

BUT HER LYRICS... EPISODE 005

SHOW NOTES:

This episode of But Her Lyrics... is part 2 of track 4, "This Stolen Land," with guest Dr. Meranda Roberts. Shawna and Meranda speak about land acknowledgements, feeling erased from history, and how colonialism and genocide make the current border crisis possible. You don't have to listen in order, but be sure to catch the last episode of But Her Lyrics... for part one of "This Stolen Land" with guest, Emily Heger, an Equal Justice Works legal fellow with the Human Rights Initiative of North Texas. As usual, Shawna also answers questions from patrons and interviews the band about writing this song and the subject matter.

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All episode transcriptions and important links can be found right here a few days after the original air date: shawnapotter.com/#/but-her-lyrics-podcast, where you can also access the resource list Dr. Roberts graciously shared with us.

LINKS:

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<https://lhpmerch.com/artists/war-on-women/>

<https://coretexrecords.com/>

Bigcrunchamprepair.com

'Capture the Flag' album workbook: <https://bridge9.bandcamp.com/album/capture-the-flag>

EPISODE TRANSCRIPT:

[intro music]

Shawna: Welcome to But Her Lyrics..., the show where we delve into the meaning and politics behind each song from the new War On Women album, Wonderful Hell. I'm Shawna Potter, singer and lyricist for War On Women, and your host. I want to send the biggest thank you I can to my biggest Patreon supporters: Recruit Stephan and Meatheads Melissa, Lauren, Zacharie and Gaelyn, and of course our

sponsor First Defense Krav Maga. Thank you all so much. You keep this thing going, you keep me going, and I appreciate you. And of course, if you want your name shouted out on an episode, you got to get on patreon.com/shawnapotter. All right. This is episode five. Or maybe more like episode 4 2.0. Well, it's definitely part two of This Stolen Land. To really cover the issues at play in this song, I felt compelled to speak with two experts: lawyer Sue Heger from the last episode, episode four and Dr. Meranda Roberts who's coming up in this episode. So stay tuned. And both of their interviews were so dang informative, it was difficult to cut anything out. So we're all going to get extra informed on the song which, you know... good. I skipped band interviews in part one. So let's get right to that. Watch out though because I think at some point, Dave tries to interview me. Dave, what are your thoughts on This Stolen Land?

Dave: This Stolen Land is our doom song, if we ever had one. This song is great. I love the lyrics of this song. I'm always thinking about the fact that while maps are awesome, they're all made up. They're all man-made. There are no lines anywhere, right? If you look at the Earth from a bird's eye view, you'll just see a big plot of land and some water and that's it. It's all made up. Just let that sit for a second. And you came over here, and you took it. And you killed everybody, and now you live here. And so does your family, right? So I don't know what we are going to do about that. [Laughing]

Shawna: I don't know if you remember this, but on our first tour with you in Australia earlier in 2019, we had a really awesome driver for a couple of days in a row who, she was kind of a punker. And so we were just talking about music and what goes on locally and like what she's into. And we were talking about how America and Australia have some sort of kinship when it comes to how much we've really fucked up and colonized land and committed mass genocide against Indigenous people and that we have that in common. And when we tour internationally, I can't know all the history of every country we play. I can't know every issue that affects everyone that day. But I was really ruminating on this idea that Australia and the United States have both done this. And I thought it was cool that when we went to some big museum there, maybe you remember the name of it, but there was a framed copy or original of a letter. And there was an apology from a leader of the continent to Indigenous people. And I remarked to her, our driver, at least that happened because there's been no formal apology, no better policies, no reparations to Indigenous people where we are. And she said, "Yeah. There was an apology, but that's about it."

Dave: Right. It starts with acknowledgement, I think. That has to be the first step. But where do you go from that? Because not only have we murdered an entire civilization and then just claimed the same for our own, but now we've been here for hundreds of years and we have truly planted our flag. So where do you go from here because we're not about to tear all of this down and give it back to them, right?

Shawna: Yeah. Not any government that would make it to power.

Dave: Right. But yeah, I very well remember just being like, "Okay, we're in Australia. What do you guys care about?" And they were like, "Aboriginals, the rights of the Aboriginal people. That is the thing that we care about." Because you don't want the thing to happen where you're like, "Okay, we're from America." And so we're like, "Racial injustice, take it to the streets." And Australia is like, "We don't have any black people here." [Laughing] "So we don't really know what you're talking about."

Shawna: For example.

Dave: For example. Yeah. I kind of have this question for you, do you feel that it is our responsibility or your responsibility to be the voice of the people that you are playing in front of or to be the voice of your band and yourself and the issues that matter most to you? Is it like we're in Australia, so we'd need to talk about Aboriginal people? Which is fine because it's like we need to represent the people because that's kind of what punk rock is [Crosstalk 00:05:55].

Shawna: I think that's a good question. And I think it's a dangerous line that you could easily veer off into speaking for other people or speaking in a hollow way. And so I am always trying to find the balance, but in the end all I can do that's fair is represent my personal views. But if something's bothering me, I can speak about that, how that thing bothers me. And that might be any number of issues that may or may not affect me personally, but I often like to make it clear that I write the lyrics for the sole purpose of making sure that if anyone had a problem with any of my lyrics, they wouldn't come after the rest of the band, that it would be an unfair attack. We have lots of discussions in the van and when we're on tour, and we all obviously share a lot of the same, politics and points of view. But we certainly have discussions about it or how we get to a better place. And so not everyone's viewpoint in the band is homogeneous. But that's interesting as far as going to Australia. What I was interested in is saying, "Hey, we share this fucked up past. Both of our countries are built on the blood of Indigenous people. And so I'm here to tell you from one upcountry to another, we have to stand up for them. We have to do something. We have to make it better." And I think that's a better way to maybe build a bridge or turn it not positive, but make it seem possible to do, to actually make it better, to give the Aboriginal people more power or whatever. But on that tour, that's the first time I really heard someone talk about doing land acknowledgments and how that was a standard part of every DIY punk show over there. And I remember feeling ashamed that I had never really thought about that before, that I hadn't been exposed to that quite yet. And that it really stuck with me. And I ended up doing land acknowledgments on the next tour we did I think, Baroness, and wanting to go through that process every night of just, "Okay, where are we? Who's still here? Who was here? And does the audience know?" Speaking with them sometimes I'd see a lot of head nodding and they'd be like, "That's right." And sometimes they're like, "Oh, really?"

Dave: Right. There's that? And then it's like, "Furthermore, do they care? And then furthermore, are we just making them feel guilty?" And then they're like, "Oh, this man's a bummer!" It's like, "Well, you have got to think about this stuff. "

Shawna: Yeah. I'm not into being preachy personally. I don't like being preached to, so I'm not into that vibe. So that's why with that song before we'd play--Not that song cuz it wasn't written yet, This Stolen Land. But it was mostly during, before, Anarcha. I think I would say this on the Baroness Tour. I would do a land acknowledgement and just talk about how I looked it up that day, that I often was mispronouncing some of the tribe names because I didn't know how to say them because I wasn't taught this stuff in school. And I'm not around Indigenous people because of United States government policies of literally moving them to specific areas, away from white people. And so I would just talk about my own inadequacies or ignorance and then use that as a critique against the practices that the US government

has participated in whatever the phrase would be. And so I think that what that does is say, “Hey, if you don't know either, well, I didn't know 10 hours ago.” Yeah. You're not alone in that, but I'm bringing it up. I have the power of a PA behind me. You are listening to me. So now you know. Now maybe you're thinking about it. And maybe now you'll go home and research it or see what you can do locally, that kind of thing. So again, it's like I like to bring something up but then with the hope that people want to go the next step and figure out how they can help.

Dave: Yeah. I think it's great.

Shawna: Well, thank you! That's why I invited you on, to tell me how great it is.

Dave: To tell you that you're awesome. [Laughing] Yeah. I think it's becoming more normalized to do land acknowledgments, and I've even heard some interview, with Seth Rogan or something. He's from Canada. And he was saying that in the bigger theaters now like in Canada there'll be like, “Just so everyone knows, we want to acknowledge that we are on stolen right now.” And you go through the tribes and everything. So yeah. Who hasn't colonized a nation? What nation hasn't done it? Everyone's got this blood on their hands.

Shawna: That's for sure.

Sue: Is that the one we did the video for in our houses?

Shawna: No.

Sue: No, that's In Your Path right?

Shawna: Oh yeah.

Sue: Oh. That song is cool. Wait, hold on a second. Oh yeah. I can't wait to play... “Shake the cages, storm the gates”...That part was like [Laughing]So I was like I want to have to play a part that I can do a dance to like the bass player from Baroness, hence that part. [Laughing]

Shawna: That is so funny.

Sue: So I was like, “Oh, I wanted to sound like Cloud Nothings meets Baroness in that part.” And I already got my dance moves all ready for that one.

Shawna: Yeah. As I said, you've been keeping them in your back pocket for now. So for anyone that doesn't know, we did tour with Baroness in 2019. And well, one, we got to enjoy all the dance moves.

Sue: Oh my god. So amazing. If you ever get the chance to see Baroness live, obviously you must.

Shawna: It's a great show. Yeah. Great music, great show, great people. But also that tour happened pretty soon after we went to Australia which is where I really started confronting the idea of acknowledging being on stolen land when we play shows. And I don't know. It's just I don't know if I was just curious, maybe if you shared that experience when we were in Australia.

Sue: So mainly because literally of Midnight Oil and the fact that I'm a big fan of that band has kind of gotten me a little bit more educated about those kinds of issues. Not like educated but aware of. Because they push that stuff so much in a lot of their songs plus in their political activism. So I feel like here in the US we're really, really behind a lot of the rest of kind of decolonial... the former colonial world, I guess you could even call it that. With even making these kind of land acknowledgments, I feel like it was pretty much the norm in Canadian punk for years. And that was the first time I'd ever seen it. I'd never seen American bands doing that.

Shawna: I was wondering about that, too. And you've played so many shows, and you've been playing such a long time just like me. And I don't have any memories of that being a regular thing at punk shows that I went to, so that makes me feel a little better personally that maybe I'm right in that. No, it just didn't happen that much. But then it also makes me feel bad that like, "Oh, it's just not happening very much."

Sue: So we spend a lot of time on tour, typically. And I don't go to as many local, small shows as I used to especially not ones in DIY venues. And this is just because I just don't have the energy sometimes because I am busy at my job and I have to go to a meeting at eight in the morning. And I feel really kind of bad about that. I don't know really that much about what's going on in the DIY spaces like I used to.

Shawna: Right now or pre COVID. Yeah.

Sue: Exactly.

Shawna: But when we're coming up, it certainly wasn't a thing that I got to see.

Sue: When I went on tour with Rvivr, we played some smaller shows in Canada. And I think that was the first time. I really remember it being a really common thing. And that was like 2014 or something like that.

Shawna: You filled in on bass for them.

Sue: Yeah, I filled in on bass for them. Yeah. I think that was like 2014, maybe 2015. I don't know. Who notices time anyway? [Laughing]

Shawna: This Stolen Land

Brooks: This is another sort of unique song for us in the fact that it's pretty slow. It's definitely the slowest song we've ever recorded, I think. I don't remember the tempo for Jordan. But anyways, so this riff came about I was playing this at work in the shop one day, if you remember. And you shouted from the other room. "Ooh. Remember that. Keep that." And so at that point, I think I recorded it into my phone and just kind of kept it and messed around with it in different ways. I don't know if you remember, but originally it had a different B part that was kind of weird and medieval sounding.

Shawna: I remember I didn't like it.

Brooks: Yeah. You didn't like it. And I don't know if I liked it either. It was just something. But the A part, the heavy part was there always. And I like it. I like the pattern, it's a little unusual. The phrase is an odd phrase because it has an extra measure in it and wait is that right? [Singing 18:38] Yeah. The last phrase is just two bars instead of four. So it makes it feel a little off-kilter. And then we were trying to come up with a second part, and then on rehearsal Dave--Or was it you? Or was it Dave who was like, "We should do a thing that's twice as fast."

Shawna: Oh, no, that was definitely me. It was me, you, and Dave. And we were just like, "What's the B part?" And I was just sitting there kind of working on lyrics while you guys were doing your thing, and you all kept trying to play this slow stuff. And I was like, "Okay. But we're not actually a doom band. We should just play a punk part." And then you guys were like, "Got it!" And you both have worked it out.

Brooks: Yeah. Well the cool part is I think we just started playing it together. Like the part that exists as the B part, the faster part, we just started playing. And it just came out just like that. And because I knew the beginning section is in D sharp. It's like D-sharp aeolian or D-sharp minor. And I knew that I wanted it to move up to A sharp, and we knew that the tempo was going to be twice as fast. And so with those parameters, I just started going. And I wanted to maintain the descending line, the [singing 00:20:27] Right. So if I moved it to A sharp, then I got [Singing 20:35] So it's still descending.

Shawna: Yeah. I don't know if I've noticed that before.

Brooks: Yeah, done it. And then Jen actually comes in in the middle of that B part with the original notes from the A part done [Singing 20:54] over the B part. And it harmonizes with that. It just works really well because the two keys are related, and A sharp is the dominant key to D. So it worked out really well. And it's a pretty simple song overall, maybe the simplest song on the record really. But by the time we worked through it and it only does the B section once then goes back to the A. But I think in rehearsal when we've reached the end we were just like, "This is the end of the song."

Shawna: Yeah [Laughing].

Brooks: There doesn't need to be anymore. And I think that's an important thing to...I don't know if it's a skill to have or it's...

Shawna: It's something that songwriters have to learn.

Brooks: It's important to know when to stop I think in any art form. And it's sort of liberating when you think, "Why do we need another part? Let's just be done." And I really like that. So I'm really happy with the way it turned out. I liked the intro a lot. That was your idea.

Shawna: How frustrating was that working with me on that?

Brooks: It was not frustrating.

Shawna: Okay. [Laughing]

Brooks: It is cuz you sang the intro to me how you wanted it, and then I had to do the actual technical process of creating it. And so you were just like, "Just do this."

Shawna: Do an impression of me singing it.

Brooks: No. I'm not going to do that.

Shawna: No. I'll stop recording, I promise.

Brooks: No. But you wanted it to be this land is my land, and then it slowed down and then repeat. And so you sang it exactly how you wanted it. And I was like, "All right. I got to figure out how to do that." And it was cool. And when I got it that we're both happy I was like, "This is going to be awesome." I also liked the ending, the little sort of electronic little blips and bleeps that happen at the end. I created that.

Shawna: Hey Jennifer, what do you think of the intro?

Jenarchy: I don't like that part in the beginning when the little kids are singing. [Laughing] I'm don't like that song that they wrote. No, I love what that song is about, and I liked that we talk about those issues and address those issues. And that feels good to have a song like that. And it's a jammer.

Shawna: All right. That's enough behind the scenes, let's talk about the scene. I saw this episode's guest, Dr. Meranda Roberts, on the live stream called We Are All on Native Land: A Conversation about Land Acknowledgments. It was on Indigenous People's Day in 2020. And I immediately took to her. I think I recognized a lack of patience for bullshit, and I thought she'd do really well on a punk rock podcast. [Lyrics]. Meranda Roberts, Thank you for agreeing to this interview.

Dr Meranda: Thank you for inviting me. This is fun.

Shawna: Oh, good. [Laughing] So you are Dr. Meranda Roberts, a Northern Paiute and Chicana woman. You have a PhD in native American studies. And currently, wait are you a curator at the Field Museum?

Dr Meranda: I'm a post-doctoral researcher as I've been told, but I curate. They can't tell me I don't. [Laughing] I curate.

Shawna: How would you like to start?

Dr Meranda: I will go ahead and start with land acknowledgement for myself at least. I'm located in the city of Chicago. And I always kind of start my land acknowledgements by placing a quote that Angela Davis used, or she wrote it in her book, Freedom Is a Constant Struggle: Ferguson, Palestine, and the Foundations of a Movement where she states this eloquently and perfectly about why we need to keep these things like land acknowledgements in the back of our heads as we're doing the work. So she wrote, "We know that the historical process of colonization was a violent conquest of human beings and the land they stewarded. It is thus essential that we identify the genocidal assaults on the first peoples of this land as a foundational arena for the many forms of state and vigilante violence that followed. More

over the violence of European colonization, including the slave trade situates the common history of Africa, Asia, and the Middle East and the American hemisphere. In other words, there is a longer and larger history of the violence we witness today. Our understandings of and the resistance to contemporary modes of racist violence should thus be sufficiently capricious to acknowledge the embeddedness of historical violence of settler colonialism against native Americans and of the violence of slavery inflicted on Africans. Our work today is evidence of the unfinished status of planetary struggles for equality, justice, and freedom. To honour the struggle of yesterday and today, I would like to acknowledge that as a Northern Paiute woman, I live, work, eat, and sleep on the traditional homelands of the three fires Confederacy, which is the Potawatomi, Ojibwe, and Odawa and also the Sac Fox, Miami, Inocca, Ho-Chunk Peoria and Menominee. May we always honour these nations, their sovereignty, their ways of life, and the love they have for their ancestors. This will always be native land.”

Shawna: Thank you for that. When I sent my reminder email to you this morning with all the links for us to connect, you replied with your confirmation which was already a win - of just someone remembering [Laughing] “Yes, we're doing this thing today.” That's hard during a pandemic. But you also asked if I would put together my own land acknowledgement, and I'm embarrassed to admit that I hadn't prepared one. And I frankly didn't know if I could write one that I'd be proud of or okay with before the interview started because I have this newly adopted dog, and I'm dealing with her and all that. But I think the reality is I should already have one prepared, at least regarding the land that I live on. I should already know. So I searched online [Laughing] as you do, to check who lived here before being forcibly removed. And I also searched for who lives here now because I know at least that much that despite the way it's portrayed in media, Indigenous people are not relics of the past, right? But when I searched for what native tribes live in Baltimore, Google said, “Did you mean what native tribes lived in Baltimore?” Yeah. And that's one of those things that hits you of how ingrained all of this really is. So there's not a good question in there. If it's all right, I'm going to try to do a land acknowledgement.

Dr Meranda: Yes. I think it's appropriate. Definitely.

Shawna: Yeah. And I had a thought of maybe I would cheat and take a little bit more time and just rerecord it later at the top of the episode and make it sound as if I always knew what I was doing. [Laughing] But I think for transparency, I should do what I was able to come up with. And then maybe we can talk about the purpose of a land acknowledgement and how people can best figure out what theirs should be. So my land acknowledgement, I pulled a little bit of this from the University of Maryland because I thought the way they worded this was very cool. That I exist here today on Turtle Island, the Indigenous term for the North American continent. I am in an office upstairs in a house in so-called Baltimore city where the tribes of the Nanticoke, Piscataway and Susquehannock resided. And I humbly offer my respects to the elders, past and present citizens of the Cedarville Band of the Piscataway Conoy, the Piscataway Indian Nation and the Piscataway Conoy tribe, all Algonquian peoples. But that's all I've got.

Dr Meranda: That's okay. That's a good start.

Shawna: Why is a land acknowledgement important? And what's a good way to think about approaching writing one for yourself?

Dr Meranda: So the purpose of a land acknowledgement is to pay your respects as either an Indigenous person or even a non-Indigenous person to the people who have always called North America, as we understand it, home. So for myself, my family has been here for centuries, generations that are not even probably written about. It's just knowing we came from this land. And the land is an extension of who we are as Indigenous people. It's a life force that we honor. And it's not just the land. It's also the water and the animals and the other people around us who we honor because they are all sustaining us and giving us things to live and to breathe with. I think for myself when I say that I'm a guest here. I'm acknowledging that I guess I am Indigenous, but I'm also recognizing that this is not where I derive from. There are a lot of different nations that called Chicago their home, and they deserve respect just as much as I would hope they would do for my community if they were in Nevada. Because you are here making your imprint. And I think it's important for people to understand what that imprint is and how you can try to fix it and try to be better. Or if you're already doing the work, how do you continue to educate others? But creating a land acknowledgement I think is very personal. I think that it is for me when I read that Angela Davis quote when I first was reading her book, it was like this encapsulates everything that we are going through in this moment. It was right in the middle of the George Floyd protesting when I read the book. And I was like, this is everything that's happening as a result of "all of this violence that this country was founded on". And it's continuing, and we're still not honoring the land. How do we move further into understanding the history of that violence while still honoring each other and the land? And I think that's how I approach life. So I make that personal for myself, I think. I helped someone earlier last week. They were writing a landing acknowledgement, and it wasn't generic. But I was like, "You need to make this personal. What is your place here in Cincinnati?" Because that's where they were. What does your relationship to Cincinnati look like, and how would you like it to look different? How would you like to bring in Indigenous people? How would you like to have them acknowledged? And it's okay to admit your own ignorance on the subject that now you know it so you can continue to educate others. Because you're doing that with your presentation. You are going to be presenting, and people are going to look at you like, "What the heck are you [Laughing] doing? You have a personal connection to this place as well." But how do you want to honor the people who came here before and who have been displaced? Fold yourself into that, but also make it so that you're saying the names of those communities and you want to become better. That's how I approach these things. I think it's personal as humanly possible and realizing. Yeah, because then it feels more genuine to me. It's not just...

Shawna: Not just lifted from the University of Maryland website.

Dr Meranda: No, no, no. [Laughing] I just think that any step that we can get to keep people doing any sort of is a good step in my opinion. I think that as we engage more, then you hold your own self accountable even more. Because I know I've forgotten to do a land acknowledgement at times. And I'm like, "Oh, crap!" And I try to backpedal and situate myself in that moment, but I think we're all learning. And it's just now that you can do better and you can help other people do better. So I find that to be a success.

Shawna: I think that it seems to me like a land acknowledgement is a very good starting place for people that are just learning about the history of Indigenous people or wanting to start to be more mindful of the genocidal history [Laughing] of the United States. And also just the language of land acknowledgement, it just seems so basic. And of course, the least we can do is acknowledge the land we're on just like Black Lives Matter. The least we should be able to agree on is that their lives matter, right? And I think just the language of it even calls to the basic decency of people or it's calling upon their basic decency hoping well, at least we can all rally around this idea that we have not always been here. Back to something I said earlier about the Google search, putting native tribes in past tense. What are the consequences of the erasure of an entire people? Aside from the actual erasure physically of the people, the genocide of the people, what are the effects of the figurative erasure? Not even figurative, that's not even the right word. But the lack of media representation. Google searches coming up incomplete, what are the effects of that? What are the consequences?

Dr Meranda: Yeah. For me, the way I understand it is it's just a continuation of not understanding who we are as a people. And it continues this level of ignorance that exists about us today, that people don't really take the time to understand. So the media represents us in a very...of one particular community, or we are naturalists and they romanticize us. And we're all warriors and warring all the time and really stereotypical things and it continues. And then also unfortunately you have people who think that all of us have money because of however many casinos that tribe people might have. And people think that that's like a solution to the things that exist because of this forced relocation and eraser. But what I've seen is it hurts the way we understand ourselves, because people don't even know we exist. And I've been told that, "I didn't know you guys were still around." And that is harmful to a child, that is harmful to a woman, it's harmful to two spirit people because you're already not being recognized for just even your background of indigeneity. And now you're really not going to be recognized because that idea of all of those things meshing together just doesn't make sense to people. And I think that it's because no one has been able to really take the time to sit with us and learn from us because of these horrible stereotypes. And I see that reflected. It's harmful also because I think people think that once the turn of the century was over in the 1900s, everything changed and people were living with us and we're all free, and all of this. There's this very generic idea of progress and not realizing that it wasn't until the '70s until we were able to practice our religion freely and act. I don't believe we were able to vote until well after the '60s, I believe. I need to get better dates on that, but our own civil liberties haven't been respected at all. But it's not that long ago that we been finally afforded certain things. And then on top of that, you have ignorance on a bunch of different topics. People take for granted, I think our lives.

Shawna: How do you mean?

Dr Meranda: Well, they already don't see us as being around. So they don't think of us as being here. But then as more and more women and young girls are being murdered and missing, it doesn't become an issue because how can it be an issue for non-natives when they don't even know that we're out there to begin with? And that eraser is what I see as being the most deadly to our communities. Our women aren't being respected, and they're not seen as valuable even though they extremely are. And it's because of this miseducation and this romantization and sex appeal that we have been attributed to

through Halloween costumes and horrible things like that. And the exoticism of us is what has continued to elicit harm onto us. And therefore we're still seen as disposable.

Shawna: Yeah. It contributes to your dehumanization which makes it easier to impose violence against you. I actually recently finished a grant project that basically I was tasked with coming up with the training for nightlife workers and teaching them how to respond and prevent alcohol-facilitated sexual violence. And so part of that training, I needed to debunk some myths. I need to just give some stats, and one of the myths that I have to debunk is that rape is always like a stranger in an alley. That's just not true. Usually it's someone that the person knows, even an acquaintance or the person you just see at the bar every Friday when it's not a pandemic, you just see them casually, whatever. But then I also had to add in the stat of, except for Indigenous women. It's actually more likely to be a stranger, an outsider coming in, committing an act of violence and then leaving. Because the way that our justice systems operate, they're separate. And so Indigenous communities are often not able to seek any kind of justice for violence against them, which means that people operate without consequences. And that one that threw me for a loop reading that. And most times when I threw that stat out there, most people I was teaching were white. And I think everyone experienced the same amount of, "What?" that kind of shock because we just don't know.

Dr Meranda: Yeah. You don't. And I think it goes back to the bigger topic of the podcast today of brown women. And I can only speak to the brown woman experience. But I'm sure it happens to black women as well, but this idea that we are disposable and any of our actions and the results of those actions are our faults. So what I mean is if a woman is selling her body because she needs to live, it is already seen as her fault because she made that decision not realizing that she lives in extensive poverty, there's no other resources. There's alcohol abuse, and all of that is a manifestation of the situations that the government put us in. The education isn't there or it's not adequate enough. So we get lumped into this cycle of white supremacy, "Well, they're just not able to do anything for themselves." And when you think about the women who come over from Mexico, it's the same mentality that they're doing anything they can to cross the border to get to a better life because they've already been hurt in many different ways. And it's not ideal. I don't think anyone [Laughing] From what I've observed, from what I've seen and heard is you would do anything you could to not have to go through that experience of crossing an imaginary line. But you have to. And it's not their fault. I never understood that idea of that, "Oh, it's their fault." No it's not. Us as a society has created a world which has resulted in people needing to take these actions to survive, and it shouldn't be that way.

Shawna: Yeah. We are just starting to connect the dots in the song This Stolen Land. Did you get a chance to listen to the song?

Dr Meranda: I did. I enjoyed it. I had a punk stage in my life. [Laughing] So I appreciated it. Yes.

Shawna: That's lovely. Did we get anything wrong?

Dr Meranda: Not that I can think of. No. I think it's always just to remember, and I think one thing to always keep in mind is someone will always ask you, "How is this land stolen?" And having a response ready for that. Because I don't think people fully understand what it means when we say "stolen land."

Because they haven't thought about it even. Again, their own complacency in taking it for granted, the land that they're on.

Shawna: Right. Potentially just knowing well this land is stolen, and then you don't have to do more research. You've got your woke points, but it's not enough.

Dr Meranda: Land back is a huge thing that is in the Indigenous community. And I'm always telling people that if you have some extra acres, I would gladly take your land [Laughing] and then charge people rent. Non-Indigenous people rent. Just a little bit of land is not going to take anything away from you.

Shawna: You won't even notice. [laughs]

Dr Meranda: You won't because you're probably not even living there yourself. [laughing]

Shawna: Oh my gosh, cool. So, I had a question about--I'm not sure what the question is. Let's find out together. I had sort of this idea of, what are your thoughts on musicians and artists that come together and take on social justice topics and spread awareness within their communities? Does it often feel like savior tourists coming in for a day trip or is spreading awareness still a very valid way to help?

Dr Meranda: I'm always encouraged to look for groups, Indigenous groups who are also affiliated in that genre and seeing what they are doing and how they can be supported. I am a huge hip hop fan, and I grew up with hip hop. So I grew up understanding the origins of where it came from. And then growing up in Southern California, those origins and all of that and then there are native hip hop artists from every single community. And one of them is a dear friend of mine, and seeing how their music has been able to give people something to hold on to and how he is able to connect with other groups of people who are not Indigenous who are black or have a different background to continue to promote these social justice issues. And in a way that is important for him, for his community, but also bringing awareness to Black Lives Matter, or issues in Palestine, and all of those different things. And I think that, from what I've seen at least, and I can't say cuz I'm not in the music world, but it seems like the creative energy that goes into this, into the work of music fosters a lot much more willingness to give and take on what is said, what is it, who gets to say what, and that type of thing. And I think it's always good to just pay homage to the groups who are doing it and to continue to spirit awareness and do things like this, having you reach out to me and wanting to know more and become educated. That is a great first or second step because I have been in plenty of situations where native people who are just so angry, which they have every right to be, shut down and don't want to work with non-Indigenous people cuz they feel like they don't need, they shouldn't have to. And I understand that, but I'm at the point where it's like if someone's coming to me to ask me for help, I want to help. That means give them some tools so they can continue on their own. Otherwise, none of us continue this journey together. And I think that groups like yours can help do that. Now you know me as a resource, and you can promote that and support it and vice versa. That's the beauty of this type of work.

Shawna: You're right. In my world, in my little activist sphere, that's certainly a thing. Some folks are done with talking to members of their oppressor group forever. They don't want to work with them, they

don't want to help them, there's that, "I am not your friend, leave me alone." And that is fucking real, and that is valid. And I feel that way sometimes.

Dr Meranda: Oh, right.

Shawna: Sometimes I'm like, "No, not today. Sorry. Or buy me coffee on Venmo, and maybe I'll talk to you for 5 minutes." Yeah.

Dr Meranda: Yeah.

Shawna: I get that. But I think more often, I feel the other way. And I know other people that feel this way, too. We know that if we are to be allies to other people, well, we need our own allies and how do we want to be treated as allies. So that often means that we have to... Fine, I'll have this conversation with you and be patient with our allies and walk them through. And so everyone's different, and everyone has a different level of patience and what they're willing to do. But you have to acknowledge two things: unless someone's having a conversation, none of us are going to move forward together. But you also have to acknowledge that not everyone is going to have that conversation with you. And that's okay, too.

Dr Meranda: Exactly. Yep. And I come at this work with the mind of compassion and showing cuz people don't know who we are, it's just the reality. They're not taught in schools, and it's reinforced in places like museums like where I work. Unfortunately, it is up to us to have to correct that narrative. Sometimes it's unfortunate, but I see it as like we are able to do right by our people by trying to do this work. And it's not easy. And I think there's a clear line between not knowing and then disrespect and racism. And you don't have to put up with any of that. And you shouldn't. But then on the other hand, I don't think that when people come and ask me questions about what they might feel is dumb and they don't know how to respond, I don't feel like they're doing that out of their own racism. They really are worried about, "Oh my god, how do I fix this now going forward?" And it takes some bravery to admit that much when you're talking to someone and you're like, "I have messed up. Can I ask you some questions?"

Shawna: Does it help foster your patience with people knowing that none of us were taught anything about Indigenous people on school?

Dr Meranda: You have caught me at a very interesting time in my life. Before I was an angry, radical activist. I was who I was talking about. I wanted things done, and I was done with everybody. But I realized very quickly in that if I want to do this work and if I want to do it right by my communities that I need to be willing to be vulnerable myself and open and patient with myself as well where the reason I know I'm angry stems from all these issues and that's valid. However, the more I yell at people or the more I get frustrated, the more I'm going to draw walls. And they're not going to want to work with anyone who might identify as a native person because of how I'm reacting in this moment. And that's unfair. Those are all micro aggressions as well, being a woman and then a woman of color and being Indigenous and Chicana, all of those things together. But I've learned that if I can be good in myself and if I can still say what I want to say but maybe not as like going crazy, then... [laughing]

Shawna: May I recommend joining a punk band? Starting your own punk band, that's where I get to yell. And then when I'm doing safer space trainings or doing the podcast, I can be patient. And there's room for both parts. So, everybody start a punk band. [laughing]

Dr Meranda: I agree. There needs to be that outlet. But to do this work, I think you need a lot of patience, humility, and compassion. But then you also need to know who you are.

Shawna: Yeah.

Dr Meranda: Yeah.

Shawna: Beautifully put. And frankly, anyone listening right now, you just got a really good lesson in just general communication skills. Regardless of what we're talking about actually, just do what you want to be, right? Or do you want to get someone to see your point of view or move them to the action that you want to take? And you don't get to have both most of the time. Yeah. Just putting the specifics aside, a great lesson in good communication and working with people with where they are and thinking in the back of your head, "This motherfucker sucks so bad." but you're still talking to them. [laughing]

Dr Meranda: Yeah, I have that all the time. I have a very clear line, and there's some people where I'm like, "You're going to say that to me right now. And I'm going to come back at you, and you're not going to like it. But I have to because this line has already been crossed out of disrespect." And that's something I don't tolerate a lot of. And I don't think any of us should, but you've got to know yourself to know what that line is. And so you can defend it when it comes up.

Shawna: Good. Yeah, I think that's good. And I'm sure that's difficult to do.

Dr Meranda: Oh, yes. [laughing]

Shawna: I mean for all of us, especially when you're dealing with so many isms against you. [laughing]

Dr Meranda: Right, all the time.

Shawna: So let's zoom out a little bit. So, the current crisis at the border, this administration is throwing people away, separating children from their parents, not upholding basic human rights of shelter and food and water and medical care. And we've heard somewhat recently about forced sterilization, right? Forced hysterectomy is, but this is not new to the United States. And while it may, it's gotten bad under the Trump administration. But we have a long history of these practices in this country. Can you speak to that a little bit? What has happened? What are the dots that make this perfectly straight line to where we are now?

Dr Meranda: Oh, I don't know if it's perfectly straight.

Shawna: How could the path not unfold and get us here in this moment? Of course it's led to this.

Dr Meranda: So having grown up in California, it's interesting in the sense of you see you're surrounded by Spanish culture. And me being Mexican, that's different. And it's not always acknowledged that way

because of colonization. But having grown up where I did which was in Southern California some closer to the border, you understand very quickly in school as well as in life that brown women are not almost given any sort of recognition. They are very much throw-away, as much as I hate to say that. And they are very much romanticized as goddesses or something. And all of this stems from the arrival of the Spanish but also the arrival of missionaries who are coming to spread the word of Catholicism on behalf of the kingdom of Spain, and you are these communities that were forced basically into these missions that were created along California. People were being raped, people were being murdered, people were being killed, beaten, their kids were being taken from them. They were being forced to assimilate. They were sold into slavery. And that's all done in the name of religion because we're savages, like we need to be corrected. And we're seen as children, there's doctrine that sees us that way. And when you have that mentality, and then no one does anything to correct it even after the missionaries were secularized, you still aren't addressing the issue of you have infantilized whole groups of people and dehumanized them and taken everything from them. And yes, a lot of people survived, but that humaneness on the behalf of the colonizer was never reestablished. And that includes people from Mexico because those lines weren't there, it's all a construct. All of these borders are just a construct. I always laugh. My people weren't just walking around one day and like, "Oh, can't go there. It's illegal." We were going in and out of space because we had to, and we respected each other knowingly. There were markers or understandings of people like who were living here originally, we should honor them. And what I mean by that is our people would bring gifts if we were going to travel. We would be understanding that we're encountering other people who use this land for themselves. And of course we didn't agree on certain things all the time, but that's human. That's a human reaction. But then you have Mexico, then also having to deal with its own colonization, after having to deal with the after effects of that. And America coming into this understanding, it's interesting to me because I'm like, "What happens if they didn't draw that line? Would Mexico have been a part of America?" It's all a treaty. It's all just a treaty saying like, "Okay, this land is this. And this land is that, and it was designated to Spain or whatever." And you're just like, "And how much of that human decision on the behalf of people who didn't know anything has affected us?" And you're just like, "It's amazing that these white people basically didn't even realize the consequences to their actions in that moment." They didn't care enough, and I always think that it's interesting and it's needed to be pointed out that all of these people who came and settled on this land whether they were pilgrims or missionaries from different places or traders who were from Europe or whatever, eventually grew up in the understanding that native people including Indigenous people from Mexico wouldn't ever survive past a certain time frame. That philosophy was there that we would all eventually vanish cuz that's how fast they were killing us.

Shawna: So you're saying maybe even some people came over thinking we will be safe from these savages soon. It's being taken care of, don't worry.

Dr Meranda: Yep, that's how dehumanizing we are. And then you have it indoctrinated into the Declaration of Independence where it's real that we are I think dishonorable savages. So, it's been placed in the sense of we are not human. Yeah, we're not human. And how it relates to the border is that sense of now you have people who the government is not responsible for. The United States government doesn't have to be responsible for any of those people even though we're the ones who started the

work, the drug wars and all of these horrible things. They were the ones who send people down there and murder presidents and all of these awful things. But when you look at it and you see the people coming over, they've devalued the lives of who we are. And women, men, and children are not seen as valuable people. And then they really don't have to worry about it because they're not America's people, they're not American citizens which is another issue. It's another issue, but it's also not cuz what is a citizen? It's also another hot topic. But the way I understand this to be, cuz of how I grew up was the government and powers that be devalued you to the point where you now are just trying to survive. And that means doing what you need to do, and again it goes back to if you have to take your kid and run across an imaginary line and then you get caught. You know that's a risk. It's not like people go in thinking that it's going to be fine. No, imagine how bad things must be if you have to do that.

Shawna: I can't.

Dr Meranda: Yeah, exactly. I can't either. My trauma is I haven't experienced anything like that. And then to know what bothers me the most is we don't even know those numbers because of how many people die on that journey including kids who in my head and our way of life are the most precious thing that we have because they are the next generation. And it's our blessings that they are a blessing given to us and by our Creator. And the fact that they are alone, it breaks my heart. It pisses me off. And it's all just because people think that Mexicans or Indigenous were just not worthy of the time or the effort. And it all stems back to these understandings that we were inhuman or savages or dark, complected. My family and my community were referred to as diggers, we were called that.

Shawna: Like digging up dirt?

Dr Meranda: Yeah.

Shawna: Okay.

Dr Meranda: But the settlers use that term as like the N word. That's cuz they resemble each other.

Shawna: Oh, wow.

Dr Meranda: They use that to us because we dug to get our food but also as another way of affirming they're just, if not lower than, what they perceive to be. Yeah.

Shawna: When was this? What era was this?

Dr Meranda: 1860s, so not that long ago. And when you think of it like that and it's not good, it's not that long ago that people had that perception of us. And when you think of it, we all carry around these misconceptions about people and we should be better. But I worry about when my nephew looks at that and sees our kids are in cages. Why? Cuz their lives are not as valued and they haven't been valued in a very long time. And how do we fix it? We keep fighting for them to be released, but the whole system of government needs to change. And the whole idea of how we approach politics and lines and boundaries needs to change. I think that our government especially right now the day before the 2020 election, we need more compassion. You're not going to get that with Trump. You're not going to get that with

anyone really in my opinion who's in politics right now. Maybe a few people but the people at the top. And that's why we continue this spiral.

Shawna: What can people be doing right now? As soon as they listen to this interview, what can people do? where can they go? how can they help? And then, what can they be paying attention to in the years to come? Give us a jumping off point.

Dr Meranda: I think Instagram is an amazing place for activism because you're able to access so many different people at once, and it's so much better than Facebook because you don't have to necessarily see them on your feed. It's curated. It's a lot more curated. You don't have to get personal if you don't want to or you can just keep scrolling. There are so many organizations like the Pueblo Action Alliance. There's a whole bunch of Indian centers, and I encourage people to just look at their city and be like, "What are some of the native-led initiatives in the city? Is it coming from the government?" Sometimes it might be the federal government, but most of the time it's grassroots efforts. And they need support. And if it's not money, it's volunteering or spreading awareness using your own platform. However, that might look--And sometimes, yeah, it is money. And I think though the more the conversation grows, you're going to become aware of what they can do. And you're going to get more people who are able to donate money and time. And I also think that, again, educating yourself like taking the tools you learn today or listening to what I said, maybe you're like, "I did not realize that missions were considered like concentration camps." And if that upsets you, why? Doing your own investigative historical work on that for yourself with Indigenous scholars placed before anything else... questioning your own history and your own biases is a big part of the fight cuz that way I don't have to do it.

Shawna: That's right. That's right.

Dr Meranda: Even though I don't mind cuz I could talk for hours.

Shawna: Maybe you could just give us a book recommendation or something.

Dr Meranda: Yeah, I have book lists for days.

Shawna: Okay, then we'll put that in the notes. I won't make you read them off.

Dr Meranda: I have a feeling these next five years, next four or five years are going to be all about continuing protest, getting our rights back in the way so that we can be our own sovereigns on our own land. So continuing to fight for no pipelines to continue to actually enact policies that prevent that from happening, enacting treaty rights like we saw with the Muskogee in Oklahoma with the Supreme Court where the Supreme Court was like, "This is actually all native land including Tulsa." What does that look like, and how do you negotiate those things now? In my head, that means we have to educate the people who are not Indigenous in Oklahoma. This is what this actually shouldn't begin to look like. It's easier said than done.

Shawna: Yeah.

Dr Meranda: And I hope that our numbers decrease on the amount of women who are murdered or abused. I hope that I don't have to keep that topic. It needs awareness, but I hope one day we won't be at that point where it's so bad that we need to have that be at the forefront. Because I just want to protect all the women and all the babies and everybody from everything. Cuz I think we're going to be the ones that change the world. I want to make this whole world a more matriarchal society.

Shawna: Might as well give it a shot. We've done patriarchal for so long, hasn't really worked out.

Dr Meranda: It's not been working very well.

Shawna: So, who knows? Let's swing the pendulum a little bit.

Dr Meranda: Let's just risk it a little bit.

Shawna: So, we hear the terms native and Indigenous. And I've even seen just the letters NDN in writing, and I heard you say Indian. But I didn't know if you were saying the letters or the word Indian. What do white folks need to be aware of when we're using what words, terms to describe your people?

Dr Meranda: In my opinion, if you're talking, you should never use Indian. I'm working on that as well, on myself. Indian is referring to India because Christopher Columbus was really fucking stupid and thought that he was in India. I could go on with Christopher Columbus tangent, but everybody just remember - he got lost. And you had to consider his crew was probably really like, "This guy's so stupid."

Shawna: I've never thought about his crew being like, "This guy!"

Dr Meranda: I think about it all the time. I was imagining they land and they're like "this motherfucker really brought us out here, we're not even in India." So anyway...

Shawna: Now I want an office style show about Columbus.

Dr Meranda: I know. It just says...

Shawna: What an idiot? Except they don't redeem him by him being nice later.

Dr Meranda: Oh, no. No. He's no redeem, he has no redeemable quality. But I use Indigenous because that term connotes indigeneity. And that can mean you can apply that to people in New Zealand, you can apply that to the people here in Mexico. Indigenous is I am an Indigenous person. For me, if you're going to address me or say anything on my behalf or not on my behalf but even introducing me this is a northern Paiute woman, I want you to identify me by my designation or my tribal name or my tribal affiliation which is Yerington Paiute tribe, to be very as specific as you can. I'm going to try to learn our language, which is Numu. It's n u m u. And that's how we self-identify as well is through that word. And so one day when I'm more comfortable in how I understand my own language, that would probably be how I would ask people to identify me. But for now, it's like I am from this community. And this is my designation, and people are different. Some people are okay with American-Indian. I personally don't like the American clip before.

Shawna: Yeah.

Dr Meranda: That's just not me.

Shawna: That makes sense. Yeah.

Dr Meranda: And then also Native American, I'll use it more frequently sometimes when I'm trying to be specific because...

Shawna: Right, versus or someone in New Zealand. Yeah. Gotcha.

Dr Meranda: And then native, like I'm Native here is what I also try to do. And that's just my thing. And it varies across generations. Our elders have a very different understanding of the world, and they might be okay with American-Indian. But that's how they identified themselves. And so you hear a lot of different things, but it's always important to know from who you're talking to directly. So if you're coming to my community and they say, "I want you to identify me as this, then that's how you identify them."

Shawna: Yes. I think that's a good lesson, no matter who you're speaking with, working with, collaborating with. And just to remember that language changes over time, terms change, how we understand things. Hopefully, change is for the better. And, yeah, whatever we were saying 20 years ago is not what we're going to be saying in 20 years. And that shouldn't be a source of frustration or prevent you from just learning a new word. Come on, get it together.

Okay, our interview isn't quite over. I have one final bit with Meranda I'd like to play for you. We spoke here for a minute about how museums like the one where she currently works have played a part in spreading ignorance about her people and how sometimes when working with others, one needs to play the patient guide. But other times you get to put on your killjoy hat. But either way, you get the good work done.

Dr Meranda: You need people who are going to be mellow and do the work and be sly, and then you need people who are going to also be like... And I'm like this with the Field and they know this. So it's not like I'm not saying anything they don't know. Like y'all could do whatever you want to me cuz this isn't my identity. This isn't my personal identity. You can take from me what's already been taken. I'm not doing this because it's fun all the time, I'm doing this cuz it's out of an act of love. And so that's why I'm there, and we need to understand - a lot of us that's what we do, why we do this work is out of love not out of ego or money or anything.

Shawna: And I get that from you, and I get that it's for a love of your people and your ancestors and to honor those that have come before you. Like, this is the least I can do.

Dr Meranda: It is. It really is. As I sit here, I always say how lucky are we that what I have, I have. And I owe it to be able to give more, and I want people just to be treated better moving forward all of us but especially black and brown and queer people.

Shawna: Absolutely. I hope that, too. And I hope after listening to this interview, some folks can check out some organizations, write their own land acknowledgement and donate money or time or stay up-to-date on any pipeline issues and basically just think about how they relate to the land they're on and how can they honor those who were here before us. And if you've got an acre of land, call Meranda and just give it to her.

Dr Meranda: Especially in Nevada. If you want to give me some Nevada land, I will take it. Thank you. That's where my homelands are, so I will take it. [laughing]

Shawna: Reach into your networks, let's see what we can get done for her. Thank you so much Meranda for joining me on this interview. I really appreciate it.

Dr Meranda: Thank you. This was fun.

Shawna: That's kind of my favorite thing, when people think chatting with me about this tough stuff is fun. That's been an unexpected bonus to doing this podcast. I love it. And I'm so glad it's an enjoyable experience for everybody. And I think that's the unofficial WOW philosophy. If you've seen us play, we are often having a great time singing about terrible things. But we have to, you have to have that release. And sometimes that release is a scream, but sometimes it's a laugh. Sometimes it's a cry. And either way, I hope that you are finding that balance in your own life right now, your own release. I know I'm missing the ability to scream with all of you in real time. So this laughter will have to do.

My final thought on this song is, how do we move from land acknowledgement to land reverence? This is a concept I'm trying to internalize. I heard it from Collective Action for Safe Spaces which is an organization dedicated to making Washington, D.C. safer for all. They created a community care toolkit for Inauguration Day called where safety resides, we keep us safe. They posted it to their Facebook on January 18th 2021. If you want to look for it, I'll put a link to it in the show notes. It is specifically for black and brown people, but I feel that it would be beneficial for many people to read. In the toolkit, Naomi asks what it might look like to be in "right relationship with this land in the most expansive sense to support Indigenous self-determination as we begin to regard the land as a co-conspirator, a collaborator, a teacher, and a trusted friend". I think how we connect to the land we are on is related to how we connect with the people who live there too, the people we live with, the people who live near our communities, the food we eat, the animals we care for, our morals, the things we allow, the way we love, our histories, our water, our air, our futures, our everything. I have two requests for all of you. I want to hear from you what bands, what venues, what cities, are up on their land acknowledgments. Who's doing something right? Who's taken that first step? Comment wherever you listen to this or tag me on social media, I want to know. And then I want you to prepare your own land acknowledgement. I'll put a link in the show notes to help you do it, but as Meranda says it's a great first step. So take that first step.

All right. Meathead Zacharie had a request on Patreon. If you become a patron, you get to request all kinds of weird, fun, random stuff. So go ahead and join patreon.com/shawnapotter. Anyway, he says, "I'd

like for you to share with us your favorite pieces of feminist literature." That is a tough one. I know I'm a big fan of Margaret Atwood, but honestly I feel like I just fall into a lot of books. It's not something I seek out, but someone will recommend something or I still love the classics I read in high school. I like crappy escapist books, just like I like crappy escapist shows. And I like educational stuff that pertains to what I do that's not too academic. I assume Valley of the Dolls does not count as feminist literature. I don't know. So I'm going to stick with Handmaid's Tale. But I finally read Parable of the Sower by Octavia Butler, and I enjoyed it. It was the right book for the right time, and I just needed something to get me back into reading for pleasure which I really haven't been able to do for the last 10 months or so. That was nice. And now I've got a stack of books and I'm excited to get through that are definitely more on the educational side. One of the books I have coming up is called The Power. I forget the author, but it's about one day all the women in the world wake up and they have some sort of power that the men don't. I'm certainly obviously interested in that. Let's see. Zacharie also asks, "What is something you wish feminist men or allies would do better?" Shut up and listen? I don't know. No. Yes, but also more seriously, I wish male allies would consistently question their friends and co-workers when something even remotely sexist is said. We shouldn't have to be the ones to work up the courage to deal with a potential backlash when we advocate for ourselves. I want to feel like you are truly offended at what is being said and that it should bother everyone when someone's being sexist or any other -ist, right? But we should all collectively be offended and upset enough to say something, and it shouldn't always fall on the person that it's directly targeted to or are most affected by what's going on. So just keep resisting. Keep saying, "Yeah, don't say that shit around me." Whatever it is. "Not cool, dude." It can be small and simple, but just do it every time, consistently. Resist every time. But hey, if you have any suggestions, put it in the comments. Let skill-share.

All right, that was episode five of But Her Lyrics. Keep listening to hear the song This Stolen Land in full again because you should have heard it on the last episode which you definitely listened to, right? The album Wonderful Hell is available from Bridge Nine Records and digitally and on vinyl on Bandcamp. Bridge Nine actually sold out of the vinyl, we have burned only copies of the baby blue variant that we are selling personally on Bandcamp. So if you want the vinyl, go get it there. And it's streaming in all the usual places, but fuck Spotify. Thanks to Brooks Harlan for chopping up our song Her? to create the podcast theme song. If you'd like to support this podcast and this band, we'd be very grateful. Go grab that vinyl. You can also share, subscribe, and review this podcast which is free, and it does help. You can buy WOW merch from b9store.com, shirtkiller.com, and in the UK and Europe through Coretex Records and lhpmerch.com. You can buy my book Making Spaces Safer on akpress.org or from your local independent bookstore. Do that. It's available in Spanish from Orsini Press too and our E-versions for both. And if anyone out there knows anyone, any French publishers, Chinese publishers, whatever, Norwegian, any language, I'm up for any translation that you're interested in. So spread the word. If you need a tube amp fixed or built, check out Big Crunch Amplifier Service & Design. And join my Patreon, help me keep this pod going. Join in at the seeds level at only a dollar a month or donate more if you want. But really right now my only goal is to get 100 patrons, and I'm getting really close. But I want 100 patrons by the end of Women's History Month. And I think that's not too much to ask. And if you don't become a patron, that means you're sexist. No, just kidding. That's what all the MRAs think I think. If I meet this goal of 100 patrons, I can pay all my guests for appearing. I can cover supplies both digital and

physical. And yeah, even pay myself. Thanks for listening, everyone. Keep that mask on, get vaccinated. And I can't wait to scream all this stuff in your face live as soon as possible. Till then.

THIS STOLEN LAND

You create the refugee

Then you hate the refugee

No one's illegal on this stolen land

Check the skin against the paint

It looks to be too dark a shade

You can't lock everyone up to keep us safe

Shake the cages and storm the gates

The clock is ticking and they can't wait

Shake the cages and storm the gates

You might feel helpless, but they can't wait

Shake the cages and storm the gates

To join the front lines what would it take?

Can more violence conquer yours?

Can our love open the doors?

I can't help you if you love to hate

You create the refugee

Then you hate the refugee

No one's illegal on this stolen land

[End]

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