native American cultures were absolutely present and those features are visible. We can protect them and teach others about those places and peoples, and he believes we should start there. John said it's not just Northwest Illinois, we have those places along the Rock River as well. The City of Rockford has a place called Beattie Park that has effigy mounds. So these places are around us and the nature preserves system is unique in Illinois with many cultural sites and this is where we should start to reach out to tribes and open those lines of communication. John shared that some of this may be uncomfortable to private landowners, but we don't have to cross that bridge right away. He said it has been a real privilege to work on those sites. Hal Hansen was an archeologist for DNR, and he found an effigy mound at Casper Bluff and likened that place to one of the Cathedrals in Europe, meaning it is a very special place. People are buried there, and it has so much history, and John liked the analogy of the effigy mound to the Cathedral as it helped him to understand the significance of the site. John asked if a new site were to come up like the one along the Rock River, maybe take the route of communicating as strongly as possible with peoples who are connected to that land and maybe have them be a part of the review process and writing of the proposal.

Steve Barg said he likes the idea of engaging with tribal groups who are descendant communities to that place and get them involved in the dedication process and the land management process. JD CF has involved tribes on several of their sites in updating land management plans and maintaining the mounds in a culturally correct way. Are we mowing them? Are we leaving trees? Are we taking down trees? Are we moving trails away from intersecting those mounds? So, they have learned by listening to tribes on how we can better manage these lands, particularly mounds and effigy mounds and other places as well.

Commissioner Derby Lewis addressed the group by saying we learn by doing. We spend time listening and understanding but we do want to couple that with some steps toward action, because we do learn by doing. Commissioner Derby Lewis shared that she is very grateful that Liz and Lakota could be there to

share their perspectives and take the time to be with us. She also thanked everyone who helped to put this meeting together.

The meeting closed with a final comment from Commissioner Derby Lewis that this will be a conversation that will be continued. Thank you!

The INPC Special Meeting adjourned at 4:03pm