

what I was going to be or could be. It was just barely there at the moment, the infinite infant, but then even there, as the cycles fulfill themselves, the young infinite infant becomes a child and the child then becomes a young maiden."

Tupac Enrique-Acosta (00:36:03):

"She was a young maiden for a long, long time, long time. Find where she becomes mother, and how she becomes Mother Earth through us." We weren't even the first of the kids, right? Pretty bluntly, we're barely getting here. Now we're going to mess it up for everybody else that's supposed to come afterwards. I don't know about that. That's not a good idea. Point is that Mother Earth, even though we are barely one horizon of her generation, power, the human horizon from origination to where we are now, we, the Indigenous Peoples, the Indigenous cultures of the planet, we're the oldest, longest living. We're the ecology of humanity in the planetary context in its original sense and context to the present.

Tupac Enrique-Acosta (00:36:50):

So we have the antidote to the pathology of domination of millions by genocide, colonization and terracide. We have the vaccine to produce the antidote. But those of us were the inheritors of these ancestral forms of knowledge. By ancestral forms of knowledge, I'm talking again what Sandy mentioned, what she knows and what we know as well, that ancestral context doesn't go to the past only. It emerges through the past, but it's coming from the future generations.

Tupac Enrique-Acosta (00:37:22):

That's the ancestral context we're speaking of. In that one, what we see, what we sense, what we feel is that Mother Earth, she got her first gray hairs already now. She's going to the ceremony. What ceremony? The ceremony, "I'm going to be grandma." Mother Earth says, "I'm going to be a grandma. I'm not the young Mother Earth I used to be and I'm going to be grandma. My elders tell me, 'There's a ceremony for you. We're going to pick you up over there.'" She's going, "I got to go," she says. She's telling us, "Don't you want to come with me? What? You're going to try to stay behind? It's not going to work too good for you with nowhere for you to stay behind."

Tupac Enrique-Acosta (00:37:56):

The point is that those affirmations that you mentioned, Phil, we had one yesterday. The Doctrine of Discovery has been dismantled in Mexico as of yesterday and from the 25th to the 13th of August, which is what's going to happen there, then there's a ceremony that goes back 5,114 years that coincides with The Ceremony Las Cuarto Milpas Cicillaquiahuitl, the rain of stars, which is known in the Western cause astronomy as the Perseid meteor shower. That represents our origin, a point in our creation stories in our origin as being people of the corn, of the nations of the corn.

Tupac Enrique-Acosta (00:38:39):

That ceremony is going to take place on August the 13th of this year, which is so significant to what I just said because on August the 13th, 1521, precisely 500 years ago, that's when the fall of Mexico Teotihuacan and the Spanish came in to institute this doctrine of Christendom, of domination, colonization, genocide that has been normalized for 500 years until yesterday.

Tupac Enrique-Acosta (00:39:07):

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Yesterday, that small reclaim of resistance erupted and emerged to the bright flame of regeneration, the regeneration of our original nationhood tied to that star knowledge of being the children of Mother Earth and also to our superseding of the Doctrine of Discovery and the social systems that have been instituted in Mexico in particular over the last 500 years. From the 25th of this month, July, to the 13th of August, which is 20 days, our calendar is built on bundles of 20 days. Those 20 days, the ceremonial activity is going to be taking place throughout Anáhuac, which is our geographical term for the territory that we know to be Mexico today, that's going to be taking place.

Tupac Enrique-Acosta ([00:39:52](#)):

So the other people that were joining in with us in that event yesterday out of Mexico were the Mapuches in the south as well. Aucán Huilcamán was part of that because this is truly not only a local, a regional, continental, but a global effort. It's also a cosmetic synchronization. That sounds like a big word. But to us, it's just the nature of what we are. We're children of Mother Earth and that's our father sun. We know that father sun is a star. We know that father sun is a star and has got other fathers and grandfathers further on out there. It's just that this particular star is the one that's not so far away and that's our father.

Philip P. Arnold ([00:40:37](#)):

Friday, the 13th-

Tupac Enrique-Acosta ([00:40:39](#)):

Friday, the 13th, August-

Philip P. Arnold ([00:40:40](#)):

... of August, 2021.

Tupac Enrique-Acosta ([00:40:40](#)):

... 1521. From 1521 to 2021, 500 years.

Philip P. Arnold ([00:40:45](#)):

500 years. That's an auspicious day.

Tupac Enrique-Acosta ([00:40:49](#)):

But it's 5,113 years actually. Our account is 5,113 years actually. It's the foundation of our calendars, goes back to that.

Philip P. Arnold ([00:41:02](#)):

Tupac, could we ask you to talk a little more about what is the nomenclature of the Doctrine of Discovery for people in Mexico, for others, Spanish speaking people, right, Indigenous Peoples? I know many of our listeners have to appreciate that Catholicism has been sort of inculcated into Indigenous societies for a very long time. So, can you help clear that up for our listeners? The role of religion and how they understand the Doctrine of Discovery functioning on and what kind of words did they use to describe it?

Tupac Enrique-Acosta ([00:41:55](#)):

That's a good question. It came up again in the call we had yesterday out of Mexico, which was again, a call at the national level. The terminology that's most likely used as a reference to refer to the impact of the Doctrine of Discovery and its institutionalization throughout all of the countries of the south beginning with that concept of Latin America, the terminology that's usually used most commonly understood is called Las Bulas Alejandrinas, the Papal Bulls of Pope Alexander. That's the term that's most commonly knows. It's understood the concept of the Doctrine of Discovery of Christendom, that's embedded in that because they're referring to the very head of the patriarchy itself, the Papacy itself, right? Which was the divine right of kings instituted through the Roman Empire and the successor as the Holy Roman Empire, which then degraded into what is the Papacy, right? Christendom in any case and in all cases. Emphasis on the dumb, excuse me for that. Anyway, that was a joke.

Tupac Enrique-Acosta ([00:43:02](#)):

Anyway, the point is that in that call yesterday, the preliminary study that was accomplished by our sister Tonya Gonnella Frichner in 2010 and submitted to the UN came up and they would say acknowledge. Well, you know what? This study primarily focuses on the Johnson v M'Intosh decision and the implication of that decision and the Anglo-American law systems in North America, Australia and New Zealand. That preliminary study was only intended to be the preliminary study to a full study.

Tupac Enrique-Acosta ([00:43:34](#)):

So yesterday, that full study moved forward once again. The continental commission that we've been conversing about and communicating through over the past eight years, since that conference in 2013 last night, made a moment of determination to move that commission forward to accomplish the full study case by case, country by country, all the way to Brazil with no exceptions, including Cuba, Haiti, Dominican Republic, Trinidad Tobago. All of these states in this continent, you ask the question, "What's your claim to jurisdiction here? You have a state, what did you just show up out of nowhere or what?" Without exception, it's always the Doctrine of Discovery.

Tupac Enrique-Acosta ([00:44:21](#)):

To answer that question in its particulars, country by country, the case law is different. But in terms of Mexico, for example, it wasn't the Johnson v M'Intosh Supreme court decision that played out. The institutionalization of the Doctrine of Discovery in Mexico came out as a result of when they broke off from Spain, beginning in 1821, and created the first empire. The first break away from Spain was just to create another version of empire under Emperor Iturbide, again, tied to that French monarchy, right? It was a power play. Just like the gringos did, they kicked the king out, but kept the crown. In other words, they claimed the territorial domination and jurisdiction, the doctrine, they kept it. That process continued all the way up through the different formations of the country of Mexico as a Republic in the constitution of 1917.

Tupac Enrique-Acosta ([00:45:18](#)):

In 1917, the Mexican Constitution, which is the constitution that is still in place today, put the term original property of the state as the determinant to define the jurisdiction of the Republic that was going to be officialized with this constitutional framework. Original property of the state, what is that? When you look it up, open up the books and read what it said there, that concept of original property, the state is referring precisely specifically to the Papal Bulls of Pope Alexander, Las Bulas Alejandrinas. You see what I'm saying? That's how it's been done.

Tupac Enrique-Acosta ([00:45:55](#)):

If you go country by country, we've done that in Peru, in Columbia, in Brazil, when you open up their law books, you say, "What's the basis of your jurisdiction or purported claims of jurisdiction as a state?" They always come back to that same answer. Las Bulas Alejandrinas, the Papal Bulls, the institutionalization of those Papal Bulls in the legal infrastructure of the states. That also goes for Cuba. It goes for every single state that is known as an American state because they are all successor states to the doctrine in terms of their claims to territorial jurisdiction.

Tupac Enrique-Acosta ([00:46:33](#)):

So then that's the issue that's at hand. So if you have a case such as that, which we do, how do you present your case to the international world community? The dilemma that we have is that the question is so simple that it's hard to get to the simple answer. It's a common case in Canada, Mexico, U.S., Brazil. It's a common case that we have. It's systematic. It's systemic. Therefore to respond systematically and systemically, we have to respond also systematically and with our own systems. In other words, our own cosmographical, sociological, spiritual, cultural systems.

Tupac Enrique-Acosta ([00:47:15](#)):

Do we have such a system? I can tell you, we do. I've had that experience. We proved that to ourselves at the first continental encounter in 1990 in Quito, Ecuador. Since then, the continental process of the Indigenous movement has proven that time and time again, including the fact that we had that conference here in Phoenix in 2013, including the fact of what just happened yesterday in Mexico. These were initiatives of the continental commission. The point I'm getting to, Phil, to Sandy and Adam, is that we're being attacked systematically. How do we be the 'WE' that we need to be to address this issue? The geopolitical context that's indigenous in its own generation and formation and expression. How do we be the 'WE' that creator managed to be? I think we have the answer, but sometimes it seems the answer is just too simple. It's not that it's so complicated. It's just that it's so simple and we've come to fear it.

Sandy Bigtree ([00:48:20](#)):

Well, it was mentioned in another interview that we had that as the colonizer is doing its dastardly work, the Indigenous Peoples are paying attention and they're watching. That's the cultural construct of Indigenous Peoples. They pay attention to the natural world, the environment, other human beings. So, you're ready and you're observing this and now is the time for Indigenous Peoples to have their voice because they have been thinking about this since first contact.

Sandy Bigtree ([00:49:02](#)):

I mean, the church came in and was used to install the patriarchy, which is a hierarchical system. We've worked with church leaders before and they work with the Haudenosaunee and they randomly interchange the word creator for their God. At every opportunity, I would always say, "No, you can't do that because your God is hierarchical and our Creator is not. It's relational. We don't base our culture on hierarchy." It took some doing and constantly reminding these people, "No, they're not the same," until I asked, "Admit to me, is not your God a hierarchical God?" And I got the response, "Yes, he is."

Tupac Enrique-Acosta ([00:50:02](#)):

Well, Phil, I think you probably know this as well, but one of the most interesting presentations in this issue were the comparative studies of Joseph Campbell. He breaks it down very, very well, I thought, when he talks about the creation stories of Marduk, of how this concept of monotheism took root in that part of the world, the Middle East, what they call, the middle of what I would've asked.

Tupac Enrique-Acosta ([00:50:26](#)):

But we had the same experience here when we had another session in this conversation on dismantling the Doctrine. We brought in a Jungian psychologist and she broke it down for us. She says, "Well, it's a form of trauma that the European colonizers carry that allows them to normalize what they know to be not right. They know in their gut this ain't right. Something's wrong here, but it kind of inoculates them to the pathology to where they can live in that pathological world and pretend to think that it's normal when they know it's not normal." We're not meant to be as human beings like this. We're meant to be human. We have the right to be human. That is the law. It's as simple as that.

Philip P. Arnold ([00:51:12](#)):

This reference to the Bulls that you get in all these different state contexts is more precise in a way than the Doctrine of Discovery, right? Because in Johnson v M'Intosh or Oneida v Sherrill, or all these other kind of legal formulations of the Doctrine of Discovery, it's about masking what's really going on here, right? It's about masking the Catholic or Christendom's route to land taking. That becomes a kind of Protestant strategy I would like to say. It's a kind of Protestant strategy of masking what comes out of the Vatican in the 15th century. So it seems like your folks are telling it more like it is. They're getting right at the root of the thing.

Tupac Enrique-Acosta ([00:52:18](#)):

That's the whole point, I think, because, for example, as you know, Phil, and I think Sandy, you know this as well, at one point we sat down with the Papal Nuncio, right? This is the ambassador of the Vatican State. I mean, the Vatican, Catholicism, Christendom is the religion, right? The originator of that is the Holy Roman Catholic Church as a religious body, as a religious institution, et cetera, et cetera, et cetera.

Tupac Enrique-Acosta ([00:52:45](#)):

But yet for us, we know that's not really three different religions, Christianity, Islam, and Judaism. That's one religion with three branches, right? They're all sons of Abraham. They all belong to that monotheistic scripture of being subscribers, really literally subscribers of that written. Again, you're talking about the grammar system of the colonizing of the domination system. It begins with an intellectual grammar, where you try to get that fragmentation away from the natural feedback groups of the natural world.

Tupac Enrique-Acosta ([00:53:20](#)):

Then you start to deliver to that fragmented psychology and all kinds of stuff goes wrong, including the situation we've got now. The point being is that at that juncture of identifying the Papal Bulls and the instrumentation, the method of how those are used as instrumentations of the colonization, the genocide, what has had to happen is that the Indigenous Peoples in the south, as you know, they're paying an extreme price in blood and bodies. We have situations right now just across the border over the past two months, we've had 20 assassinations in the fight over the [inaudible 00:54:00] just over the past couple of months. One of our main leaders

who you know, you might remember him, Mario Luna, he's right now in hiding with his family—that's what's going on there.

Tupac Enrique-Acosta ([00:54:09](#)):

One time I was having a conversation with our relatives and the people in the north, including those of Canada and asked the question, "How many of our people have we had that have been killed in the front lines of a fight of Indigenous Peoples in the struggle of the last two, three years?" The numbers were being added up. It was about maybe not even this many. You ask that same question about how many we've lost in Mexico and we're talking about two or three dozen people just assassinated, killed right in their homesteads, people at the forefront of the fight of the mega development projects that are being used to accomplish the invasion that was initiated with the Doctrine of Discovery and the institutionalization of the state mechanisms through the Papal Bulls, the territorial claim, in other words.

Tupac Enrique-Acosta ([00:55:00](#)):

So here's the fundamental question. Okay. Suppose that the Papal Nuncio told us that all those Papal Bulls have been abrogated. They no longer mean anything to us in terms of the dogma of church canon law. They don't mean anything. We've already taken care of that. "It's not our fault," they say, "That those dogmas, those documents have been instituted in the state mechanisms through the Las Bulas Alejandrinas Papal Bulls of Alexander to create the claim for territorial domain jurisdiction over the Indigenous Peoples. That's not our fault because we already abrogated them. As far as we go, they don't apply." Okay then.

Tupac Enrique-Acosta ([00:55:37](#)):

But ask that same person, "Okay, then so there's that corporation that just killed a brother down there in Oaxaca or in Columbia or even Canada or any place where one of these mega development projects is being forced in with a concession given to that corporation by the state, a mining concession, a licensing concession, where would the legitimacy of that concession be if the theological argument of the document wasn't still in place?" Those concessions would be completely invalid and they are completely invalid. The bottom line is this. They tell us that they are abrogated. The article that came out about the Bishop there in Syracuse who says that, "According to us, we don't go by those teachings any longer." But if you ask that question to the people in the south, they never heard that from their church authorities. They never got that information. They never got the memo that the document has been abrogated. They never got that memo. They never were given a sermon on that. That hasn't happened.

Tupac Enrique-Acosta ([00:56:38](#)):

But yet, nevertheless, regardless, no matter what, 5,113 years of history continues to reveal itself in that version of history, in our narration of history, the Doctrine of Discovery never was valid. All it produced was that legaloid system--It's not a legal system. It's not a legal system. I don't care how much Johnson v M'Intosh, Marshall, or the Constitution of Mexico try to imply or enforce it as a legal system or the corporations try to use it as a justification to continue the extrapolation and extraction of the land resources. It is not a legal system. It's a legaloid system. It's a legaloid system. If it was legal, there would be justice, there would be harmony. That's not the situation that we have. We have colonization and genocide continuing on the levels of the society through the institutionalization of the Doctrine of Discovery through the Papal Bulls in the constitutional frameworks across the board, including Canada and Brazil.

Philip P. Arnold ([00:57:45](#)):

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I'm so glad you said that because, from a point of view of religion, history of religions, this becomes an elaborate system of belief, an anthro-centric version that the world is there for us as human beings. We're not here for the world, right? That kind of simple belief system in a way is what holds up these systems of domination and genocide. It almost becomes normalized in our modern world.

Sandy Bigtree ([00:58:22](#)):

I mean, people actually believe they own their property, but it can be taken away at any instant through-

Philip P. Arnold ([00:58:30](#)):

The state.

Sandy Bigtree ([00:58:31](#)):

... the state. Yeah.

Philip P. Arnold ([00:58:33](#)):

We don't own anything. But then from an Indigenous perspective, that's absurd. That's an absurd notion just on the face of it.

Sandy Bigtree ([00:58:43](#)):

It's all about your faith and your belief. That's what these religious institutions have drilled into all of their parishioners, that their true God exists elsewhere and it's just this belief. Then they're able to go about their business in extracting all the resources.

Tupac Enrique-Acosta ([00:59:03](#)):

But it's a pathology. It's just pathology.

Sandy Bigtree ([00:59:05](#)):

Yeah, it is.

Tupac Enrique-Acosta ([00:59:09](#)):

It's just a destructive pathology. It's the role to doom. It's the path of extinction and sadly, our diagnostic of the situation is that the pathology of White Supremacy through which the Doctrine, the Papal Bulls are being implemented and instituted, without that, it wouldn't have the power that it has. If the constituencies of White Supremacy weren't there to grab that belief system and put it to their use, come on, you're going to tell me your God really believes that white people are superior to everybody else? That what you're trying to tell me? Come on. But they're not saying that out loud, but that's how they're exercising it.

Tupac Enrique-Acosta ([00:59:50](#)):

The tragic part of it is that in our analysis, in our diagnostic, these consistencies of so-called white people have determined to go to their extension, to their doom and they're going to die as white people. The white people concept itself is another version of this pathology, right? That's why I mentioned that part about the 5,000 year old story of how that White Supremacy concept has become the fuel of context for how the Doctrine took root. It took root and it grew deeper in

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that larger pathological construct of supremacy, human supremacy over another human by using the concept of whiteness.

Philip P. Arnold ([01:00:40](#)):

That's tremendous. We've come full circle here in this conversation. I think it's a good place to wrap it up. So we're looking forward to future discussions.

Sandy Bigtree ([01:00:50](#)):

And please check our website and we'll have a lot of the notes listed for today's show with Tupac and other resources that you can access online. So thank you very much for joining us. We enjoyed our discussion with you, Tupac, and be well as you go about your day. We'll talk with you again soon.

Jordan Loewen-Colón ([01:01:14](#)):

That's our show. Thank you for tuning in and to our guest, Tupac Enrique-Acosta, and our hosts (singing) Philip Arnold and Sandra Bigtree. The producers of this podcast were Adam J. Brett and Jordan Brady Loewen. Our intro and outro is social dancing music by Oris Edwards and Regis Cook. This podcast is produced in collaboration with Henry Luce Foundation, Syracuse University's Department of Religion and the Indigenous Values Initiative.