

Decolonizing Climate Education

An Aronson Fellowship Project

By Kier Blake, MSc Environmental Policy and Sustainability Management



Then and Now

When I first applied to the Aronson Fellowship, I outlined in my application that “my work relates to the Tishman Center’s vision of being a ‘collaborative resource center and convenor...that supports and advances bold...[social justice] action’ via my 8 years of community engagement and co-design of holistic platforms and projects which promote long-term sustainable educational and cultural growth”. Months later, I believe that still holds true after holding:

1. An extremely successful [Earth Month Convergence](#) co-organized by 6 youth environmental justice organizers that gathered 150 NYCers (climate-interested community members, neighbors, neighborhood organizations, institutional accomplices, and collectives) to learn from 27 beautiful Praxis-educators across 16 events for which neighbors in the area still recognize and speak highly of the energy it brought;
2. Helped the founder of Camp Migizi, Taysha Martineau, get \$10k more than asking for a total of \$50k of funding for Migizi’s transition into a Cultural Center, as well as work with the other co-writer of the Migizi grant to establish their own [collective](#) gathering organizers from Migizi together to acquire, steward, and teach back on the land.
3. An esteemed guest speaker in the Master of Architecture School of Constructed Environments’ Design Studio 4 Class emphasizing the need for creative, community-oriented and -driven design projects that center environmental well-being;
4. An informal educator that had the honor and privilege of experiencing educational reflexivity for 6 weeks as 28 [Walton Campus](#) high school freshmen and sophomores, 2 CUNY freshman, and myself came together to learn about environmental justice practice and work on 3 campaigns aimed at taking back student power and voice in the school for the purposes of sustainability and school-wide greening;
5. One of the youngest presenters at the [Society for the Study of Social Problems \(SSSP\) 2023 Annual Meeting](#) (my first academic conference!!) recapping my findings and research to-date stemming from the aforementioned accomplishments and previous work.

I believe that the long-term sustainable educational growth stemming from the stability provided by the Aronson Fellowship fund, has allowed me to further accomplishments 1-4 above in the form of:

- A. **Preparing for the launch of Start:Empowerment’s new Curriculum Suite**, a digital platform that is being built as a library for our curriculum both for sale in tiers and for free, in addition to, a hub for cooperative creation with Praxis-Educators we’ve built relationships with in the Global South to Abya Yala to continue creating and cultivating systems and models for the collective sustenance and, even, ownership of curriculum with this growing population of long-term contributors at the periphery of the imperial core, our current students, and ourselves at Start:Empowerment.
- B. **Igniting a total of 5 youth who will act as campus organizers for each of the 5 respective schools on the Walton Campus furthering their critical campaign work** and will serve as case studies for the empowerment variable that Hungerford and Volk outlined in their 1990 “Changing Learner Behavior through Environmental Education” research. This approach, as aforementioned in my original application, upends the idea that increased knowledge leads to attitudes of awareness which leads to action. Rather, it states that an emotional response to the environment, a knowledge of ecological issues and personal investment lay the groundwork for a concerned citizen. Said citizens are *ignited through empowerment*, aka via having access to the skills, tools, and resources to intentionally apply their knowledge (even on the smallest of scales) (Hungerford and Volk 260).
- C. **Furthering the work of not 1 but 2 collectives, [Sustainable Spaces Collective](#) and [Ties to La Tierra](#), through ongoing mentorship and collaboration.** Their work aims to *not just* imagine *but* build infrastructure within their respective fields to support mass direct action and anti-capitalist and decolonial ways of living.

While these accomplishments may not reflect the original application I submitted where I expressed a desire to work on a Summit that “could bring awareness to Camp Migizi’s work as they lay the groundwork for setting up direct action training programs in Minnesota” and “[turn] this wealth of information on radical organizational theory and emergent land-based pedagogy into easy to digest zines/pamphlets for publication and distribution in popular leftist chains,” I was able to utilize Point 3 of the Jemez Principles which underscores active listening and constituency accountability. Migizi elders, who desired to transform and evolve, believed being a Cultural Camp was more fitting for their mutual aid work after the Line 3 fight and the mantle for direct action was taken up by the youth who formed the aforementioned


collective. Comparatively, there were many groups with knowledge on all axes of the movement but, rather than contributing more knowledge content, my co-collaborators and I realized that what was lacking was a framework for unifying the many types of interlocutors from farmers, to herbalists, to organizers who may or may not belong to a political school of thought or be apolitical altogether, may or may not see themselves as participating in survival and political education programming but do see themselves as wanting to uplift their community, may or may not see themselves a way of working towards liberation but do realize the ills of our current conditions. This served as the catalyst for the Survival Bloc framework, an ever-evolving framework that is emerging out of Southwestern and Northeastern collectives stemming out of the insights, knowledge and wisdom of the multitude of collaborators I have met to be discussed more in-depth during [Climate Week](#).

All in all, I was able to contribute to the Tishman Center's Vision, which "supports and advances bold environmental and climate justice action and movement building in accordance with the Jemez Principles for Democratic Organizing" through my work at the nexus of environmental justice organizing and critical climate education.

The deliverable below is a snapshot of the ongoing body of research that will be finalized in the form of a capstone paper in the Spring of 2024.

I want to thank Pratik Raghu for being an amazing mentor to me in this process helping me make the most of these 8 months exploring, honing, and revising my thoughts and ideas as well as for being a comrade in terms of invaluable friendship, confidence, idea bouncing, and strategizing. Leo Figueroa Helland for pushing me to go deeper and wider in terms of not being shy to explore all of the complexities of my ideas and for being a compass in terms of holding me accountable to challenging any (neo)liberal tendencies that inevitably weasel their way into research. The Start:Empowerment team for being accommodating in having me experiment with the foundations we have laid and continue to build off of with regard to our school programming and public events. And, finally, the unnamed collective of organizers and thought leaders that have chosen to continue convening giving birth to a small cadre of doers that never fail to remind me that anything is possible in the company of trusted others.

This work, like myself, is community-made.

I am but a vessel 

My Major Takeaways



As an aspiring movement educator and current organizer-scholar, my personal mission is to tangibly contribute to mitigating and correcting our current trajectory towards climate catastrophe.

Many know that the climate crisis is largely man-made. What many don't realize is that it is a *symptom* of a system that systemically breeds racial disparities and repetitively dehumanizes Indigenous, Black, Brown, and low-income communities who are forced to live in environments that are toxic, dilapidated, and ecologically dysfunctional. Many also do *not* make the connection between how abolition transcends a focus on the PrisonIndustrial complex (PIC) and its creation fo man-made carceral environments to the ways in which we commit (eco)genocide, in addition to police and militarize, natural environments.

Therefore, by utilizing education—a bedrock for collectivizing and altering worldviews on habits and behaviors—I am able to make these connections known to a greater number of people and, hopefully, provide them *not only* with the tools and resources but *show them* (examples of) infrastructure and pathways for them to make use of their knowledges.

Before diving in, I believe it is important to start off with my positionality. Specifically, my experience growing up in and living in a frontline community seeing the effects of environmental and food injustice first hand and not learning about the many axes and systems of oppression in my school curriculum. Alexia (my co-founder) and I shared these experiences and decided to write our own curricula for a high school in The Bronx in 2019 giving birth to [Start:Empowerment](#).

Environmental Justice Organizer		Grew up in Environmental Justice Community
Graduate Candidate		Multiple touchpoints with folx who have mental health disorders
Second- Generation College Graduate		Director of the Nonprofit, Start:Empowerment
	Jamaican	
	Non-Binary	
	Genderfluid	
	Gen Z	
	Low touchpoints with law enforcement	

My Positionality

With increased desire from educators, we continued to not only develop curriculum but programming co-created alongside BIPOC organizers and indigenous wisdom keepers with insights from frontline community members and relationship-building with critical educators.

Currently, we are now serving 7 schools and counting.....reaching over 3,700 students per year! So it was really important for me to determine how to tangibly and not just rhetorically move towards decolonization with the opportunity to touch so many students. Furthermore, it was also important for me to explore methods for which to push the bounds of the knowledge through my organizational work by exploring different models for alternative education so educators can incorporate deinstitutionalized, non-Western-centric methods into their teaching practice.

The two research questions that guided my work are as follows:

The first question covers the topic of agency, how can educators contribute to movement work within their respective fields.

And the second question discusses how we can try to create relatively autonomous spaces within hegemonic institutions for the development of critical students and educators.

Education and, especially, climate education is one of the components of the goal of decolonization IF it leads to the larger goal of rematriation (which is led by women, femmes, two-spirits, nonbinary, and trans folk).

Two Big Questions

1. How can educators within these institutions push the bounds of education and reimagine spaces to promote greater connection to land utilizing a 'whole student' approach?
2. How can schools serve as spaces that cultivate critical environmental consciousness in students?

However...

“Decolonization brings about the re[m]atriation of Indigenous land and life; it is not a metaphor for other things we want to do to improve our societies and schools.

Eve Tuck & K. Wayne Yang
"Decolonization is not a Metaphor"

#LandBack is the decentralized campaign by Indigenous peoples the world over and allies alike that seeks to reestablish Indigenous sovereignty, with political and economic control of their ancestral lands.

Thus, if our goal in this field isn't towards this larger liberatory horizon, we can't use the language of decolonization.

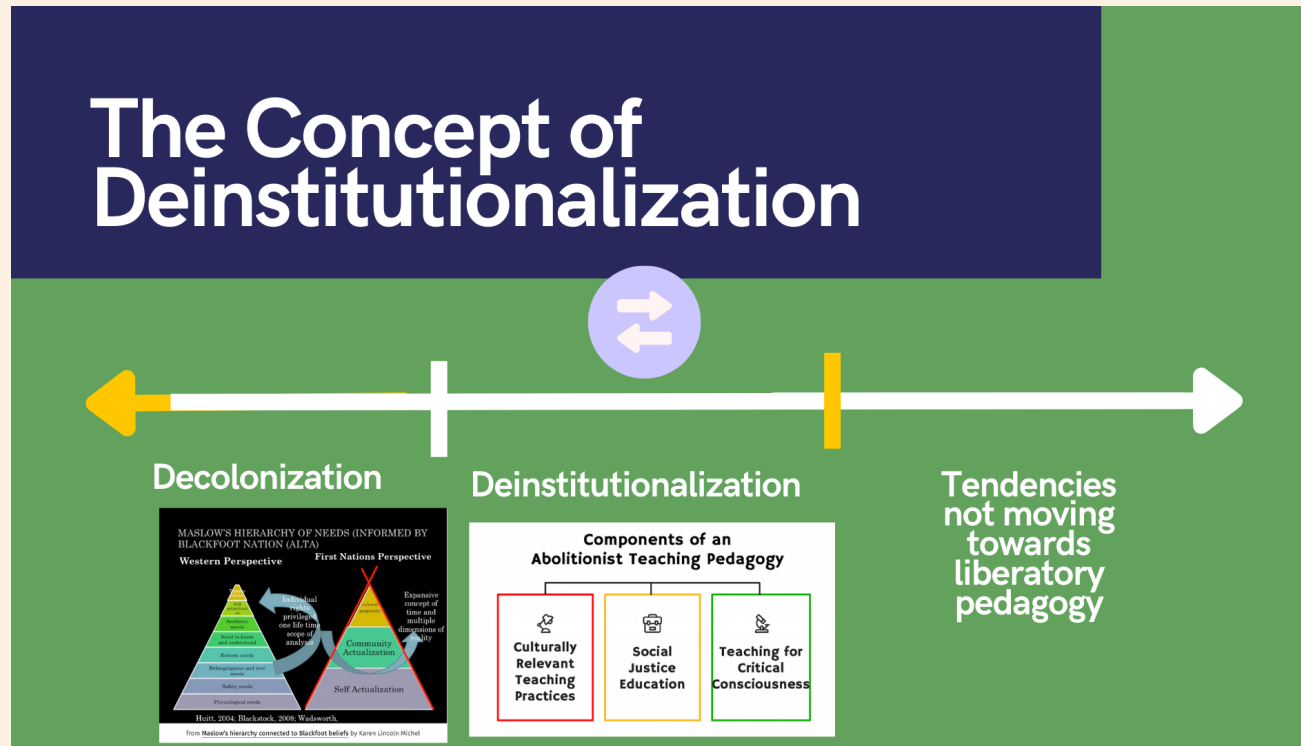
As such, Start:Empowerment views decolonization as the underlying foundation, ultimate

goal, and guiding framework for our work not only in the classroom but also in our organizing efforts.

Even though decolonization *is* at the heart of the work Start:Empowerment does, we still have to navigate the hegemonic schooling system, which calls for deinstitutionalization.

Deinstitutionalization in education pushes for NOT only the extraction of student learners from institutions (e.g. schools, colleges, universities), their influences (e.g. their State-based contexts, programming, curriculum, and so on), but also for institutional abolition in an effort to prevent re-entry and to create something new.

Deinstitutional alternatives are by no means fixed on the spectrum, and deinstitutionalization, therefore, is not a **NOUN** but a **VERB** shifting back and forth along the spectrum based on ever-changing contexts and conditions, as well as the initiatives' responses to those changes, at any given time. Deinstitutionalization is, thus, a dialectical undertaking in which theory, material conditions, and praxis are constantly informing and mutually reinforcing each other.



My recent work with Start:Empowerment helped me to more clearly perceive the tensions between deinstitutionalization within schools to arrive at the word resinstitutionalization to describe the particular predicament I found myself in: wanting to move farther to the left along the spectrum but having my efforts be bound up in bureaucratic hierarchies that made getting real time decisions made with students and community contacts difficult to act on; hesitancy with regard to not have grades altogether and, instead, opting for pass/fail; and, as such, an intention to turn my time with the students into a course instead of a summer program, thus, giving it more weight with the higher-ups.

The program spanned 6 weeks during the Summer of 2023 at the Walton School Campus in the Bronx. It touched twenty-eight 14 to 15 year olds including at two of the high schools Start:Empowerment had first started their programming with: the High School for Teaching & Professions and the Celia Cruz School of Music. In the program, an effort to include the histories from the borough, current environmental issues affecting students, storytelling tying students' personal experiences to the larger issue areas and movement locally and globally, along with campaign creation to implement solutions within their schools were used. Within this, I was able to cover the elements covered in the next section, 'Teacher Resources'. Many of the questions that helped me navigate the reimagination of learning for this program were derived from the musings that Woke Kindergarten so eloquently asks, i.e. "If schools were nonexistent, how might you learn?," "If we abolished money, how could people get the most important things they need?," and "If we abolished the police, what else could we do to keep people in the world safe?". For many young learners, schools are rigid in framework and discipline, with a tangible police presence, and can bar students who are less-resourced from getting the education they deserve due to lack of money (whether that's because of redlining, poverty, etc). Within the program, we were able to discuss this in relation to NYC and the Bronx and start to think about how to resource the needed materials for change within their own community of fellow students, teachers, administrators, and neighboring schools and how to ask for help, if they could not, via grant programs, student

empowerment turned engagement, news outlets, community-based organizations, Parent-Teacher Associations (PTA), etc.

Finally, deep thought was put into ideating 3 campaigns exploring how students could advocate for the building of a safe, sustainable, and student-supportive campus. The were as follows:

- Education and Clubs: *How can we get the Walton Campus to be more sustainable through increased student awareness, more instruction time tied to environment/climate/justice, and how can we work to create cross-school green clubs?*
- Sanitation and Waste: *How can we get the Walton Campus to be more sustainable through redirecting food waste to compost, mutual aid to students, food pantries; rethinking paper waste by digitizing learning and cutting down on paper towel waste in bathrooms?*
- Gardens and Green Spaces: *How can we get the Walton Campus to be more sustainable through the launch of gardens with student input and attention to biodiversity and native plant cultivation so students can have a space to be, learn, and teach each other?*

And, while we weren able to do so much there were constant reminders that we did not officially secure an autonomous space with different monitors coming in to monitor and that, at any moment, with a change in administration, the program could end or be subject to reinstitutionalization. Furthermore, the sheer amount of paperwork assigned to me as an educator (which I had to have my college interns handle lest I lose all my lesson prep time!), administrative bureaucracy and tensions (which I was ill-prepared to navigate and fully grasp all the hierarchies), the pushing of letter grade policies and only succeeding at changing them to Pass/Fail (reinforcing the teacher-student dynamic and the silent observer dynamic verses the egalitarian co-exchange dynamic), and standardization of the course for graduation credits (a blatant act of trying reincorporate the content generated back into the education institution). Therefore, through this process, I learned valuable lessons in holding the tension between deinstitutionalization and reinstitutionalization.

For the full slideshow presented at the Society for the Study of Social Problems Annual Conference, visit the [bit.ly](https://bit.ly/38333333) below:



Successes

Ky, one of our students turned organizers, moved to Uganda (their family's ancestral home) and wanted to bring Start:Empowerment's Environmental Justice curriculum with them. As a result, Ky was able to make the curriculum their own through their internalization and subsequent action as a member of the Global South.

In real time, our student, Ky, saw the value in sharing their learnings with us to co-create new content for students to come, together. And even went on to create critical climate storybooks for kids aged 5 - 15 years old.

Building off these contributions, we have since then struck a partnership with YouthxYouth an organization accelerating the process of young people from the Global South influencing, designing, and transforming their learning experiences and education systems.

As such, we are working on systems and models for the collective ownership of curriculum with this growing population of long-term contributors at the periphery of the imperial core, our current students, and ourselves at Start:Empowerment.

The Impact

YOUTHXYOUTH

Theory of Change

We believe that in order to transform our education at scale, globally, and rapidly enough, we need a youth-led, adult-supported (r)evolution of our education.

My findings build upon Hungerford and Volk's interventions in "Changing Learner Behavior through Environmental Education." As I continue to build with the Walton Schools, I will build on the foundational education students were able to receive over the summer by starting to explore the empowerment variable as conceptualized by Hungerford and Volk, which upends the idea that increased knowledge leads to attitudes of awareness which leads to action. Rather, it stipulates that an emotional response to the environment, a knowledge of ecological issues, and personal investment lay the groundwork for a concerned citizen. Said citizens are ignited through empowerment via having access to the skills, tools, and resources to intentionally apply their knowledge (even on the smallest of scales). Building upon this variable, I envision a framework that meets both the need to decolonize education and mitigate the climate crisis, creating space to learn and exercise climate change practices that result in long-term Environmentally Responsible Behavior (ERB).

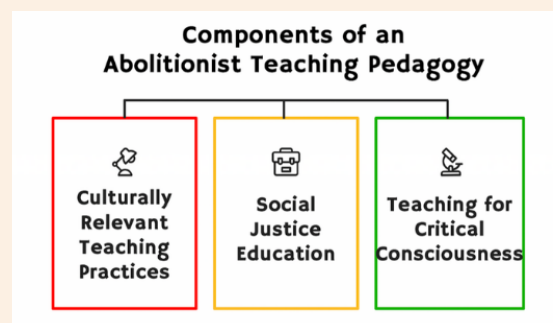
Teacher Resources

As aforementioned, education has always been the bedrock for collectivizing and altering worldviews on habits and behaviors with the foreshadowing of worsening outcomes as a result of the climate crisis, the research I have conducted for the Aronson Fellowship shows that greater effectiveness in mitigating and correcting our current trajectory towards full scale ecological destruction relies on championing collective response in the public sphere. Communal engagement supersedes individual actions and the parroting of climate science—precisely what models like Western, institutionalized climate education continues to focus on.

Thus, the work of addressing large-scale issues within our society asks for those facilitating and teaching in learning spaces to decenter the capitalist, imperialist cultural hegemony that schools and institutions push resulting in disconnection from the land, other humans, and our more-than-human kin. In order to introduce an approach that not only champions the collective but incorporates a critical consciousness approach or the ability for learners to recognize oppressive social forces shaping society, understand their intersections, and take action against them. This is what Paulo Freire deems as *critical consciousness* in his text *Pedagogy of the Oppressed*.

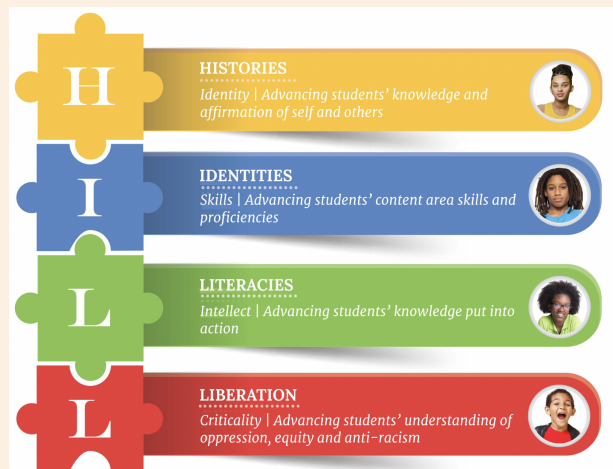
In exploring and experimenting with this work, many people have asked if there are resources available to help them think through how to deinstitutionalize their classrooms, schools, and, ultimately, communities. Here is a Cliff Notes sample:

Abolitionist Teaching Frameworks That Lends Themselves Well to the Process of Deinstitutionalization in Schools



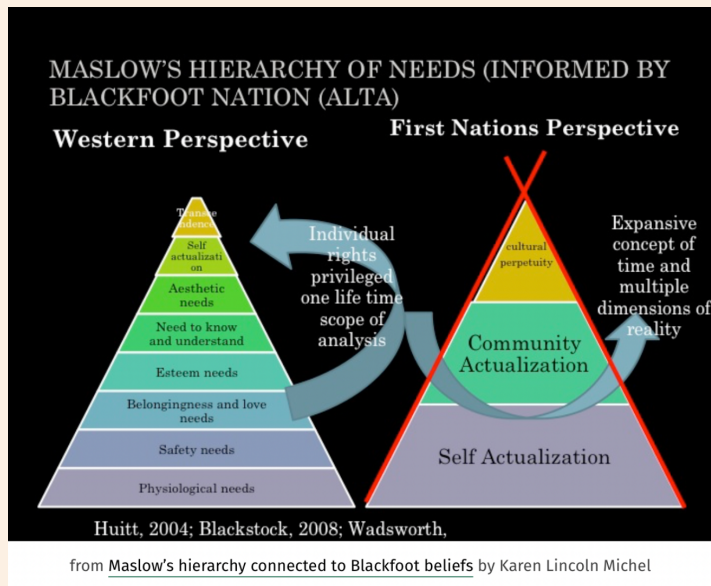
The key to an abolitionist pedagogy is identifying if it is:

- A. Culturally Relevant Teaching Practices are applicable to the traditions of the students as students bring many things with them when they sit in a classroom chair. These things include their language, their colloquialisms, their shared experiences, the collective memory of their community, etc. Teachers should try to be as well-versed in the cultures of their students and integrate that into their teaching practices. Kadijah Means, a then-student of Berkeley High School and leader in the Black Student Union, Amnesty International, and Black Lives Matter Movement in Oakland, California wrote in 2015 that this can start with Cultural Competency Trainings where teachers are tasked with understanding how “privilege and power, systemic racism, micro vs. macroaggressions, explicit vs. implicit bias, anti-Blackness, etc.” manifests and how that shows up in the classroom [*Teaching Resistance: Radicals, Revolutionaries, and Cultural Subversives in the Classroom*; pp. 35]. That way, teachers understand the need to integrate curriculum that decenters white, eurocentric thinkers, authors, scientists, etc to make room for other contributors, as well as the importance of this integration across subject areas.
- B. Social Justice Education should embody the H.I.L.L. Pedagogy (in the graphic to the right) that Dr. Gholdy Muhammad also touches upon in her framework for Historically Responsive Education which responds to students’ Histories, Identities, Literacy & Liberation (H.I.L.L.). Using this framework ensures a multifaceted approach to teaching that focuses not just on the present (as does culturally-relevant-only content) but the past and the future.
- C. Teaching for Critical Consciousness is a commitment to a focus on comprehension of the world via exposure to its social, political, and economic contradictions and the



wherewithal to take action against said contradictions (that create oppressions) with this understanding and awareness. Paolo Freire touches upon this in his class, *Pedagogy of the Oppressed*. By respecting each individual's inherent experiential knowledge and coupling that with critical thinking applied to systems, I believe comprehensive Social Justice Education can be achieved.

Kinship Frameworks for Better Contextualizing Relationship to Land



Teachers, especially now, are further understanding the intrinsic role Indigenous Peoples play in stewarding the environment. In the climate education space, in particular, there has been an attempt to infuse Traditional Ecological Knowledge (TEK) a term used to encompass the cosmovisions of Indigenous Peoples and their relationships to land through it. TEK can never truly be met as these principles—like “Indigenous liberation struggles for life and land”—directly confront the entire framework to which this colonial & capitalist society is based on” (“Accomplices Not Allies,” Indigenous Action Media). The institution of education *is* a corporate system that gains capital goods in the form of stolen land, resources from the land, separation of Indigenous Peoples from the land and sanctioned brainwashing (e.g. boarding schools), and more.

Especially since the 2020 George Floyd Uprising, more and more American (higher) educational institutions have adopted the rhetoric of decolonial education. Many institutions claim they are engaging in decolonial practices that range from offering land acknowledgements to welcoming more Indigenous scholars and scholarship. While all these gestures are, to some extent, noteworthy and even desirable, what many education institutions are unable to fully decolonize because they are themselves entrenched in coloniality and neoliberalism. This co-optation of decoloniality actively contributes to the erasure of true decolonial education: neocolonial and neoliberal universities suppress systemic change both inside and outside of their walls by rigidly regulating research pursuits, resisting #LandBack claims for the large swaths of expropriated Indigenous land they occupy, and ultimately promoting mere survival under our current economic, political, and cultural hegemony over leading any paradigm shift.

In the same vein, many educational institutions tout their efforts to mitigate the climate crisis, while, at the same time, they actively collaborate with corporate polluters, philanthrocapitalists, defense industry contractors, and others who perpetuate the climate crisis, which disproportionately affects frontline Black, Brown, and Indigenous communities. As such, truly decolonial education must be grounded in critical frameworks and mobilizations for environmental and climate justice. Otherwise, (higher) educational institutions will never fully participate in the processes of re-envisioning knowledge-sharing and educational co-creation taking place in resistant colonized communities.

Helpful Education Content Questions to Ask:

- ★ What does decolonial education entail in both theoretical and practical terms?
- ★ How can decolonial education extend beyond the diversification of syllabi or co-curricular programming to facilitate mass mobilizations for systemic transformation?
- ★ In what ways does decolonial education necessitate reconnecting with the land, our bodies, each other, and our rich, dynamic histories and cultures? And what are the different forms that effective decolonial education can take?

- ★ How can students sustain this creativity and/or project past my class/past this classroom/past this current point in time? And how can they be encouraged to get their peers involved in other classes/grade levels/schools?
- ★ Where is there room to carve out space for students to autonomously make decisions without having to jump through bureaucratic hoops? How can I make these spaces, if there aren't any, or how can I create more of these spaces, if there are some?
- ★ How can I combat the neoliberal tendency to reinstitutionalize the programming, projects, creativity, unstructuredness, etc. of what I am fostering to protect its subversive qualities?
- ★ Does the content tangibly connect to students' lived experiences? Does it mention the school's complicity in #LandBack and carve out time to learn about local Indigenous histories, movements, and current issues? Does it create opportunities for students to learn about histories/successes/solutions fought for and provided by people who look like them?
- ★ (For students and teachers alike) As generation after generation is born into an unevenly shared and increasingly vulnerable planet, we not only need to prioritize the care of the student-learner but that of the planet. How can these two things be married in a way that fosters the world view we need to have for collective movement on a mass scale?

Helpful Extension Curriculum Links:

These are some fabulous links to free curriculum content that students can take and 'run with.' As a result they can further practice autonomy and agency in their own learning and deepen their critical consciousness (the ability to recognize the systems and axes of oppression to make insightful connections as to how they can contribute to systemic change).

- [Curriculum | Global Action Project](#): Over two decades, has gone into the Media Action curriculum offered by Global Action Project. Meant to be used as "a rough guide, not a blueprint," this curriculum provided ways for me to push the next iteration of the program so that students could more critically think about how they can use (social) media to ask for media consent, center darker skin tones and how to attune their photography/filmmaking to capturing non-white complexions, how to sticker bomb, and craft a messaging campaign with their cellphone as a movement tool.
- [Freebies | Youthactivismproject](#): These resources were written by teens, for teens "break[ing] down all the steps needed to start and execute a successful policy advocate campaign from the ground up." Some content highlights are the Six Stages of Activism, how to testify before your school board, how to plan accessibility when campaigning, and how to host talking circles.

Helpful Ways to Rethink Current Education Concepts:

These are some top-line examples of ways our normal understanding and expectation of concepts can be turned on their heads. By exploring a wide range of liberatory practitioners, it can provide much-needed inspiration to educators.

- [Archie's Press](#): Crowdsourced and bespoke map-making that challenges Western cartographic tendencies by weaving in a blend of mind-mapping to encourage easier navigation, the commoning of language according to most recognizable places by locals, and the use of geometric shapes for areas over borders.
- [Beehive Collective](#): Recenters art as a medium for storytelling rooted in community through the use of looping in a multiplicity of voices on a project to create a visual (non-verbal) narrative that reflects large cross-sections of the populations the art is created in. Furthermore, their process includes storytellers who are then able to use the art as a teaching tool for the masses.
- [Dechinta University](#): Encourages outdoor education that emphasizes connection to the land by deconstructing Western education pedagogy in favor of a deinstitutional land-based alternative. They are able to claim other benefits such as mental wellness and physical healing as a result of their programming.

Helpful Educator Forums:

These are a list of helpful places to join and discuss in communities of practice. Working beyond the conjuring of theory to full-scale implementation is key to deinstitutionalizing education institutions and I have been a part of these very groups as a representative of Start:Empowerment to deepen our praxis.

- [Ecoversities](#): Look no further to find a supportive community that hosts great learning events such as the Re-Imagining Education Conference annually, open calls for collaboration projects, and forums for exchanging knowledge with like-minded “learners and communities reclaiming diverse knowledge, relationships and imaginations to design new approaches to higher education.”
- [YouthxYouth](#): “YouthxYouth (YxY) is a global community of youth activists and adult allies dedicated to the reimagination and transformation of education for collective liberation. [Their] goal is to accelerate the process of young people influencing, designing, and transforming their learning experiences and education systems.”
- [Learning Planet Alliance](#): With almost 5 since its founding, by the Learning Planet Institute and UNESCO, the LearningPlanet Alliance is committed to “the transformation of education and the co-construction of a learning society. It brings together diverse, complementary and committed actors (NGOs, public actors, cities and territories, schools and universities, social entrepreneurs, companies, students, youth movements, activists, artists...) but with a common goal: to allow individuals to ‘take care of oneself, others and the planet’.”



Contact Me!



Kier Blake (they/them)

Co-Founder | Director of Community &
School Partnerships @
Start:Empowerment

kier@start-empowerment.org

Munsee Lenape/Canarsie Land
("Brooklyn")