Transcript for Episode 112: Interview with Dr. Anton Treuer

Episode Duration: 32:11

JENN: Hello, and welcome to the Minorities in Publishing podcast! For new and returning listeners you may know you can find the podcast on Tumblr, at minoritiesinpublishing.tumblr.com, or on Twitter @MinoritiesinPub. And, you can find it *wherever* you listen to podcasts, including Apple Play, iHeartradio, Spotify, and TuneIn.

I am very, very happy and very appreciative for Dr. Anton Treuer, professor, an author of nineteen books. I don't know if the nineteen actually does include the current book, maybe it does, maybe it doesn't?

ANTON: Number nineteen!

JENN: It is, okay! Well, we're here to talk about *Everything You Wanted to Know About Indians, But Were Afraid to Ask*. And this is the young reader's edition that you adapted yourself from the first edition. I hesitate to call it the "adult" edition because I do actually want to talk about, you know, adapting books for young readers and whatnot. But, your previous book of the same name, came out almost a decade ago. Is that right?

ANTON: That's right.

JENN: So how did the young reader's edition come about? But actually—let's actually delve into the fact of *what is this book about*? Because it's nonfiction, and I feel like the title pretty much sums it up. You sold the book already. The title does all the work for you, Anton.

ANTON: Yeah, it's a fun one. It's a little tongue-in-cheek, there's no way that anybody knows everything there is to know about anyone, or anything. I've got a house full of Natives myself and I don't even know what they're thinking half the time. So, I really do represent one human being's perspective. That's an important disclaimer. But, yeah! I'm happy to share about how I got into the project a little bit, and maybe how we made the adaptations for the young reader's edition.

JENN: You kind of tapped into it in the introduction for the "YRE" as we like to call it in the industry, (young reader's edition), about wanting to kind of be an educator. And you are a professor, but kind of taking on that role. and I'm curious, because it is a big role and I don't

want to make assumptions or anything like that, even in the spaces that I'm in. It's just kind of like, wow there's so much we don't know.

ANTON: Yeah.

JENN: And there's so much people are pushing against. So how do we even begin to collate that information for mass consumption?

ANTON: Yeah, well I think, for me, by the time I finished high school, I was thinking I'm gonna get the heck outta dodge and I'm never coming back. And I thought somehow, kinda naively, that I was going to escape the brambled racial borderland of my youth, and get away from ignorant people who hated Natives, and find freedom somewhere else. And, I got into Princeton University, and I thought "Ah, this will be great! Educated people! They've gotta know stuff about Natives." I think the first question was: "Dude where's your tomahawk?" It just started all over again. And I remember thinking, "These are the dumbest smart people I've ever met."

By the time I was going to college for a few years, I was thinking, "You know what? I wanna go home, and never leave," and just did a 180 on my thinking from when I first left. I was getting homesick and I heard there was this woman, like a Comanche spiritual leader, coming to run sweat lodge ceremonies out in the New Jersey woods. And I remember thinking, "Well, you know, the Comanche come from Texas, and Oklahoma, and what are they doing out in New Jersey? They could be fruit loops, or crazy people. But, I'll go check it out.

So, I went out there, and this was about four or five in the afternoon. There were about twenty white people waiting for this sweat lodge ceremony, and they were all completely naked. I remember thinking— Part of me wanted to just laugh. Because, there's twenty naked people standing around in the woods, and part of me wanted to run because, dang, there's *twenty naked people standing around in the woods*! And, part of me was really mad, like, *dang*, is that what they think we're all about? And, being naive, I got out of the car, and I was immediately folded into this tight embrace by one of these completely naked strangers, who was hugging me, *hard*, and saying, "I'm so sorry what my people did to your people." So... *awkward.*

Now the desire to like, laugh, run, get mad is just growing, and I look at this woman's face—she was an elder—there were tears welling up in her eyes. And it occurred to me, that no matter how misguided she was, and *yes*, she was misguided, that her emotional response was real. And that, if I just walked away, she'd keep on thinking what she was thinking. If I told her off, the only Native she ever met would be an angry one, and the unfair thing that happens to people from any marginalized community happened, where you kinda get asked to be the spokesperson/representative/ambassador for an entire group of humans, and it's something that doesn't usually happen to white people. Like, what do white people think about abortion? Good or bad? And expecting a simple answer.

But, I had to think fast, and so I told this woman, I said, "You know, could you put some clothes on? Because I would love to talk to you about all of this." And she did! We actually had a good talk. I think she learned a few things, but in a weird way, I did too. I learned that it's important to make safe space, to give people a meaningful answer and not just an angry rebuke. Maybe I could have titled the book, "Lessons from a Naked Stranger in the New Jersey Woods," but after that, I started saving the questions.

And, you know, most of us, like even the Native people in this country, our formal education was a sugar-coated version of Chris Columbus and the first Thanksgiving. We get imagined often, and understood very little. As a Native person, I always knew what it was like living in this body, and, you know, having braids and brown skin, but answering "What is tribal sovereignty?" or things like that, I actually had to hunt for some of those answers. It was never handed to me during my education. And I realized that was the case for most Americans. So, I started saving questions, like, in a shoebox. They started off with terminology things, as in, "Indian, Native American, Aboriginal, Indigenous, First Nation Person, or what?" Or, wide ranging and searching, "What is a naming ceremony?", "What is going on with Indigenous languages?" Or, more recently, "How has Covid impacted Indigenous communities?", "What do you think about mascots?", "What do you think about pipelines?" A lot of history questions: "How have Native people shaped the rest of America and the world?" All kinds of things. So, I saved up questions, hunted for answers, and started putting them together for a book.

JENN: I feel like a lot of us are going through that, right? Of finding out the actualities of our history. I know for me, I'm still learning that. I feel we all are, right? And the importance is for us to make that active decision to *find* the information too. And it's interesting what your experience was towards that, and also those of us who are still trying to figure it out. I love the formatting of this [book] because of all the questions. It's not just kind of like a textbook. Because it gives me the sort of questions that I wouldn't even know to ask. Like the bison shortage, and seeing that up close, and that picture, I was like—*Holy crow! How many?!* How many did they [killed these bison] for funsies?! Like, *what is happening?*

And I feel like sometimes we need those questions too. Because a lot of times, even when I engage with people, I really don't know what to ask. You just don't.

ANTON: Yeah. It's a strange time in America too. I think we're on the verge of another attempted racial reckoning. And, more and more people are realizing that we've been programmed. And that there's been a selection of the narrative and the versions of narrative that we have been allowed to consume en masse. And the absent narratives are screaming at all of us and we realize that there's just so much more that we don't know. At a time, when ironically

interracial marriage is higher than ever, and we all realize we have to do better to all get along, yet we are still information and perspective deprived.

We are more segregated than we were before desegregation, and as soon as a suburb becomes, whatever, 13% people of color, then there's white flight. Or there's gentrification. And it's like water and oil getting people together in sustained communication beyond the formalities of talking about the weather, or just acting nice, and to really have true learning and connection with other people's perspectives.

That's kinda elusive, so we have to make our own luck, and we have to make these things happen. And it's also a time where we're struggling with fear of white erasure and push-back about even talking about anything around people of color, race, change, and that just makes it all the more hefty, but all the more important.

JENN: Yeah. I appreciate you saying "perspective deprived" because I feel like that really hits the nail on the head, so to speak. Well, it all comes down to empathy too, or maybe it all doesn't singularly come down to empathy, but just kind of understanding and this awareness of what other people are going through, I feel have been, also like you said, this kind of racial reckoning. But it also seems to me something that is still separated from it.

So even in, *"Oh, I read Dr. Treuer's book, and I know more now,"* but do you *understand* it? And how do we start to even build that real understanding of empathy and being willing to open up about our own ignorance? Because even getting to that point has been, to me and I think for a lot of people, a hardship. So we kind of enter these circuitous conversations of, again, you can get the information, and the information is there, and yet there's still not that absorption of "yeah this is how it continues to perpetuate itself" because you may know this now, and yet you don't really kinda wanna absorb the ways in which we need to change. And the ways in which, now that we know that people killed things for sport, rather than for need, for everyday needs. That's been a long-term thing, and not recent.

So, I'm just so appreciative of a book like *Everything You Wanted to Know about Indians, But Were Afraid to Ask*, and also kind of like that incisiveness of getting to those questions and hopefully it is building us to have more perspective awareness.

[10:00]

JENN: Because I realize over the years, my family really dug cowboys and Indians. My family is really into Clint Eastwood, he's a *problem.* He's very problematic, and his movies are *incredibly* problematic. And why do we celebrate this? And why do we take it as true, and why is this

like...*wow*! And that took me a long time because my family liked it. And I was just like, okay with it, but now I'm like, "Oh no, I understand. This is really bad."

ANTON: I kind of feel like the British developed our school system, and we're still using their curriculum because we will teach people more about the British empire, and the Roman empire, than the history of the place where they live. You know, there are thousands and thousands of years of documented human history right here. And, we don't teach that. We teach about what happened when the first white guy showed up. To the point where American kids will have no idea when they see some brown animal run over on the side of the road, no idea what that is, but they will know exactly what a duck-billed platypus is. Because that is somewhere in the broad British empire. They'll know what a zebra and a giraffe is. It's weird! And when you don't know about something or someone, it is so much easier to be ambivalent about its destruction.

So, what are we doing to the natural world? And what are we doing to each other? And information, like true education, and true connection, and true relationship building is pretty fatal to prejudice. So, beyond the dates and events type of knowledge of history, truly engaging with those perspectives, I think it does open the doorway to greater empathy. And it's a two-way street; everybody's transformed when they go down that road.

JENN: Yeah. I don't wanna say you criticize, but again, as you said, it's a two-way street. So, you come in, with the empirical data, and also recognizing that there are some things you don't agree with too. Or, yes and no. You know, not everything is so clear cut in the questions you present, even so. Because it could have been, right? That could have been a choice to just have been like, "I'm just gonna focus on this," but you also look at the ways that there are the grey areas.

ANTON: Oh sure. And, you know, with Indigenous people and concepts, there is so much diversity. There are 574 federally recognized tribes in the United States. And, at the time of contact, there were over 500 Indigenous languages in the U.S. and Canada, and many, many more in Mexico, Central and South America. So, they don't all think the same. They didn't have the same cultures. Today, we don't all think the same. There are a whole variety of perspectives amongst indigenous people about casinos, mascots, all kinds of things. We don't see this world the same way any more than white people do.

JENN: Yeah. So you wrote this book, it gets published, about nine years ago, 2012. And then somewhere along the way, a young reader's edition happens. Was it that Nick Thomas at Levine Querido, [your publisher] approached you, because he was familiar, or did you approach them? Or…

ANTON: The first edition of this book kinda took off, and took me all over the place. So, I ended up going to many, many high schools and middle schools, and speaking to so many young people. I get to wear a lot of hats, I also do a lot of racial equity, cultural competence-y trainings and facilitations for K-12 educators. And it was clear, from all of those conversations, just how starved people were for authentic information and indigenous voices. And I realized that I wanted to speak directly to young people. And also, frankly, a lot has happened since 2012. Like, the Dakota Access Pipeline protest, like the confrontation at the Lincoln Memorial, Covid, so many different things. So, we actually had to add a lot of content and I retold everything to speak directly to young people. Because ultimately, I think, not only are they kinda hungry for this information, but obviously, our future leaders who are going to be making the important decisions in politics, in culture, and in so many other fronts, and having something that would make their ability to know me and my world, and that of so many other Indigenous people would be really helpful to them.

JENN: So were there particular questions that young people you found were asking? I mean it could run the gambit, obviously, so if it is that large of a swath, I don't want to like, force you to answer that kind of question.

ANTON: Well there were—

JENN: Were there some consistencies that were coming up that you found?

ANTON: There are hundreds of questions, and there are patterns. Like, young people tended to ask a lot of questions. They're really interested in asking about culture: What's different? What do you do? How is that different than us? I think that they tend to be a little bit more aware than the adults, that just because you're native, doesn't mean you're not also part of the mainstream, and listening to all different kinds of music and stuff like that. Like, they're really interested in what's going on, and what's in an indigenous worldview. And maybe sometimes, they're curious about things like Indigenous languages, cultural practices, and then of course current events. Things that intersect directly with their lives. There's some pretty interesting discussions going on amongst young people about our politics, statues, art, pop culture, and things like that. So they usually have a lot of questions in those areas. Sometimes the adult audiences will have a little bit more historical or maybe local place name questions, or those kinds of things, but those are some of the things that I see a lot of young people asking about.

And then also, you know, where do we go from here? How can I make a difference? It's actually very heartening that there are so many young people who are so interested in helping make the world a better place. But, those kinds of questions always come out too.

JENN: There has been somewhat of a proliferation of young reader's editions of very established and successful books that do tap into history, and so that also shows, like you said, what you were seeing up close. Which was people in real time saying, "I don't know! I just don't know."

ANTON: Yeah.

JENN: And you know, Deb Reese, and Jean Mendoza did the one for you know, Indigenous U.S. history, and Jason Reynolds, and Ibram Kendi. And, it's very interesting to see that these books that are so needed are entering, hopefully, they are entering the curriculum. I mean, I hope curriculum and homes, not just, "oh I learned about this at school, and now I go home." You know, actually, being a part of people's lives and also being a larger conversation for even adults. I kind of sense adults are really gravitating towards these books too. I know it's labeled "young reader's edition" but I feel like for the adults too, this is also something they can find a bit more absorbable for themselves. And I can't necessarily articulate why—because I don't want to say "you're watering it down!"—because you're not. But there is something to it, where I literally have found, other adults are like "Oh yeah I read the Jason Reynolds," or "Yeah, I read the Deb Reese version," or "Yeah I'm gonna read Dr. Treuer's young reader's edition."

Can you kind of talk about that? In terms of the actual adaptation process?

ANTON: Yeah. You know, I actually just rewrote the whole thing, and was just really thinking of not just freshening up the content and adding a lot more content, but just the voice, and how I'm speaking directly to the reader. And something else I did with this one too was just, you know, I did an author-read audio book. Because a lot of people are doing their reading with their earbuds when they're cruising to and fro, going to school, or work, or whatever. And you know, as many formats, ways, and means to connect to people in an authentic voice is really helpful. You know, I'm hopeful that it's going to have a lot of traction with people.

JENN: I mean I'm loving it, and I'd recommend both versions obviously because they're both very essential, in terms of what you say, and also what you've added. And, also, for me, I kind of like that kind of colloquial way that you also approach it, of "first of all," which very much sounds like my elders. Like, "First of all, that was not us. This is how that happened when the white guys got here, ya'll." With a book like this, because you have such a wealth of information, and again you do have your first book as a guide, too. How do you even begin to parse this out? Did you ever have a point where you were just like, "Oh, can we add, like, ten more questions? I just got some more that I think would be really good in the book," which I know is an editor's nightmare, but sometimes it has to happen.

ANTON: Yeah. Honestly, once I hit the road with the first edition, I kept saving questions. Some of the ones, quite predictably, came up often, "What do you think about mascots?" or something like that. But, once in a while, someone would come up with something that I hadn't put in there, and so I just saved all of those. When I was ready to work on the young reader's edition, I was like, "I got about thirty more questions, we're gonna throw these suckers in there, and see where this goes." And, they were pretty open to that. Even as I go out and about now, if something comes up, and there will always be something coming up, and there will be some new content coming up. Just released the book, and Deb Haaland got appointed secretary of the interior. So there's always something going on, because we're not history. We're making history. There will always be something new.

JENN: Yeah, there definitely will. I don't know, this book came out in April, so I don't know if you've been having conversations, or a lot of conversations thus far. I imagine it's probably strictly virtual at this point, but like, with schools and other entities since this is the young reader's edition that they've been waiting for and clamoring for.

ANTON: Oh it's been going great. I've… You know, the universe got turned upside down with Covid, obviously, in many different ways, so the book launch event we did virtually.

[20:01]

ANTON: I've been doing a lot of public speaking events virtually over Zoom, and there are blessings and curses with that. But, you know I've got one coming up at the San Diego Public Library, they've got 1,200 people registered. So, we're just pulling in audiences all over the place in ways that are pretty exciting.

And then, there's starting to be a thaw with in-person events. So, I've been doing a lot of trainings and facilitations with K-12 educators, and the teams are vaccinated, and I'm vaccinated. So, between that and social distancing, we've been doing some in-person events. A number of school districts are picking it up for one read for the faculty, the young reader's edition, and then considerations for classroom adoptions and that kind of thing. So, so far so good. You know, I used to have a pretty heavy presentation schedule, at least two to three events every month. So yeah, that's still going, it's just, formats have shifted a little bit with Covid.

JENN: Something I really took away from *Everything You Wanted to Know about Indians, But Were Afraid to Ask*, was how good intentions falter, which I feel like I experience on a daily basis. And also, *why* there was erasure. You know, like, the intentionality behind it. Like, "he has good intentions," but like you said earlier, how these kind of isolated intentions kinda enforce one perspective, and limit a lot of others. And so, does that… Is that part of like the larger conversation, once we get out of the questions themselves? Or like, maybe people having these

mind-blown moments of, “Wow, there’s so much I didn’t know.” Is there kind of like an encapsulation of “Oh, I’m kind of really understanding how white supremacy works?” Because we have January 6th, which will also be a day of infamy for many of us, and that was like, “wow, white supremacy.” But it’s like, *no, no, no,* that’s one facet of white supremacy. And I feel like your book also really showcases this is really how, at least from my perspective as someone who’s lineage goes back a couple hundred years under chattel slavery, it really was this place was colonized on. And does that become kind of like an understandable part because then it’s not just about Native culture and Indigenous people, and the hugeness of it, but also white supremacy?

ANTON: Sure. I think there’s a growing awareness that Native people shaped the rest of the world in terms of things like food. You know, like all the food we had that went to the rest of the world: chocolate, vanilla, corn, beans, squash, potatoes, tomatoes, and so forth, and that sort of thing changed the world. Or that our ideas about agriculture, crop rotation, changed the world or maybe some of the ideas from the Iroquois Confederacy fundamentally shaped the creation of the American nation. There’s an emerging growing awareness about that, but a lot of people don’t realize how deeply the experience of and with Indigenous people has shaped oppression dynamics that order everyone’s life from every single racial group.

So, as an example, if you go back like, 10,000 years in history, all of us human beings were pretty tribal. Like, we had earth-based world views, and religious systems, and things like that. And about 10,000 years ago, there’s a big shift in the climate of the earth that gave birth to the agricultural age. And when that happened, people started to farm in multiple places around the planet—North America, South America, Polynesia, different parts of Asia, and of course, the Fertile Crescent: the Middle East. And we think of that as a desert today, but it was really some of the best farmland in the world. And, once that happened, we became more efficient. We started to become urban, and someone took the food that we used to harvest collectively, and, you know, we’d each put in what we could harvest, and we’d each take out what our families needed, and it shifted. Someone locked up the food, and made rules about who could access it. And eventually, locking up the food got monetized, and the key became money, and we could leverage other people. There wouldn’t be prostitution before that because you could just get what you needed. But now, in order to get resources, you could leverage people. And you actually had the burst of slavery, a feudalism, a belief system that said, “some people are pre-ordained by God to rule, and other people are pre-ordained by God to serve.”

And eventually what happens, is you flash forward through history to like, the Roman empire. Constantine was one of the first Roman emperors to convert to Christianity. And, at the point of the sword, begins to convert the pagan kings of Europe to Christianity. And now, the language shifts from the divine right of kings, to the divine right of Christian kings. And the Catholic church and the Pope in particular were not just religious figureheads- how we think of the Pope

today, but was really a political force. And to try to encourage Christian kings not to kill each other, and instead to gather their people to go kill Muslims and go on crusades, they came up with a series of edicts known as Papal Bulls, collectively known as the "Doctrine of Discovery" that said, only the Christian kings were preordained by God to rule, and any Christian king can go anywhere else in the world, and if the people are not Christian, then that king or his vassal, can claim ownership of that land, and all those people. And, it's not the case that Columbus made the Doctrine of Discovery, it's more the case of the Doctrine of Discovery and the Age of Exploration made Columbus.

At that point in time, if you think about who's Christian, it is: some people in the Middle East and Europe. Everyone else is not Christian. Everyone else is not white. So you get a shift, from the religious faultline to a racial faultline for oppression.

So here come explorers, and they're heading down to Africa, and they're heading to Asia, and they're heading to the Americas. And they're planting flags and saying, "I own this land and all of these people, and I claim it in the name of the most Christian king, Don Felipe! Once, twice, thrice, by all the times that I can and could without limitations. Even when England breaks from the Catholic church, that legal doctrine is enshrined in British law."

When America has its revolution and separates from, you know, the British crown, they still have an American law, a heavy reliance on British common law, and direct reference to papal documents by the United States Supreme Court. It's the enabling mechanism for all the awful stuff that happened. So how can we understand our current racial caste system without understanding how being Indigenous and non-Christian was a precursor to its racial composition?

JENN: That's so important. I remember talking to Yusef Salaam about this too, and in regards to Black history, and where it usually starts in the book. Black history, for at least my culture is, slavery. But we don't learn about "the before." It attributes exactly to what you said. It prioritizes a very particular narrative, and also, author of that narrative.

ANTON: Yeah, and start all the classes with "secondly," like ignoring all the stuff that kind of set it up and enabled it. And, we start looking at everything that went wrong in communities of color. And I think, in a place like America too, it's very difficult to have productive conversations about race? Because people aren't really listening.

JENN: They're not, Anton. They're not.

ANTON: I get bogged down in defensiveness. As an example, you know, race is complex and it operates at multiple levels. And, at that micro level are the individual acts. That's what most

people think racism is, is like, somebody using a racial slur or something like that. And that stuff's actually the easiest to see, but at the meso level, a little higher up, you've got the policies, laws, practices, and patterns, and that stuff is harder to see.

That's like, a school district that has a rule that says, "boys need a haircut that's above the collar," not because they're trying to be mean to Natives necessarily, but because that feels normal to them, but it has an effect on Natives.

And then at the macro level, you get this cultural smog- racial smog that we're all breathing. And what happens is, if we say, "Hey there's this issue with racism," maybe thinking of one of the patterns, like it's not as safe if you're a person of color when you're pulled over by the police. And you mentioned that and right away there's a quick defense of the good character of the individuals who are not using racial slurs.

Or we say there's a racial issue going on in this school, and they say, "oh, but I'm a good person." But we didn't say that you're not a good person, we said there's a pattern here. So we're talking across purposes and we're not hearing each other about the anatomy of racism and how it functions. But to get there, we need to create some safe space where we can have those kinds of conversations, and we need to take some time to get some understanding of what we mean. Like, micro, meso, and macro levels of racial dynamics.

JENN: I'm just sitting here doing the church "mhmms" every time you like- yep. (Laughs.) It's like the gif of the lady waving in church, like, "say it!" (Laughs). "*Say it*, Dr. Treuer!" Well in terms of *Everything You Wanted to Know about Indians, But Were Afraid to Ask*, how can people reach out to you? I mean, you do have a website and you do have an online presence, but how can people reach out to you to just kind of like, bring you in and pay you, of course? To talk about this book, or kind of just really bridge the gap? Because this is such a wonderful book. It is such an accessible read, and I can't say how much I appreciate the questions brought up. And then, just how this engages me as a reader, and makes me think more deeply, and makes me also have to reckon with my privilege and a lot of my ignorance in terms of the Native communities and what I've ingested and absorbed (in terms of my education and those around me).

[30:03]

JENN: And pushed again to be more active in wanting to be educated, and appreciating books like this.

ANTON: You know, we all would do well to take all the folks we'd love to give a good talking to and give them a good listening to. And we should all be trying to better interrogate our own

beliefs, and as far as getting in touch with me, I am happy to sustain that conversation with anyone who's interested.

My website, Antontreuer.com has a lot of stuff to help connect us, and also to further the education efforts. So, I do a lot of work with educators. There are lists of books by Indigenous authors as reference for educators. So for people interested in Indigenous languages, I've got a lot of information on that. And, of course, there's information on my books, how to get a hold of me, lists of my speaking events, and a lot of times I travel all over the place, but I'm also doing a lot of virtual events. I've got a YouTube channel with lots of little video shorts on a whole variety of topics. So there are many ways to connect and stay in touch and I'm happy to be of service in any way that I can.

JENN: And just to clarify, your website is Antontreuer.com.

ANTON: Right. Thank you.

JENN: Thank you! So thank you so much again Dr. Treuer for being on again for this book *Everything You Wanted to Know about Indians, But Were Afraid to Ask*. The young reader's edition came out in April. I don't want to call it the adult edition! The initial edition came out and it is available for you to get, and Dr. Treuer has written nineteen books as a whole. So, you have a wealth of things to choose from in terms of his body of work.

Thank you again for your time, Dr. Treuer.

ANTON: Oh, thank you for having me on. My pleasure.

JENN: And thank you all for listening, again, this is the Minorities in Publishing podcast. You can find it on tumblr minoritiesinpublishing.tumblr.com, on twitter @MinoritiesinPub, and wherever you listen to podcasts including Spotify, Google Play, iHeartRadio, TuneIn, and Apple Music.

Thanks again!

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