



Kim TallBear

11/11/16

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CTM: So today is November eleven?

KT: Eleven.

CTM: Eleven, 2016 and the aftermath of a completely disastrous election and we are really pleased to be talking to Kim TallBear. Welcome, Kim.

KT: Thank you. Nice to be here.

CTM: Yeah and really delighted we could do this. So maybe you could begin Kim by just telling us a little bit about your story, how you come to do the work that and the politics that you do.

KT: Well, it's kind of a long story. Let's see, I do feminist and indigenous science studies work basically now and I've done a lot of work in the last fifteen years looking at the way in which genetic scientists who have historically mostly been white Western heterosexual males and that matters, right, for the questions that they ask.

CTM: Right.

KT: And the kinds of narratives that script the genetic science that they do. So that's what I've been doing for fifteen years. I wrote a book called "Native American DNA: Tribal Belonging and the False Promise of Genetic Science". But I did take a particularly feminist approach to doing that work and I came to that kind of through a round about way. I'm a second career academic. I was trained first as a community planner at the University of Massachusetts at Boston with some really amazing planners and organizers at Boston. Then I went and did a Masters degree in Urban

Feminist Freedom Warriors

*Linda E. Carty and Chandra Talpade Mohanty in conversation with
Kim TallBear*

Studies and Planning at MIT where I worked a little bit with Mel King, who was, I think, the first African American mayoral candidate in Boston and Mel was a long time community development activist and organizer in Boston. So that was really – my mom was a planner, she’s an indigenous planner but she was not formally educated. She learned working at American Indian Movement institution and building in the twin cities in Minneapolis and St. Paul. Low income American Indian housing, alternative education, survival school, she helped start our tribal school after she went back to the reservation taking the lessons she had learned in those communities in Minneapolis. So being a planner made sense to me because I saw my mom did that and I knew it was good work and also we grew up economically marginal and I wanted a middle class income, I didn’t want to be poor. So this seemed like a great path for me and it was in terms of giving me a certain kind of ethic to asking questions, to doing inquiry but I really, in the end, am not a planner. I’m not my mom, I’m not an organizer in that way. I found that you couldn’t ask fundamental questions about the fundamental condition of society being a planner because you’re too busy institution building and politicking. And I’m really more cut out to be an academic, I found that out in my early 30s, after I had been a planner for about seven or eight years. I was lucky enough to be able to go back and do a PhD. I stumbled into it, I was working at – as a contractor for the department of energy. I had been working for the Council of Energy Resource Tribes and another indigenous environmental research organization in Denver, Colorado and we just happened to be working, doing tribal involvement in the questions around the mapping of the human genome in 2000. Department of Energy was funding human genome research work, they no longer are, but at that time they were and I had been working with this organization because I had worked in energy and environment stuff on doing tribal involvement in the clean up of the nuclear weapons complex and my boss said ‘Let’s start doing tribal involvement and genome stuff’ and I got so fascinated but I had no background. I knew that I wanted to intervene in this conversation in a really meaningful way. That’s when I decided to go back to graduate school and I was flailing, I didn’t know where to go, I happened to – there were a couple of people working at History of Consciousness and I said ‘Oh I like their stuff, let me apply there’ it was completely random and I got in and I wrote that dissertation and it made sense that I was there, I saw later. And so that’s what I was doing for fifteen years but I should say I did not consider myself a feminist at the time and I’ve talked to a lot of indigenous women like this in the US and Canada who say they have trouble with that word but they act like a feminist and they organize that way. So I came to feminism not through woman of color feminism, which many other indigenous women have, I came through feminist science studies because I’ve realized, and I’ve since realized with queer theory and crip theory that those thinkers are critiquing the hierarchies in science for many of the same reasons that indigenous people do. And feminists have done a great job of theorizing those hierarchies in science and how

they continue to affect the way that our bodies get gazed upon, poked, prodded, measured. So that's what I said I am a feminist because I developed a much more robust version of the word. You know, as many indigenous women, identify as a Dakota person first, woman kind of came down the scale for me but I learned that feminism isn't only about women's studies. It's about dismantling hierarchy, right?

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CTM: And a lot of is methodological and political questioning.

KT: Yes feminist methods have been really important for me for figuring out how to do academic work in an ethical way. I mean, feminist theory is just – we – because indigenous studies is a newer field, feminists have done more theorizing around this stuff and it's been immensely helpful to me.

LEC: So how do you see your work, coming with that background and history, how do you see your work impacting women in your community and outside of your community? How do you see this feminist work that you're doing?

KT: You know, the people that I hear mostly from are wildly different people. So the first obviously young students, women of color, indigenous women students, queer students and people who feel not necessarily at home in the academy, that's mostly who I hear from. So I gave a talk on situating nonmonogamy in my thinking against state sanctioned marriage yesterday as part of a broader idea of getting in better relation period with humans and with nonhumans. So when I give talks like that I often have young women come up to me and say 'Thank you, thank you'. We all have that as professors right? So that's mostly who I hear from. I also do a lot of blogging and tweeting and I do write for popular audiences on genetics and race stuff so I do get emails quite often from people who I'm not sure actually understand my work. There are people who are really searching for – to kind of reconstruct identities and histories through genetics and I'm actually really critical of privileging genetics in those kinds of self actualization -inaudible- but I hear from them a lot and they pay close attention to what people write. So yeah that's my short answer let me think about that some more.

CTM: So what – how would you describe sort of what has been most difficult for you doing this work? What have been some of the-

LEC: Challenges.

CTM: Challenges you've faced?

KT: I think the first two were – well having to move into scientific areas. I’m a social scientist and humanist and formally a planner and I was not trained formally in science. I had to take some science during my PhD to just understand the basics of the genetic science that I was looking at as an act of politics. That’s not easy. I tell my students that as well and young indigenous scientists that I work with. I should come back to that. That’s the other community that I think is benefitting from my work and who I learn from. When one moves between – I tell them if you’re going between disciplinary worlds those are as different as moving between countries and national languages right? People comport themselves differently, different words-

CTM: Use different languages.

KT: And different languages are legitimized and delegitimized and I do not comport myself well as scientist. I’m not a scientist. I put on scientist drag and I’m clearly an outsider but I love the science that I study as politics and I’m really interested in it but I had to learn that I’m going into hostile territories sometimes. It’s very white and masculinist, it just is. But also luckily I met people of color, queer indigenous scientists, feminist scientists. They tend to be younger, they tend to be under forty-five, and we are so happy when we find each other because again we have really similar critiques and I got really invested in them staying in science. So what was in the beginning I’m going into enemy territory, this is difficult, I’m delegitimized, I would give a talk on the ethics panel at the American Society for Human genetics and I’d have people in the audience sitting like this [folds arms and frowns] and shaking their head and coming up afterwards and saying ‘You are imposing politics onto science. How dare you’ People say that and I’m ‘Like did you hear my talk? Politics is always already inherent to your project’ and some of them can’t fathom it.

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KT: That was tough, I’ve developed a thick skin though. Now I enjoy the opportunity to speak back. The other difficult thing was when I first went home to start work for my dissertation at the beginning I thought – and I am interested in this, what are Dakota understandings of the genome but I realized really quickly that’s not really the problem. The problem is what white male scientists or what Western scientists world thinks of us not what we think about it. The federal government in the US loves to fund public understandings of science. They don’t always necessarily want to always look critically at what from my perspective the colonial histories that condition the way that they approach science. They’d rather say ‘Oh why are people embracing science more let’s find out what their deficiencies are’. So I really early on decided I’m not doing that. I’m not going to come in and poke and prod at home and find out what other Dakota people think. It was also a political move for me. That was

the moment I realized I'm uncomfortable doing that. I don't want to put an informed consent form in front of my mom and a bunch of the old ladies at the café at home and disrupt our storytelling and hanging out and I thought 'No, wait a minute. I'm going to turn the gaze back on them. So for me it's also a performative act when I go to the American Society for Human Genetics. I sit there, I take field notes, I look at these scientists and I'm like 'They're a very interesting cultural subjects for me' and they should understand that I'm looking at them like that because it denaturalizes the way they think they can look at the rest of us.

CTM: That's neat.

KT: That's my form of activism. I'm not on the streets doing stuff.

CTM: No but this is so profound because you know the activism you're describing is really activism about the production of knowledge, about what epistemologies get legitimated and delegitimated.

LEC: And that makes it a continuous political project. Because your turning the gaze back on them is really looking at them in a way that they'll never look at themselves.

KT: There's no rest and they get very uncomfortable.

CTM: I'm sure.

KT: The genetic genealogist I study too. The consumers, the laypeople who buy these genetic ancestry tests, I was a part of an online listserve where they bantered all day about which genetic tests to take and which markers they were looking at. They were horrified, some of them, when I realized that I was studying them and they say 'How dare you. We don't get any benefit out of your highfalutin, jargony social science' and I said 'Now you know how Indians feel'. Or Native Americans, they use the old school word. Because we don't get any benefit out of the genetic science that's been done on our bodies that ended up producing the commercial tests that you now buy and benefit from so I know how you feel and I still wrote the book about them.

CTM: So Kim is there a community that you feel you have doing this work? It sounds to me like you're doing some really unusual work and there can't be too many people that are doing this kind of work.

LEC: Yeah and traversing the borders of Canada and the US. I'm really interested in that.

KT: For indigenous work that's really good right? That border is definitely a barrier for us but our peoples move across that and there are legal mechanisms to make that

easier but that kind of gets disrupted by the, sort of, state mechanisms. Yeah they're younger people. A lot of, as I said, critical scientists--

[Phone rings]

CTM: Hold on. [Silences phone]

KT: They're young, they're under the age forty five. Yesterday after my talk a young person who has I think what they're calling an indigenous feminist lab around marine science on the east coast of Canada that came up to me and said 'oh I love your work' and of course they're very young I don't know who they are and I'm launching – I have a Canada research chair in indigenous peoples, techno science and environment and I'm launching that next fall at the symposium at the University of Alberta and I'm suddenly meeting all these - I knew it was going to be a symposium with panels populated by young people whether their scientists or social scientists or community people because they're the ones who are thinking about this work. So yes I'm feeling now kind of old, like I have to-

CTM: You have to nurture almost these communities coming after you.

KT: Yeah and I know – I've got a graduate student at the university of Texas he's just, he's this white guy, he came from rural Texas from this really evangelical Christian background and he got out of that and he's critical from a class perspective and of a perspective of understanding religious people and he also teams with another young queer scientist at university of Texas and they're writing these articles. They just proposed this big panel for the American Association of Physical Anthropology which is a real old bastion of white male 'We own native people's bones' kind of society and there's these young scientists who are being really badass and going out and are challenging this stuff with critical language, a lot of it taken from queer theory and I'm just thrilled at what they're doing, I love that. I want to see people do science and comport themselves in different ways because there is this kind of cultural way in which you're supposed to – the legitimate way to enact the subjectivity of a scientist is to act like a white guy, I mean they can't see it that way. So to see these young scientists whose bodies are different, whose comportments are different, dress different, use different language are doing amazing science but are changing the definition of what counts as good science in some ways. I'm really thrilled and I would say that that's the community that I would like to help nourish.

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LEC: Because old school theory says that that science in this particular way especially is value neutral, value neutral. That's why they look at them in this place

like ‘who are you? Why are you bringing your personal values and imposing what should be neutral territory?’

KT: And like their particular sets of values haven’t done that.

CTM: So you do you experience – I mean you’ve been talking about the sort of white guy scientists community. Are there specific ways that you are racialized and experience certain kinds of patriarchal and whatever behaviors?

KT: Do you mean by scientists in general or just in general in society?

CTM: By scientists I mean in general for sure but by scientists.

LEC: By scientists.

CTM: In the community you’re in or are you unusual and exotic?

KT: I think I probably don’t fully know but what I will say compared to my other women of color colleagues who, I mean, my size helps I actually have talked to somebody about this before. Because I’m the size of a lot of other men they don’t tend to try to physically intimidate me and they don’t even realize the way they do it in the way they do with an average size woman or a smaller woman. I’ve definitely talked to my other women of color friends who are smaller women, who are maybe even younger than me and they experience things I have to say I don’t experience and I don’t know what else besides its my size. I’m six feet tall when I put shoes on with heels. But I also will say, and I’ve thought about this a lot, I grew up on a reservation in a border town in South Dakota. My world as a child was a red white racial line and it’s not the way the US it’s in general a black white racial line, but that’s the world I grew up in. There were Natives and there were whites and that was it. And the history was only 100 years in the past when I was a child of land theft and home steading so it was a very recent history and the white families in the town with money had benefitted from the dispossession directly of native people from their land and those native people were still there so that makes for a somewhat hostile racial environment. So I experienced what that was like as a child, to be the object of explicit anti-native racism but then I moved to Boston and I went to university and suddenly it was 250 years removed from when they had exterminated all the natives or moved them west and I was exotic and when I was 21 years hold, having just come from an explicitly racist environment, that was much better, the romanticization but after 25 years of that I just – I can’t take it anymore and that’s part of the reason why I came to Canada because indigenous life and culture is so much more visible here across the country but I have definitely experienced moving out of and back into spaces of – I wouldn’t say I have white privilege but I get nonblack privilege and I get when I open my mouth in Boston where people would immediately code me as Dominican or Puerto Rican but I open my mouth and I sound like this and suddenly

the white hostility that I could sense was there goes away. So I am unusual to people, they can't quite figure me out. Now in South Dakota I walk into town, everybody knows I'm native and that's how it is in Edmonton, that's why I like there. And there's are downsides and upsides, I still get some explicit racism. I got followed around Hudson's Bay, which is like a nice department store in Canada and I figured they're following me around because I'm native but I'm a middle class professor now that helps mediate that racist experience right, in a way when I was young and poor it didn't.

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LEC: That's interesting.

CTM: It is so interesting. There's so many directions one can go in this conversation. So bringing us back, what – how would you talk about building certain kinds of solidarities with feminists across any borders that you want to talk about: nation, race, class, sexuality?

KT: Well I'm writing about this right now because I don't – I'm really resistant to the notion of a multicultural state. That's got a lot to do with my subjectivity as an indigenous person. A racist white supremacist state or a multicultural state, the state is dependent upon our dispossession period, but how do we relate with people that are here, that are on indigenous lands? So I've been thinking about that at the same time I've been thinking about doing this work, linking up anti-racist work among human communities and thinking about how we relate with our non-human relatives and I'm lucky that in my culture I had a ready theoretical framework. I grew up hearing about doing things in a good way, being in good relations and for a long time as I child I didn't get it. I thought 'That's so vague, I don't know what you mean' but I get it now what it means to be in good relation, to think about the effects of - and I talked about this in that talk yesterday, about that web right? We don't want to think about in terms of linear progression, I want to think about a web of relations. What happens here in this part of the web happens here. So I have begun to think about that and from a Dakota people centered stand point I'm interested and this is the way that I understand that my ancestors have done it for a long time, I want to relate people to people. I'm beginning to think about in my writing how one can do that with other kinds of communities. I think about the work of the water protectors at Standing Rock and the work of Idle No More but I also recently learned that I didn't realize that Black Lives Matter was founded by queer black women. I was on a panel with Alondra Nelson who was writing a chapter and a book together and she was talking about black lives matter and I was paying attention to all of that and I tweet a lot I do anti racist stuff. I tweet a lot about what's going on but I didn't know the history of

the movement and I thought from my Dakota woman stand point that it looks to me like what you have – these are women led movements and as far as I could tell Black Lives Matter isn't dealing with "environment" as much but I want to – but they do seem to be doing what indigenous women are doing in these other quote unquote environment movements which is caretaking the people and then also making kin so when I looked at the histories of those women who founded that, I don't know if they'd say they founded it but they kind of did, they also were working on behalf of immigration rights and disability rights and other kinds of things so to me I can interpret that as an act of making and taking care of kin and they may not want to view it that way but for me I need to find some ways to see what's going on in these communities and movements and I think we need to start looking at each other as peoples who need to be in relation and who also have responsibilities to this place. The allegiance is not to the nation state. The US is inherently, to the core, corrupt and there is no redeeming it. That does not mean that we cannot build good relations among the people that are here and part of that is a responsibility to our non-human relatives here because we depend on them for our lives. We can't continue to separate in our resistance to white heteropatriarchy, we cannot continue to separate the well-being of human from the well-being of non-humans, our lives are entangled. This is why I also find solidarity and a kind of common thought with critical scientists. Some ecologists really get it, they really get it. They're using a different language but I'm used to translating. I don't mind having to go into their meetings and learning a little bit of their language and they learn some of ours. A lot of the work that I do is translation and it's between scientific and nonscientific communities

CTM: You know what's interesting about what you're saying right now is you're really defining certain kinds of values and practices as the connections, as the basis of connections among people, peoples as you're calling them. Rather than a certain kind of understanding of identity which is created by the state.

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KT: Yeah because it helps them manage us, to categorize us.

CTM: Right. So rather than – so it's interesting because it's almost like often times we think about solidarities like among women of color, among black, and brown and indigenous women and those are the categories we are using and what you're talking about is interesting because it's the notion of - so the caretaking notion and the kin notion, kinship, forming relationships. Because in some ways that, I think, is the forming relationships seems to me to be like some of the fundamental basis of radical feminist praxis. That's what I've always understood, that you create relationships on different grounds and on grounds that are not hierarchical, that are about seeing

people as agents and critical thinkers and not as objects or different or different in a certain objectified way.

LEC: And solidarity, then is built on something more organic, more long lasting. Has more long lasting possibilities because there's a belonging that we have and we understand that, that's not just 'We come from the same kind of background'. It's much deeper and would have to be more long lasting. Really interesting in that you came to that on your own.

CTM: And much harder to do. Much harder to do in some ways or maybe not much harder. It's almost like one has to practice it in smaller spaces and communities in very local situations because the state or the larger government structures disallow those forms of relationships.

LEC: So it has unique bonding. It has a unique bond. It's a kind of – you stick together because this is a shared understanding you have and not something you're trying to conform to that's created by the state.

KT: I think a lot of examples from my ancestors and the way - and I also recently read a book by a close friend of mine and he really changed the way – we were friends but I hadn't read his stuff and then he really changed the way I thought about this, Rob Innes, he's a professor of Indigenous Studies at university of Saskatchewan and he has a book called 'Elder Brother', I can't remember the rest of the title but basically he troubles the notion of native nations or indigenous nationalism and he's like 'That's strategic and we need it' but a lot of what's going on historically in terms of relations among our peoples was making kin and there were very porous boundaries between this quote unquote indigenous nations. These were extensive kinship networks across the prairies, he's looking at, he's from Cowessess First Nation which is a Cree first nation in southern Saskatchewan but looking at how all these peoples Cree and Sobo and Anicinabe and different people, Nati, are all kind of kin even though now we're like we're indigenous nationalists. And after I read that I went back and reread some of the history written on my ancestor Little Crow and I read that in a very different light and I know that history well and I had never read it that way until I read Rob's book. It becomes clear to me that Little Crow was running around trying to make kin and that worked okay with some settlers – not settlers but some of the Europeans and European Americans that came in, Indigenous people, for example, made kin with fur traders. When the settlers came in who stayed and built towns and built a state and wanted state recognition, Little Crow was still trying to make kin and that didn't work. This is 1862, it's the war that I talked about in my talk yesterday, I – some people thought he was a little misguided for doing that, I think, historically but I see now that that had worked. That had been what they'd done when new people came through. You either fought or you made kin to try to – and that's a form of diplomacy and that's what I've been thinking about a lot and I went

to high school in St. Paul and when Philando Castile got murdered this summer by those cops in Falcon Heights which is a suburb of St. Paul, I know that area well, that's near where I went to high school. It was especially heartbreaking to have that happen in St. Paul because I know that area and that's the homeland of my ancestors. In 1862 when those settlers came and that largest mass execution that ever happened in the US was 38 Dakota men and boys, that's a special place and it's our homeland and here you have the settler state abusing and killing all kinds of people on our homeland and there's a way in which the long history of my people there and the governance that they had done and the kinships they had built is even further erased in these contemporary really violent moments happening on our homeland and I thought we are not going to make as much progress on this problem by always appealing to a white settler state to be less violent, we need – and I don't know what the solution is but I want to see us doing more of this people to people work and I think the American Indian Movement did come out and say something about this but I don't think there's enough explicit coming and standing beside one another. I just saw a video this morning of all these post-Brexit racist acts going on and now we're seeing this going on in the US post Trump election and it was a little video saying if you see somebody who's the object of racial assault, stand next to them, you do this this and this and I think we need to do that in a systematic way with each other. Indigenous thinkers, when that happened and I was there were some of us although we're such a small part of the population. We need to be very visibly saying this is not acceptable in our home territory. This is not acceptable. We may not have official government but we have a very historical and moral claim to that and vice versa.

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CTM: That we don't consent to any of this and to stand. So if you were to think ahead and you've actually talked about this already because you've talked about your vision for building different forms of relationships between human and non human and creating kinship networks etcetera.

LEC: And what solidarity means, that it's not the normative way of thinking about it, how you see it is so unique.

CTM: So if you were to dream or if you were to –

CTM and LEC: envision.

LEC: a future

CTM: What do you want to see in the future, the sort of communities you see us living in which are built on much more ethical and –

KT: Well this is probably why I stopped being a planner too because planners are supposed to have visions for the future and I just- I can't. I'm a very present, focused person but I will say the kind of things currently that I – the changes that I would like to see us try to enact. I do think we need to stop consuming as much. This is why I cut my airline travel by two thirds but when you stop moving around that much you also can focus more locally or regionally and try to build community. I moved to Edmonton, I've been moving around a lot and I think I'm going to stay and that's because that landscape is a prairie landscape, prairie and parkland landscape. And that's what I need, I need a river, I need prairie and I need big skies. I finally figured that out. I can do with a lot else but that landscape matters to me. That's the landscape not only that I grew up in but of my ancestors for a long time. So in building community I think we have to consume less as individuals and that's not simply individual shortfalls that's been the way our society has been constructed. Notions of success and individuality and all of that go into shoring up the way that we consume. I would like to see us start living in more extended kin networks and that involves making kin. My biological family is very far flung now and if we can't get back together and we mostly get along so that's not the hugest problem but we're just living in very different places for professional reasons then we need to build kin in our areas and my siblings have actually, because they've been where they are for a while they've done a great job of making non bio kin. My mom taught us how to do that, how to make kin young because she was a single mom and she needed help. So we're really accustomed to that and my family that's what I'm trying to do. Queer communities have given us good examples as not only indigenous communities they make a lot of kin.

LEC: Because they've chosen their family.

KT: Right. Rejected by their bio families. I think while I don't view the state as the place where I put my hope the strategic thing to do is to try to work towards policies, it's going to be tough in this administration right? A little better in Canada right now. Work towards policies that help provide benefits to people outside state sanctioned marriage, those kinds of things. Work towards cohousing arrangements. Those are the kinds of things that I'm thinking about in my own life. I don't know if that sounds – it's kind of individualistic and local but-

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LEC: It's collective and community as well. I see that as very community based and community oriented. It's how to build community

KT: Yeah, if I'm spending more time in that city with those people trying to build relationships I get more done. That's my focus right now.

CTM: Do you – have you worked transnationally with other indigenous communities?

KT: I used to be really dubious of the term indigeneity I thought I'm Dakota, this is weird but as I worked internationally I really have come to realize the amazing work that that term can do in terms of – we can share lessons of decolonization and organizing strategies. I actually work pretty closely with a Sami friend of mine whose one of the only other people in the world that I know who does indigenous and feminist techno science so I go to Sweden at least once a year, I'm going back in February. She's trying to build indigenous studies there. She's working against hydropower dam stuff that disrupts Sami lifeways and reindeer migration. That's been really important for me. I also feel, when I go to New Zealand, I don't work down there but I have a lot of friends down there, that's been really helpful for me. And also my friends in Canada and I ended up here because I was working with Canadian indigenous people. They – I would have to say in New Zealand and in Canada the indigenous people are a little bit more assertive towards the state than I would say a lot of American indigenous, US American indigenous people are. So I've probably gotten more radicalized by hanging out with those guys. [Laughter] I realized – because we have a pretty relatively strong federal tribal relationship in the US and they put a lot of resources into massaging those relationships because we have healthcare through that and money for education and we get treatment as a state, we can apply for money, and that means that maybe more of our energies are going towards that then towards actually challenging the state. I'm a person who believes you take multiple pathways. Different people have different skills and different people should strategically do different things. We need everybody working multiple sides of this. I've definitely benefitted from working internationally with indigenous people in other parts of the world.

CTM: Do you see your work, sort of, also heading in a direction of, sort of, transnational feminist communities? Or not yet.

KT: Yeah, I'm not sure I even understand that term.

LEC: What those are.

CTM: Feminists in different parts of the world who might be so – I'm thinking for instance, in India we have also environmental and ecologically based tribal and indigenous communities where there is some real serious organizing and also among people who may or may not call themselves feminists but where we have women in leadership but interestingly some of the same kinds of questions come up about land

and sovereignty and what's happening with global capitalism and the taking away of land. I'm just-

KT: Well all of the indigenous people that I work with internationally are feminists. I have been invited to India actually and I would love to go just for my own intellectual and kind of collegial benefit but I'm kind of a believer in working among your own people, although I'm now in Canada but I do have relations with people and they are prairie people so I feel like I'm somewhat transnational as you would say but I suppose I can do more.

CMT: No I – it wasn't so much – I'm just curious because I think – I mean, in any case I think for all of us we really work within who we consider to be our people but that notion of our people also shifts as you start working across certain borders.

KT: Where I've met Indian feminists is by going to Sweden.

CTM: Yeah! Oh I know.

KT: My friend that works there has a lot of friends in India and parts of West Africa and it's always great we find a lot to talk to about and I know there's a lot to learn because there's been so much incredible theorizing going on.

CTM: Right and then there's a lot of feminists doing science unlike in a lot of other places

KT: I should go spend time with them.

CTM: Yes one day. One day for sure. Anything else?

LEC: NO I just find this very very very interesting and considering the history of First Nations peoples on both sides, in Canada and the United States and the state that has been forever trying to – first decimated them, still trying to erase them this is really incredible work and a kind of unique strength that you're bringing to forming foundations that can make this spread further.

CTM: Yes, it's wonderful

LEC: Really interesting.

KT: Thank you so much.

CTM: Thank you Kim this has been wonderful. Thank you for talking to us.

KT: You're welcome

CTM: And good luck. Thanks.

Feminist Freedom Warriors

*Linda E. Carty and Chandra Talpade Mohanty in conversation with
Kim TallBear*

00:40:58

Feminist Freedom Warriors (FFW) is a first of its kind digital video archive and documentary project. Born out of an engagement in anti-capitalist, anti-racist struggles as women of color from the Global South, this project is about cross-generational histories of feminist activism addressing economic, anti-racist, social justice and anti-capitalist issues across national borders.