

## Subaltern Speaks Season 2, Episode 5 Transcript

Christina ([00:06](#)):

Welcome to the Subaltern Speaks Podcast. I'm your host, Christina and today we are continuing part two of our discussion with Anishinaabe and Ukrainian writer, Patty Krawec on Indigenous relations and spirituality within a decolonial approach. For those newly joining us, Subaltern Speaks is a podcast created by the Multi-Faith Center at the University of Toronto for Spiritual Study and Practice, where we explore the legacies of colonialism across religions and spiritualities of colonized peoples otherwise known as the Subaltern in post-colonial studies.

Christina ([00:39](#)):

In an effort to practice collective care, some of the content might be triggering in this episode, so please ensure to prioritize self-care. In part one of this episode, Patty and I discussed Indigenous representation by traversing Western Christian theology and Indigenous relations and independence of the church. Patty emphasizes Indigenous representation is not one-sided since it represents relations to all people and spaces, including spirituality, community, history, cultural practices, and ancestral customs, which also relies on learning and unlearning colonial harm.

Christina ([01:18](#)):

Patty shared her journey of reconnecting with her Anishinaabe culture and heritage and the impact of settler colonialism and residential school on her relations with community and family. We also discussed mitigating harm for Two-Spirited peoples as well as the failure of the Pope to apologize to residential school survivors as the first step in reconciliation. Now we will continue with part two of this important discussion.

Christina ([01:45](#)):

There's a couple of interesting scholars I've come across in my studies are Eve Tuck and K. Wayne Yang, specifically in the piece of Decolonization is not a Metaphor and speaks to decolonization requires return of the land including honoring Indigenous ways of knowing and serving as a legal doctrine of reconciliation to advance legal discourse and reciprocity as I mentioned before, are the 94 Calls to Action by the Truth and Reconciliation Commission in Canada in 2015. One of the such central recommendation in the TRCs report is to adopt and implement the United Nations declaration of the rights of Indigenous Peoples as a framework for reconciliation. And so in just keeping in this dialogue about reconciliation and repatriation of land, I'm interested to know Patty, what is your view of reconciliation and particularly use of the term? Is there any other way to reconcile the land? We know that we have to return the land to Indigenous Peoples and return the title, but is there any expansion of the reconciliation? Can this go forward?

Patty Krawec ([03:07](#)):

Well, one of the things, and I probably saw it on Twitter because I live on Twitter.

Christina ([03:13](#)):

Don't we all lately?

Patty Krawec ([03:16](#)):

I really do. Have you seen the quality of doom? Of course we're doom scrolling. That's just the quality of doom is really stellar. And so I think that this is where I saw it. Was just a comment that reconciliation is for white people. And it's so often framed as a thing that we need to meet Canada halfway as if we have work to do ourselves with reconciliation and no, we don't. We didn't take anybody's land. We didn't take anybody's children. We don't fill our jails with white people. We don't take away English language. We haven't done anything that we need to be sorry for. We haven't done anything that we need to reconcile for, but Canada sure has and continues and continues to do. One of the most more egregious things that happens is that yes, there's a duty to consult but we don't have the right to say no.

Patty Krawec ([04:14](#)):

So what's the point of consultation if we don't have the right to say no. Of course, we should have the right to say no and there shouldn't be consequences for that. If a band, a pipeline is coming through and a band says, no, the pipeline goes through anyway and now they don't have any access to federal funding if there's a leak or we don't have the right to say no about mining or things that happen and then we have boil water advisories because it's not enough to say, well, why aren't we building pipelines for water? We have to back up a little bit and think, well, why is the water unsafe in the first place?

Patty Krawec ([04:59](#)):

What things are happening? This was brought up with the Muskrat Falls dam in Labrador I think, about what it was going to do to the mercury content of the water, because mercury is naturally occurring. And if things get soaked too much, it pulls the mercury out and now the fish have mercury. And what are you supposed to eat? I've got walleye and my freezer right now that we caught up in Sioux Lookout, there's mercury in it. So you can't eat a lot of it, you can eat some, but you don't want to eat too much of it either and this is what people eat. So it's not enough to say let's end the boil water advisory we have to ask why is the water unsafe in the first place? So when we talk about reconciliation and we also talk about places as being remote.

Patty Krawec ([05:49](#)):

Oh, it's so remote that's why the kids have to leave school, that's why judges can only come in every three months. And I did child welfare and you have to have so many hearings. Well, the judge is only coming in once every three months, that really stretches out the process quite a lot. So reconciliation like you said at the beginning about access, it means funding these things adequately so that people get what they need. It means funding things adequately so that kids don't still have to leave home to go to school. It means funding things adequately so that children aren't flying out of their communities to have medical care with nobody with them, leaving alone. It's only within the last few years that some of these flights even started allowing

parents to travel with them. Imagine being a toddler, a small child and having to fly South for medical care and nobody's allowed to come with you because policies mean that they can't.

Patty Krawec ([06:46](#)):

And so it's these policies that are set up for urban centers and then applied all over the place without thinking. Without even thinking about how it impacts the people who are marginalized, because they don't matter. That's why they're marginalized. They're marginalized because they don't matter.

Christina ([07:05](#)):

Well, I think that you really brought up a good point Patty in terms of, first of all I just want to just go back to the Duty to Consult section 35 of the Constitution Act that has just not been upheld in any way, shape or form because in my opinion, that the state has really been focused on expansion and capitalist society, as opposed to really addressing the needs of every single person in this country, particularly our Indigenous Peoples who are the founders and the keepers of this land and that we as settlers are really visitors on this land. So I just want to just make that ultimately clear. And then one of the things that I had the honor and the privilege of working in my capacity, I'm a mature student, so I've had the capacity of working in and doing a lot of research within Indigenous communities.

Christina ([08:00](#)):

Specifically, I worked on the Missing and Murdered Indigenous Women Inquiry and really learned a lot about the fly-in communities. Toronto is considered the South because we have really a lot of Indigenous community lives in the North. And when you were speaking about, only recently have parents been able to accommodate young girls that are in labour because there are not resources in the Northern communities. There's a lack of water, there's a lack of schools, there's a lack of social services, public programming, the money's there, the money's been allocated but it just hasn't been distributed. It's been several years that money has been allocated. And yes, the state does continue to meet the agreements of making sure that the money is there but it's not being released. And so you have situations where young women are flown in to give labour, but only when they're in labour, not a couple of days before or children because they are children, teenagers that have to fly in to go to high school.

Christina ([09:19](#)):

Specifically the two high schools in Thunder Bay and children are separated again from their families, just repeating the structural system of violence and they're left alone, they're left to fend for themselves. And yes, there are definitely amazing supports and amazing organizations, Indigenous organizations that are doing the work to really help and support the youth. But in a lot of cases, youths, that's not what they know, they want to go back home and then you get into a situation where a lot of kids, they go on their own to try to get back home and you have a lot of children that end up missing. And this is a huge issue. It continues to happen. And then looking at the lack of resources, one of the things that we talked about, I take a disability

studies class and it goes back to what you were saying about advocating for Two-Spirited people.

Christina ([10:24](#)):

And for me, when they advocate for specifically Black Two-Spirited people, we're advocating for everybody at the end of the day. But one of the things that we talked about is when the money is distributed properly and the social services are put into place and the healthcare systems are put into place just like they are in Toronto, just like they are in other regions across this country, then you will see the disparities decrease. You will see that people have hope. People have a way, they're like, I can eat, I have clean water I can turn on, my wife or my partner can give birth in a safe space. We can raise our children safely and we can be provided all the tools that all the other settlers proceed. Why is it that Indigenous Peoples in this country are still going through these issues? It really boggles my mind at the end of the day.

Christina ([11:29](#)):

And I think that's why this work is just really important to me and I'm so grateful to you for sharing this space with me today because these conversations are extremely difficult but they're necessary. We need to have these conversations because yes, there are so many amazing organizations, groups and platforms that are doing this work and shout out to everybody that's really immersed in this work, but the conversation needs to continue because a lot of times as settlers it's kind of like, that's not my problem, history is gone and no, that's not the situation. The intergenerational trauma and effects from colonialism, settler colonialism, encroachment of land and assimilation to Eurocentric patriarchal ideologies still continues to impact First Nations, Inuit, and Métis in what may see across this country, in a way that many people just really are not willing to understand.

Christina ([12:29](#)):

And I think that leads me to my next question in terms of the right of self-determination and what does that look like? The Truth and Reconciliation's recommendation number 48 asserts the right to self-determination and specifically within spiritual and religious practices. The right to practice ceremony, the right to right uphold customs and ancestral traditions. Would you mind sharing how Indigenous spiritual practices and ceremonies can be in integrated into a religiously pluralistic society?

Patty Krawec ([13:09](#)):

Sure. Well, when we think about workplaces and whose holidays are statutory holidays, that's probably the lowest hanging fruit of any of them. It's all Christian centric. It's Christian holidays, anybody else has to take vacation time or overtime in order to get days off for their spiritual practices. And a lot of Indigenous communities, funerals, that's a 10-day family gathering. They may need to travel long distances, but in my collective agreement, unless it was my spouse or my parent, even if it was spouse or my parent, I was not getting 10 days. If I needed additional time, I could use vacation or overtime but why should I? Why should I use overtime in order to take the time off I need to get to moon ceremony. Christians don't need to take overtime in

order to have Christmas off, whether or not they actually celebrate it or actually celebrate Easter, they don't have to go to work on Good Friday and Easter Monday.

Christina ([14:16](#)):

It's different standard.

Patty Krawec ([14:19](#)):

So we can decenter that and just give people a certain number of days for ceremony and then you use it as you see fit. If you need 10 days, if you want to allocate them for moon ceremony or for other things. So it's expanding and respecting spiritual practice in places and down here we'll have sacred fires. And for a while now with relationship with the city, the man who normally does sacred fires for different reasons is pretty quick. They pretty quickly give him the permit that he needs in order to have a fire in a public space, but he had to work really hard to get that. And so having a policy in place that we can have our sacred fires, we'll let you know as a courtesy that we're going to do it but we shouldn't need to ask for permission.

Patty Krawec ([15:24](#)):

If it's a fire keeper who's doing it, we know what we're doing. He knows what he's doing. He's not going to start a brush fire and burn your city down. So it's about thinking about these things as legitimate religious beliefs, as legitimate cosmologies that should be respected that are every bit as legitimate as any other religious belief and need to be respected and given space for and not treated like some kind of multicultural color that gets added to the city on appropriate days that the city has decided we're going to do multicultural things and then we go back to a Eurocentric way of living. It's acknowledging and making these things part of our world, an acceptable respected part of our world.

Christina ([16:16](#)):

It has to be consistent. It has to be integrated as everyday living just like you said, as a lot of these other public holidays, people get the days off, whether they are practicing in that religious holiday or what have you. It definitely needs to be consistent and across the board. I feel like once that's done it really acknowledges Indigenous Peoples collectively. It acknowledges that the spaces are held, they respect it and that the state is really willing to actually reconcile and build relations.

Patty Krawec ([16:59](#)):

It also comes down to the city's relationship because for instance, Toronto and Niagara, you're going to have mostly Anishinaabe and Haudenosaunee. That's whose territory you're on. And so it means listening to them, what do their communities need? Because what their communities need is not going to be the same as what the Mi'kmaq communities need out East or the Inuit communities, or the Inuit communities further North or the Cree communities further West. So it's about having relationship with the people in your area to make sure that the policies and standards that you're putting into place in your region meet the needs of the people who are actually in your region, rather than some kind of blanket national policy that

may not meet everybody's needs, because Indigenous Peoples. Europeans are different, we accept that. Italians are not the same as French or not the same as English or not the same as Scottish. We all accept that. And the European peninsula of Asia is a very small geography. And yet we can understand diversity and complexity there and yet somehow Indigenous Peoples-

Christina ([18:08](#)):

It's missing here.

Patty Krawec ([18:09](#)):

... get flattened into this big pan Indian soup that we're somehow all the same. So I just want to really highlight the importance of being in relationship with the Indigenous Peoples of your area, and then knowing what they need. And I threw out a challenge on Twitter one time, if your organization has a board, do you have Indigenous seats on that board designated? Do you have two? Because there should be two because they need to be able to back each other up. Nobody should be the only Indian in the room. And if those seats are empty, then that speaks something about your organization. And don't be asking the same three Indians to do everything, that happens. In every community there's three or four Indigenous people, they get asked to do everything and they get exhausted and people will say, well, I asked and nobody has time.

Patty Krawec ([19:00](#)):

And I was like, well, really? You ask all 2000 Indigenous people who live in your area. I don't think you did. So it's also the criteria that we set, the criteria that we set of who's going to meet this criteria to sit on our board. Imagine if churches did that? Churches have boards too, they're nonprofits. So imagine churches did that, designated Indigenous seats and invited people from the Indigenous community to sit on their board, whether or not they were members of that religion but just as good relatives or mosques or anybody. How would that change your relationship?

Patty Krawec ([19:38](#)):

And how would that make you think through the things that you teach on a Friday night or a Sunday morning? How does that change the way you understand the things you say when you're thinking about who's in the room while you're saying it? Because we do that all right. We'll say one thing but then if we know that there's people from a certain group in that room, we shift what we're saying because we don't want to offend them. But if we knew they were there or acted like they were possibly there, then that might shift how we think about some of the assumptions that we make.

Christina ([20:14](#)):

I think it would definitely shift it because foremost you're acknowledging sharing the space with an Indigenous ally and then that visibility is forefront. And it changes the dynamic of the conversation, the relationship. When I was working in the courts, it was ensuring that when there was coroner's inquest, that there is a jury of peers of Indigenous Peoples because how

can you have a white jury that does not understand Indigenous relations? How can you have educational boards that do not include Indigenous representation, where it's generally speaking white CIS representation. That's not inclusive at the end of the day, that does not build relations, that does not identify the issues that continue in this country and across the corporate sector and the private sector and religious spaces as well. And I think it's really important, your point about ensuring that church boards at churches also hold the space for Indigenous seats because it's necessary, whether that person has any affiliation with the church, at the end of the day every single sector in this country needs Indigenous representation.

Christina ([21:47](#)):

And that leads me to I think probably one or two of my final questions Patty, respecting what the Truth and Reconciliation Commission of Canada speaks to as cultural competency training. I can attest to that as a former employee at the ministry of the attorney general for about 15 years where cultural competency training rather is being implemented across the board specifically on all levels of government and in accordance with recommendation 92, across the corporate sector. And what you're seeing is all employees from high level executives to administrative staff in needing to take up this training as mandatory training. Some work spaces are even expanding it to providing inclusive spaces for smudging, for sharing for pow wows. Yet there's still a lot of organizations that have yet to implement these spaces for spiritual practice and cultural traditions. And so I'm interested to know what might be your view of visible Indigenous cultural spaces?

Christina ([23:15](#)):

I know we talked about making sure that there's Indigenous representation on boards, but specifically within say educational institutions or the corporate sector or even grassroots. I think grassroots organizations tend to implement these inclusive spaces a little bit more, but when it comes to the corporate sector and a lot of other educational facilities, institutions across this country have yet to implement this across the board. Do you think that creating spaces for smudging is enough or do you think that sectors need to do more by implementing mandatory cultural competency training for all employees to really truly demonstrate decolonization efforts collectively and build relations between non-Indigenous Peoples and Indigenous Peoples?

Patty Krawec ([24:09](#)):

I think smudging spaces are very nice and I'm not going to dismiss them because if Indigenous people are asking for them, then they should have them. And too often, I have been in settings where we have wanted to start something with a smudge and we weren't allowed to, we had to go outside because it was going to set off the smoke alarms. No, it's not. You may need a smudge that big, but nobody is smudging so much that we're going to set off your fire sprinklers. So that's nonsense and that's rude to make us go to outside. And that has happened to me several times. So I'm not going to say that's not important, but what I will say is I'm concerned about this tendency to study us as if not knowing enough about us as the problem,

not knowing enough about Indigenous people is the problem, not knowing enough about Black people is the problem, not knowing that's not the problem.

**Patty Krawec (25:12):**

The problem is that these corporations, these educational settings, these churches, they don't know enough about their own history and what they've done. They don't know enough about their own history. They think that the problem is just that they don't know enough about us. And so really just to go back to my book, what was supposed to be a half and half. Half this dive into history and then half how we're going to rebuild, and it wound up being more of like 70, 30, because there's just so much history. There's just so much that needs to happen and so much that's been forgotten. Roxanne Dunbar-Ortiz talks about unforgetting because in Greek the opposite of truth is forgetting. And to me that was really interesting, the idea that if we're going to talk about telling the truth, we're going to talk about unforgetting. We got to talk about pulling this history out, like the history of whatever organization you're part of.

**Patty Krawec (26:16):**

The history of what have they done, what were they doing through all the decades? The school, social work, the field of social work, what did social work do? A friend of mine told me that, in a team meeting she had said to her supervisor that now they're learning about the horrors of the 60's Scoop. And they're learning about the horrors of the residential schools and how social workers are part of all that. And she is now terrified of what are we doing today that we're going to look back on in horror 20 years from now and yet I'm doing it today, believing in the rightness of my own good intentions and thinking that I'm here to educate, to teach, to keep children safe, to proclaim whatever it is religious belief I have that's going to do charities, to do good works.

**Patty Krawec (27:10):**

We look back at things that were happening 20, 40, 60 years ago and see how harmful and destructive those things were. We need to turn our lens on what we're doing now, that same lens. Who's being left behind? What are we imposing on people? A friend of mine is a teacher librarian and you brought up education and it's something that very practical the teachers can do in the classroom. And really it kind of applies to whatever setting you're in is, who are the experts? Who are you reading? Who are you listening to in whatever setting? And so she went through her library and she took out all of the books that had terrible representation. And she used her budget to buy books that had good representation, not just because we think about the Indigenous kid in the room.

**Patty Krawec (28:00):**

What's the Indigenous kid in the room learning that they need to see themselves. And then when we do that, we're only thinking about it if that child shows up, but if you don't have a child with disabilities in your classroom, you're not thinking about children with disabilities. But by not doing that, you're telling all those other kids who doesn't matter. It's not just important for my kids to see themselves as the hero in stories. It's important for white kids to see native



kids as the heroes in the stories, to see Black kids as the heroes, to see kids with disabilities as the heroes, to see queer kids as the heroes. It's important for them to see those things as well. And that's important in business settings.

Patty Krawec ([28:43](#)):

If a friend of mine put in a chapter for a book and it was supposed to be women that you looked up to and they chose Pte-san win-yan White Buffalo Calf Woman, and the pushback that they got back from their editors was no, it has to be a real person. No Pte-san win-yan White Buffalo Calf Woman is the real person. And what is your citational practice? Who are you quoting? Who are you relying on? And every business is looking for evidence based practice will analyze that evidence. Whose perspective is being represented in this? And that's something you can do in any team meeting where you're looking at material. Well, whose perspective are we looking at in this? Whose perspective are we not thinking about? So it's always about looking for, who's not in the room and why? Who's not on my desk and why? Who's not in my bookshelf and why? Why are they not there? And I think that's the lens of cultural competency because white people are incompetent about their own culture.

Patty Krawec ([29:48](#)):

They have no idea and that's where they need to build their competency, is to understand their own history and their own. Nell Irvin Painter has a brilliant book The History of White People, it's so very good. There was so much, I didn't know. And it's okay to not know. And I think another key takeaway that I would like people to have is I wasn't born knowing all this stuff. I wasn't born thinking this way. I learned things, I learned things all the time. I'm going to open up my Twitter later today and get a new perspective on something. And so when we come across stuff, we didn't know, instead of beating ourselves up over not knowing it, analyze why.

Patty Krawec ([30:34](#)):

Why didn't I know this? Was it because I didn't go looking for it. Was it because it was kept from me? Was it because my circle is so small that I only know other people like me and then do something about it. Analyze why I didn't know this thing and then do something about it because we don't always know it. We learn things all the time. So it's about figuring out and understanding why didn't I know this? Why aren't these people in the room? What is it about my business that no native people want to be on my board? And then figure that out and do something different. What is it about my church that there's no native people in here and then do something about that. I think it's commonly missionizing us that's not why we're not there. We know and I don't think there's anybody on the planet who doesn't know about Jesus. We know. There's other reasons why we're not coming.

Christina ([31:33](#)):

I think you said it perfectly, it really comes down to this, for white people to really take the responsibility of learning the colonial history, of learning the harm, because you have to know about the harm to unlearn the harm. And it also includes like you said earlier, not just relying on a couple of people for Indigenous representation, there are Indigenous people in this

country. And I have been very fortunate to be exposed to so many amazing people doing amazing things in every single sector. Every sector, there is representation.

**Patty (32:18):**

We're everywhere.

**Christina (32:20):**

If you want to know, the information is there. So we have a responsibility as settlers to learn about the history, because if you don't know the history, how can you know what needs to be done in the process of unlearning? And it speaks to immigrants of their own history, for instance how are you going to know you need to delve into that process as opposed to just coming and saying it's in the past, it's done.

**Christina (32:50):**

And in terms of educators, this lack of evidence, this lack of history that has been withheld within the education system that has been really focused on what the narrative that the colonial administrators wanted to portray as opposed to the facts, as opposed to the reality. And you're starting to really see a shift. I don't know if it's enough of a shift. I definitely want to acknowledge the shift that has been going on because there are many educators that are putting the facts to the forefront, not just about Indigenous history and Indigenous representation but also about immigrant groups, about the displacement of African peoples via African enslavement and just really educating children about who they are and that their amazing individuals who can really accomplish anything and that the colour of their skin doesn't have to be an impediment at the end of the day, no matter.

**Christina (34:02):**

If the systems and the structures of violence are still in play and we are collectively, I believe working to disrupt that, to dismantle it and to rebuild, but I definitely want to acknowledge the amazing educators and some administrators that are doing this work to really provide emphasis to our children, that they are capable of every and anything, as opposed to being told that they're not, and they're not able to engage in different opportunities just because of how they present physically. I think the final question that I'd like to maybe discuss a little bit is how do we acknowledge our privilege as settlers and is Indigenous Peoples in terms of reframing what that privilege looks like. A lot of times our privilege is based on this narrative of Eurocentric whiteness and patriarchal values and I'm interested to know how we can reframe that and redirect that. So that we can really acknowledge our positions of privilege collectively and work towards actually building relations collectively between Indigenous and non-Indigenous Peoples.

**Patty Krawec (35:27):**

I have found Aurora Levins Morales. I've found her work really helpful in terms of thinking through how complicated we really are. As people, we want so badly to be one thing or another and we just aren't. We're far more complicated than that. So in thinking about privilege, I think

the term has almost become so ubiquitous that we don't really think about it anymore. We're just kind of talking about I have this privilege, I have that privilege and it's become so much a part of our language. And when that happens, we need to start thinking about other language, new ways of thinking. And so what I've been thinking about instead of my proximity to whiteness or to wealth or to any of those things, I've started thinking more about my proximity to blackness because at the moment, I'm thinking a lot about the anti-blackness particularly in Indigenous communities. A lot of it, even just today on Twitter, things were exploding again about Afro-Indigenous people.

Patty Krawec ([36:48](#)):

And this happens just far too often. And I think anti-blackness is a real problem in the Indigenous community. And so then I thought if we think about our proximity to blackness, to those who are experiencing oppression to my proximity to queerness, to poverty, to disability, then I'm thinking about how I'm insulated from those harms. How am I insulated from being perceived as Black? Because when I was a kid, I got called the N word and that confused the heck out of me because I knew it wasn't Black. I didn't know what it meant to be Indigenous. My maternal family's white refugees from Germany and the Ukraine.

Patty Krawec ([37:34](#)):

So I knew that I was native, but I also knew that I wasn't that. That was not a nice thing to call me. So thinking about that as an Indigenous person, how am I insulated from blackness? How am I insulated from queerness? How am I insulated from poverty, those things. And then how do I insulate myself? How do I keep myself separate to make sure that people understand I'm not this, I'm not that because that's going to help me understand the barriers. That's going to help me understand both the structural barriers and the personal barriers within me that then I can work towards dismantling. Because it's not about beating myself up. It's not about saying, I'm such a terrible person. Because again, that just puts me in the middle. And I'm trying not to put me in the middle. I'm trying to think about other members of my community because Indigenous people are also Black, Indigenous people are also queer, Indigenous people are also disabled. Indigenous people are also living in poverty. Those are all my community. Those are all my relatives.

Patty Krawec ([38:43](#)):

So what barriers exist structurally and what barriers exist within my own thinking. And then I can work to dismantle that. And I thinking of privilege can be helpful in terms of how do I lift people up? How do I lift up voices? How do I make sure that they're being heard? What access? What's easy for me. Angi Omo Ologo talks about that, what's easy for you. And if it's easy for you, how can you make that easy for other people? How can you work to reduce barriers? And when I think about my proximity to things, how am I insulated from that? And that also helps me identify barriers. And so that's the thinking in progress.

Patty Krawec ([39:23](#)):

I'm trying to work that out because I find sometimes privilege isn't always the most helpful way to think about things. It's not unhelpful. That's how brains work, we're always trying to think about things and trying to come up with new ways to communicate these ideas because as we get used to some ways of thinking, we stop thinking about them. Like when we talk about microaggressions, people think it means something little and that's not what it means at all.

Christina ([39:54](#)):

Well that it's not just privilege alone that we must consider. And I think that when you shift the thinking from the proximity to whiteness, to blackness, you really shifted the dynamic of thinking. Because you shift it from a place of colonial harm and not just colonial harm, but this idea of whiteness and white supremacy and heteropatriarchy, as opposed to a lot of being the violence that was caused and that it continues to be afflicted onto the Black community including the AfroIndigenous community are descendants of African enslavement that continued experience intergenerational trauma, the division of Black folk in Africa and Black folk in the Caribbean and name of Black folk on Turtle Island, you really shift it and it moves towards more of a collective sort of thinking of learning again and unlearning.

Christina ([40:59](#)):

And then using that to build relations that are across the board and that we can collectively work together because there continues to be such a division and I would like to see, and it's definitely a goal of mine in my lifetime to see more relationship building and just collective work and just really focus on disrupting the violence towards the Afro-Indigenous community and as well Two-Spirited people. And one of my most recent passions is advocating for people with disabilities, visible and not visible because that's often ignored. So with that being said, I want to thank you so much for this conversation. This is such an important conversation to have, and I really appreciate the opportunity to collaborate with you on Subaltern Speaks. And I look forward to reading your book when it's released, if you would just want to tell us a little bit about your book and when it's being released so that our listeners can definitely get their hands on it and take a look because it's really important work.

Patty Krawec ([42:13](#)):

Well it's called *Becoming Kin: An Indigenous Call to Unforgetting the Past and Re-Imagining Our Future*. So it is a look at the history, kind of looking at these stories a little bit differently. I grew up in the church. I would argue that Canada and the United States also grew up in the church, whether they consider themselves Christian countries anymore or not, I don't know. But they certainly grew up in the church just like a lot of us did. So it also looks at those texts, is there another way we can read these stories? Is there another way we can think about these stories? And so it kind of really goes through the history, right from our ancient ancestors first picking up their bundles and carrying things with them. And then it turns to possibility, how do we become kin? How do we build relationship? And really the last chapter about solidarity was the hardest one to write because after spending all those chapters writing about everything that's gone wrong, I wasn't sure I wanted to be in solidarity anymore.

Patty Krawec ([43:20](#)):

So the chapter is there. Solidarity is in the book. But it was hard. And so it's available now for pre-order basically anywhere you get your books, Broadleaf books is the publisher and you can buy from their website, but basically any small bookstore that you normally shop at, if you tell them you want to pre-order it, they will pre-order it for you and people in the meantime can find me on my Substack, [pattykrawec.substack.com](http://pattykrawec.substack.com). I do a lot of writing about books there. And if you subscribe to the Substack, you will get little tiny excerpts of the book as well as reflections on it.

Christina ([44:00](#)):

That's awesome. Thank you so much. And I definitely encourage our listeners, students in the community, wider community to please check out Patty's work. This is really important work. And thank you so much for this conversation. I just want to thank our listeners. Thank you again for joining me on another episode of Season Two of Subaltern Speaks. Please head to Anchor, Spotify, Stitcher, Radio Public, Apple, or Google Podcast to tune into our latest episodes. Thank you Patty again and have a wonderful day. Thanks again for joining us until then be safe and take care.

Patty Krawec ([44:33](#)):

Bye.