

Buenas yan hafa adai todū hamyo,

Guahu si Gabriela Ines DeLisle Diaz ya sumasaga yo' giya Minneapolis, Mni Sota Makoce. Familian Liberatu/Kabesa, Familian Nungi-Asan ya dipwinmen clan yo' ginen Guåhan ya fourth year undergraduate student gi American Indian Studies Program gi University of Minnesota Twin Cities.

(Greetings to you all; My name is Gabriela Ines DeLisle Diaz and I live in Minneapolis, Minnesota. I belong to the Liberatu/Kabesa, Nungi-Asan and creature clans from Guåhan (Guam) and I'm a fourth-year undergraduate student in the American Indian Studies program at the University of Minnesota Twin Cities.)

I write to you all at the Minnesota Legislature to share my thoughts on Zani Otunwe and the imperative, live-giving and much-needed work of the *Makoce Ikicupi* project. I write to you all as a student; a daughter; a relative and an Indigenous visitor on the traditional/ contemporary homelands of the Dakota and Očhéthi Šakówiŋ peoples, to whom I thank every day for hosting me and my family on their lands. I write to you all having had the privilege and honor of visiting Zani Otunwe on multiple occasions and I write to you all in recognition, just as importantly, of the very histories that *Makoce Ikicupi's* work of reparative and restorative justice forces us to contend with. In writing to you all today, I ask ultimately that Zani Otunwe be exempt from modern building codes.

As a Micronesian visitor on Dakota and Očhéthi Šakówiŋ homelands, I have ethical and moral obligations to know the histories of the lands that I reside on and support Očhéthi Šakówiŋ political and cultural resurgence efforts toward sovereign, sustainable and just futurities. This includes efforts shaped in direct response to the legacies of Dakota genocide, dispossession and exile, all of which were fundamental to the creation of the state of Minnesota. Indeed, Zani Otunwe is not just an experimental project or dare I say, development site: Zani Otunwe is rather a testament to and physical site of Očhéthi Šakówiŋ relations and deep love for one's community, for one's family and for the lands, waters and skies in light of decades of settler colonial violence, removal and environmental desecration. When I reflect on my experiences of visiting Zani Otunwe and assisting *Makoce Ikicupi* with whatever was needed during the times that I visited, I am always struck by how fulfilling and how powerful it is to find myself in relationality with others committed to reparative and restorative justice on Očhéthi Šakówiŋ homelands. Likewise, I am always struck by how meaningful it is to be alive at a time where Očhéthi Šakówiŋ political and cultural resurgence and land stewardship movements are happening right in front of our eyes and on the ground.

It is through thinking about the importance of Zani Otunwe and the work of *Makoce Ikicupi* that I am reminded of what it means to be living on Očhéthi Šakówiŋ homelands and what my obligations are to the Očhéthi Šakówiŋ. To me, supporting/ defending the construction of Zani Otunwe as envisioned by and on Očhéthi Šakówiŋ terms is one of those obligations. Supporting/ defending Zani Otunwe if and when its construction is challenged directly by policies and regulations implemented by anti-Native settler governments and institutions that aim to regulate and oversee what can be built (or in this case, cannot be built) on stolen Dakota land is another one of my obligations and is the reason why I write to you all today.

Being that the formal state of Minnesota still occupies stolen Očhéthi Šakówiŋ and Dakota homelands and the state of Minnesota was created through repeated unethical, illegal and fraudulent treaty violations and other violent means--including but not limited to the genocide and exile of the Dakota people-- it is only appropriate and ethical that Zani Otunwe be constructed and cared for on Dakota terms without the intervention of settler-imposed planning regulations. That being said, I stand with many others in our request that Zani Otunwe be exempt from modern building codes.

Manggaige' hit giya i tano' i manDakota ya si yu'os ma'ase,
Gabriela Ines DeLisle Diaz