

3.3 The Untold Story of Thanksgiving (replay)

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SPEAKERS

Jasmine Bradshaw

J Jasmine Bradshaw 00:00

You're listening to the First Name Basis podcast, Season Three, Episode Three: "The Untold Story of Thanksgiving" replay.

J Jasmine Bradshaw 00:14

Teaching our children to be inclusive and anti-racist starts with us within the sacred walls of our home. First Name Basis is designed to empower you with the confidence you need to be a leader in your family and a change maker in your community. Together, we will wrestle with hard questions and use the answers to create the world we want, a world that reflects our values of inclusion, compassion, and courage. I'm your host, Jasmine Bradshaw, and I am so excited to be on this journey with you.

J Jasmine Bradshaw 00:49

Hello, First Name Basis fam. I am so glad you are here. It's November now, which means that those of us in the United States are gearing up to celebrate Thanksgiving. And because of that, I thought that I should give you a little replay action. So I actually recorded this episode last year. I did a lot of digging into the untold story of Thanksgiving so that we could unpack what actually happened. But here's the thing. The podcast was only a few months old at that point. And so I think that most of you probably missed this episode. So I thought what perfect timing to share it again so that those of you who missed it can catch it for the first time and those of you who have heard it before can have a little refresher. While I was preparing for the replay, I listened to the episode. And I was like, "Oh, yeah, I forgot about that," or, "Oh, I'm so glad I remember that detail now." So I really do think that this is a story that we need to remind ourselves of each and every year, so that we can be cognizant of what actually happened on Thanksgiving and how we can share these more accurate details with the children in our lives — and let's be honest, the adults too, because most of us adults don't really know this story.

J Jasmine Bradshaw 02:12

Before I get into the untold story, I wanted to tell you about some freebies that I made to go along with this episode that I think you are going to love. There are two freebies for this episode. The first comes from an episode from Season One, it's Season One, Episode 14, "How to Teach Your Children About Thanksgiving." And in that episode, I go into four different things that you can do to teach your child about Thanksgiving. And one of those things is sharing resources with your child's teacher. So what I did was I created a resource guide about teaching about Thanksgiving. So you can read it for yourself if you are doing school at home, or if you just really want to have this conversation with your kiddos, you can read it for yourself, or you can share it with your child's teacher or both.

J Jasmine Bradshaw 02:59

The other freebie that I have for you is one of my very favorite things that I've ever created for First Name Basis. And that is a free ebook. So it's an ebook called "Harvest Festivals Around the World." So I was searching and searching for a resource to teach Violet about harvest festivals all across the world, because it's a really common practice in many cultures, and I couldn't find anything, so I decided I would just create it myself. So this is an interactive ebook that has links to videos, songs and art that you can enjoy with your little ones. And it talks all about harvest festivals from Thailand, India, China and Argentina. So if you are interested in either of those freebies, you can find them at firstnamebasis.org/untoldthanksgiving, and I will be sure to link that in the show notes, as well as the link for the episode from Season One about how to teach your children about Thanksgiving.

J Jasmine Bradshaw 04:06

All right, I hope you enjoy and learn a little something new about the untold story of Thanksgiving.

J Jasmine Bradshaw 04:14

Now I wanted to make this episode because I think, like me, and many of you grew up with a really romanticized version of what happened at the "and I'm doing air quotes here" "First Thanksgiving."

J Jasmine Bradshaw 04:29

A lot of us were taught that the pilgrims and the Native Americans helped each other and everything was super lovely, and they were BFFs, and it was all kind of hunky dory and very sugary. And some of us may have even made construction paper hats and Native American costumes, which were super inappropriate, and we know that now. But were we ever really taught an updated version of what actually happened? All those years ago, I was reading this article and there was a story in it that I could relate to because I was like, "Yeah, that sounds like what I learned when I was a kid." It is written by a man named Michael Doris, and he's native. And the article is called, "Why I'm Not Thankful for Thanksgiving." He tells a story where

his son comes home with a paper that he got from school, and it's around Thanksgiving time. And this is what it says: "A year ago, my older son brought home a program printed by a school. On the second page was an illustration of the" air quotes again "first Thanksgiving,' with a caption, which read in part, 'they served pumpkins and turkeys, and corn and squash, the Indians had never seen such a feast.'" He goes on to say, "On the contrary, the Pilgrims had never seen such a feast, since all the foods mentioned are exclusively indigenous to the Americas, and had been provided, or so the legend has, it by the local tribe." And if you're not sure what "Indigenous" means, that just means the people who are original. So we have probably heard the term Native American. Indigenous is another way of saying people who were here originally before the rest of us were here.

J

Jasmine Bradshaw 06:16

I feel like that small piece of the paper that his son brought home from school is a great illustration of what we may have learned, which is kind of a backwards version of the history that happened during that feast between the pilgrims and the Native Americans. Like for them to get it so mixed up, saying that the Pilgrims introduced the natives to these foods, when it was really the other way around is silly to me. But I'm like, "Yep, I relate to that. That is how I learned it." So here I am as a completely full grown adult, and just now figuring out what really happened and how did this romanticized story come to be? And why do we keep telling it to children when the history shows that that's not in fact, what happened? So, buckle up. I have done so much research, and in this episode, I want to share with you what I've learned about the untold story of Thanksgiving.

J

Jasmine Bradshaw 07:22

I believe that as parents, it's our responsibility to tell our children the truth, or at least the closest version to the truth that we can get. And in that same article, Michael Doris says being a parent is never uncomplicated. As I mentioned, he is native. And he talks in the article about how hard Thanksgiving is for him and his family because he wants to tell his children a true version of the story. And help them understand that their ancestors are people who should be respected, and not stereotyped. And I feel like that should be the goal for all of us, not just Native families, we should all want to tell the story of how this holiday came about in a way that sheds light on the truth and doesn't gloss over the hurt that Native Americans have experienced. One last thought before I dive into my mini history lesson: I read an article called "Plagues, Pilgrims, and The Truth About Thanksgiving" by James W. Lowen. And he said something so profound, he says, "The antidote to feel-good history is not feel-bad history, but honest, and inclusive history."

J

Jasmine Bradshaw 08:33

And that made me stop and think. I was thinking about the way that I learned Thanksgiving and the way that we continue to teach children Thanksgiving. And I feel like it fits that category of feel-good history, but feel good to who? Because Native Americans have expressed that this doesn't feel good to them. So why do we keep telling a story that's hurtful to people who are a part of our population? So I'm sharing all of this with you not to make you feel bad, just to be honest and inclusive, so we can pass that on to our kiddos. And I will preface this by saying

there will be one mentioned toward the end of a little bit more graphic historical stuff. So maybe don't listen with your young kids around. It's nothing crazy, I promise. But I don't think I would want a five year old to hear it if it were me.

J Jasmine Bradshaw 09:20

I did lots of research so that I could share this story with you. And I wanted to tell you my three main sources up front. First is the book "Beyond Heroes and Holidays." Another one is the book "Rethinking Columbus," and the last one is a website called "Plymouth Plantation." I also listened to a handful of podcasts or read a bunch of other articles as well and I will be sure to link everything in the show notes. And if there's anything that you know that I left out, please please email us at hello@firstnamebasis.org, and we will continue to add to this untold story.

J Jasmine Bradshaw 09:55

All right. So we all know that in 1492 Columbus arrived in the Americas, and notice that I say "arrived" and not "discovered," because you can't discover a place that already has millions of people living in it, and thriving in it. So Columbus arrives. And while he's here, he decides that he and the people on his ship should kidnap and enslave Native Americans. So he kidnaps people, takes them on the ship with him and takes them back to Spain along with them. Now, this is not an episode about Columbus — he could have like 15 episodes on his own, so I'm not going to go into it. But yes, that's what happened; he enslaved Native Americans. In between when Columbus came to the Americas and when the Mayflower pulled up on the shores of Plymouth Rock, there was a big span of time. So Columbus is in 1492. The Mayflower doesn't arrive until 1620. In between that time, there are English fishermen who come to the Americas to fish off of the coast. And as they're fishing, after they catch their fish, they go on to the land to get food and supplies and people, because at this point, the trading of enslaved people who are Indigenous or Native is thriving. So they kidnap people, and they take them back to Europe with them. While they are on the land they bring with them germs that the Indigenous people have never been exposed to. So they think that it might have been the bubonic plague or smallpox, but they have these germs that Indigenous people have absolutely no immunity to.

J Jasmine Bradshaw 11:42

So in November of 1620, the Mayflower arrives, and they get off the ship in this Wampanoag village. And Wampanoag is a Native nation. And it means "People of the First Light," or "People of the Dawn," and the Europeans start looking around and they find these baskets that have been buried underground, and they are full of food. They're full of corn, and they're full of corn seed, the Wampanoag would bury their corn so they could save it. They would save the corn for the winter, because it was so cold, and it didn't grow during the winter, and then they would save the seed for the springtime, so they could plant their new crop. So the Wampanoag see them taking their food, and they're pretty frustrated. They're pretty angry because they've just taken their food for the winter. And I read this journal entry written by one of the Europeans that says they're so grateful that they found this food and it's a miracle from the Lord that they

were able to find it. "And none of the 'Indians,'" which is what it says in the journal entry, "none of the Indians were around to bother us, because there's no way we would have been able to take it if they had been there."

J Jasmine Bradshaw 12:54

So now the Wampanoag are really frustrated that their food has been stolen from them. Then a month later, in December of 1620, the Pilgrims decide to settle in Patuxet, which you might have heard growing up was the most beautiful place that was totally perfect for growing crops. And there's a reason that it was totally perfect for growing crops and for settling in, because it used to be a thriving Native village until it was hit by the plague. So in 1616, the Native people face this awful plague. And this is the plague that was brought onto the land by the English fishermen. So the English fishermen bring this terrible plague into the Indigenous community, and it just rips through them, killing so many. And within only three years, it wiped out 90 to 96% of four different Indigenous nations that lived in southern New England. So it's not that this land was magically there, and nobody had claim to it, it is that everybody who lived on it had died from the plague. And the colonizers considered the plague to be a miracle from God. There are excerpts in their journals where they thank God for the plague because it cleared out a place for them to live, which is kind of heartbreaking to read.

J Jasmine Bradshaw 14:09

So since this village was hit by the plague, there were a lot of graves there. And the Pilgrims dug up the graves and then took what was inside. There's a journal entry that says quote, "We found a place like a grave we decided to dig it up. We found first a mat and under that a fine bow. We also found bowls, trays, dishes and things like that. We took several of the prettiest things to carry away with us and covered the body up again." Okay, pause. I want you to put yourself in this situation. Imagine that you are a Wampanoag person who is watching your new stranger neighbors dig up the graves of people that you used to interact with, the village right next door to yours. So as you can imagine, they were pretty angry about that.

J Jasmine Bradshaw 15:02

You've probably heard of Tisquantum, or Squanto, is what I learned his name was growing up, whose real name was Tisquantum. And he was the person who was the go-between for the Wampanoag people and the English, and he knew English. And I remember growing up learning, like he was so amazing to go back and forth between these two groups of people and bring together this beautiful union. And when I was doing this research, I was like, "Wait a minute, how did he know English?" And what I found out was he knew English because when he was young, he was kidnapped and sold into slavery. So he's in America, he gets kidnapped, taken to Europe. He lives as an enslaved person, and then he is able to escape, gets on a ship, comes back to America to find that his entire village, everyone that he's ever known, everyone that he's ever loved, is dead because of this plague. They're totally wiped out. So he decides, "All right, I will kind of see what I can do with this situation." Some of the accounts say that he decided to live with the Wampanoag people because they were neighbors with his original village. And so that's how he knows English and goes back and forth between the Wampanoag and the English settlers.

J

Jasmine Bradshaw 16:24

A few months later, in March of 1621, Massasoit, who is the leader of the Wampanoags, decides that he needs to form an alliance with the Europeans. And this is because there is a neighboring Indigenous nation, the Narragansetts, that they don't get along with. So the Wampanoags and the Narragansetts, they don't get along with one another, and Massasoit notices that his people are really weak from the plague. And even though he's really frustrated with the Europeans for taking their food and digging up graves, he decides, "We need protection." So they form an alliance with the Europeans and sign a treaty of mutual protection. This is when Tisquantum and the Wampanoag share what they know with the Europeans.

J

Jasmine Bradshaw 17:13

So they are teaching them about the seeds and when to plant them, and how to plant them, and how to harvest all the crops. And I was reading something that explained that this is very typical of Indigenous culture. Indigenous culture is very communal. It's very collectivistic as opposed to our culture in the United States, which is very individualistic. They believe in the power of sharing their wealth of knowledge with others. So that's exactly what they were doing right now with the Europeans is sharing what they know, sharing how they can survive on this land. All right, so we are finally at the point of the story where they have the feast together.

J

Jasmine Bradshaw 17:56

So in autumn of 1621 — the historians aren't sure if it was October or if it was November — but the Pilgrims complete a harvest. So they have their first successful harvest, and they decide that they're going to celebrate, which is really common in European culture and in Indigenous culture as well, and kind of all over the world. There are lots of harvest celebrations. When you collect your food and your sustenance that's going to carry you through, you want to celebrate that. So they decide that they're going to have a feast and they go hunting. Well the Wampanoag dogs hear their gunshots. Massasoit and his people, they hear all these gunshots, and they're kind of like, "Ooh, what is going on?" So Massasoit gathers up 90 of his men and takes them over to where the Europeans have settled and he sees that they're having a feast. But he notices that there isn't nearly enough food for all of the people at the feast. And so he sends his men out, and they go hunting and they bring back five deer. So after that they're not really sure how it happened, if the Europeans were like, "Hey, thanks for the deer, come eat with us," or what, but it does sound like originally, the Wampanoags were not necessarily invited to the feast.

J

Jasmine Bradshaw 19:19

So the Wampanoags and the Europeans, the English settlers, they spend three days together and they eat they feast. And the historians have said that they probably didn't call it Thanksgiving. It was probably just another harvest festival, but part of a harvest festival is the act of giving thanks. So there was definitely some gratitude going around there. And there's only one primary account of what happened at this harvest festival. There is a letter written by

a man named Edward Winslow, and you can read that on the Plymouth Plantation website, but that's where he talks about them harvesting the food and the Wampanoag dogs coming to help them and hunting the five deer and all of that.

J Jasmine Bradshaw 20:04

But after this event happens it's not like they celebrate together every single year; their relationship quickly deteriorated. Within a couple of years it went really, really sour. So the Wampanoag leader Massasoit, he passed away and his son took over as leader of the tribe. And soon after his son took over, the English settlers killed him. And this is the violent part that I was warning you at the beginning. After they murdered him, they cut off his head and put it on a stick and displayed it in their town for years to come, kind of as a symbol to other Indigenous people that this is what we could do to you. So that's really disheartening. But the crazy thing to think about is okay, if the relationship fell apart, and they didn't celebrate this coming together harvest festival each year, and then where did it come from? So this kind of sent me on a wild goose hunt. But I think that you guys will think it is so crazy interesting, because I was totally captivated. And I told Carter that I felt like I was cracking a case, which totally made me feel like Dwight Schrute but it's fine. Moving on.

J Jasmine Bradshaw 21:12

So I found this podcast called "Stuff You Missed in History Class," and there's an episode called "Sarah Josepha Hale and Godey's Lady's Book." So Sarah Josepha Hale is known as the Mother of Thanksgiving. And she is considered to be one of the very first female magazine editors ever in history. And back in her time when she was writing this magazine, most of the people who had magazines would just take stuff from other publications, like literally cut things out articles and such and put them into their magazine. So they didn't have original content, and a lot of the stuff that they would "the clippings as they call them" from the other magazines or the other newspapers was from English publications. So all these magazines are going out with clippings that they've just, you know, copied and pasted or cut out and glued in. And they are talking about English issues and English traditions. Well, Sarah Josepha Hale is like, "Nope, I don't want to do that." She decides that her magazine is going to be all original content. So she and the people on her staff, they write all the articles themselves. And her magazine becomes considered the first American lady's magazine because she's American and her writers are American, and they're writing about American issues instead of English issues.

J Jasmine Bradshaw 22:36

So she does all original content, and she does stuff like poetry. She's actually the writer of a poem that I'm sure you've heard of "Mary Had a Little Lamb." And she includes things like "Tradition." She wrote in her magazine about the tradition of wearing a white wedding dress, which totally took off, as you can see today. And she also wrote about having a Christmas tree in your house at Christmas time. And here's what's really funny about that. So for the most part, she didn't take clippings from other magazines. But this picture of a Christmas tree she did take from an English magazine. So Queen Victoria, over in England, she was advocating, I guess you could say, for Christmas trees. And she had a picture of her and her family in front of a Christmas tree. So she's wearing a crown and the king is wearing a sash and they have these

like German pastries sitting you know, near the tree. And on this podcast that I was listening to it talks about how Sarah Josepha Hale had her staff edit out all the things that would make it clearly English. So they edit out "which, I don't even know what that means back in that time" but they take out the king's sash, they take out her crown, and they take out the German pastries, and then just pretend like it's an American family. And from there, the tradition of having Christmas trees totally takes off.

J Jasmine Bradshaw 24:00

So Hale is the go-to lady for all things tradition. And she starts to advocate for Thanksgiving. And she was around in the 1800s. So in 1837, she writes this editorial in her lady's book or her women's magazine, asking for Thanksgiving to be a national holiday on the last Thursday in November. But she had been writing about Thanksgiving long before this. She wrote a novel before she was a magazine editor called "Northwood." And in this novel, they're like these two families and this one family is celebrating Thanksgiving and this other family comes in. They're like, "What are you doing?" and they're like, "Thanksgiving!" and she writes about all the things that you should do at Thanksgiving. She writes about turkey and having that at the head of the table and she writes about pumpkin pie and cranberry sauce and gravy and all the things we think of as the quintessential Thanksgiving food.

J Jasmine Bradshaw 25:04

So after she writes her editorial in 1837, advocating for the institution of Thanksgiving as a holiday, she starts reaching out to state governments and even presidents about how badly she wants this Thanksgiving holiday to take off, how important she thinks that it is for our country. And she finally succeeds with President Lincoln in 1863. You guys, she's been talking about Thanksgiving for like over 20 years! And then finally it happens. And President Lincoln declares Thanksgiving and says it's a day of thanksgiving and prayer. And this is the middle of the Civil War. So the Thanksgiving that we think of that includes Native Americans and pilgrims is not the Thanksgiving that Sarah Josepha Hale was advocating for. She just wanted a day where we as a country could come together and be grateful. It had nothing to do with Native Americans.

J Jasmine Bradshaw 26:07

So you're thinking, "Okay, then why did she care about Thanksgiving? It has nothing to do with that original story. Why are you telling me this?" And here's why: Sarah Josepha Hale could see that the country was being divided on the issue of slavery. And long before the Civil War started, she thought that there was going to be a Civil War, and so she thought that if we had a holiday where everybody could come together and be grateful, maybe we wouldn't have a Civil War, which...I don't really know what to think about that. But that's what she thought. And as I was learning about her, I read that she believed that slavery was wrong, but she advocated for the resettlement of enslaved people in Liberia.

J Jasmine Bradshaw 26:55

So a lot of people had ideas about what should happen to the enslaved people after they were, you know, emancipated or freed. And there were kind of a couple of camps. One was that the

you know, emancipated or freed. And there were kind of a couple of camps. One was that the enslaved people would get their freedom and stay in America. And another one was that the enslaved people would get their freedom, but there's no way we could live together; Blacks and whites can't coexist. We can't live with each other. So they were going to take all of these people who had been enslaved and ship them off to Liberia, which is ridiculous, because many of these people had never set foot in Africa. Everybody at this point...I mean, the Atlantic slave trade went on for over 300 years, so all these people were born in America, never set foot in Africa. But Sarah was in the camp with a lot of other people, including Abraham Lincoln, that we should take all of these enslaved people and put them on a boat and send them to Liberia. So after learning about all of that, I was like, "Okay, but I still don't know where this story of Thanksgiving comes from." If Sarah didn't invent the story, then where did the story come from? And I finally found it.

J Jasmine Bradshaw 28:12

I found it in an episode of a podcast called "Side Door" by the Smithsonian. And the episode is called "That Brunch in the Forest." So do you remember how I told you that there was only one primary source, one firsthand account of what happened at that original harvest festival? It was a letter by Edward Winslow. And this letter was buried. Nobody had read it for hundreds and hundreds of years. And it didn't come out until after Abraham Lincoln made his declaration of Thanksgiving. And after it came out people were kind of obsessed with it. And there's this poet named Henry Wadsworth Longfellow. And you're thinking, "Okay, that name means nothing to me." On the contrary, my friend, Henry Wadsworth Longfellow wrote "The Ride of Paul Revere," which so many of us are totally familiar with that, but we've never heard of him. So he's this really famous poet here in America, and that primary source, the letter comes out about that harvest festival, and everybody's obsessed with it. And then he has this Ojibwe leader come and live at his house. I think it said it was for a month or a couple of months. And he, you know, learns about him and falls in love with the Ojibwe people, and decides to write this poem. And it's not just one poem. It's a series of poems, he writes 22 different poems, called "The Song of Hiawatha." And in "The Song of Hiawatha" at the very end and the 22nd poem, he talks about this harvest festival between the Indigenous Wampanoag people and the English settlers. He uses this letter to write his poem, and he writes about how the Wampanoag people were so welcoming, and they were so excited that these English settlers were here. And he just makes it sound so sweet and rosy, it almost makes your stomach hurt. And he talks about how the Wampanoags are so thrilled that the English have traveled all this way to see them and teach them about God and all this stuff. And I will put that in the show notes because you, it's one of those things that you just have to read for yourself.

J Jasmine Bradshaw 30:34

But that is where the idea originated. So he was really, really popular at the time. And people latched on to this idea of the pilgrims and the natives having a feast and being so kind and perfect to each other. And in that Smithsonian podcast, the "Side Door" podcast, they talk about our obsession with this story, our obsession with the story of the pilgrims and the Natives coming together and everything being so hunky dory and sweet. The interviewer asks, like, "Why do you think we continue to tell the story even though most of us know it's not what happened?" And the man being interviewed, Paul Schatz Smith, who is Native and works at the Smithsonian, responds and says that we are always trying to paint ourselves in the best light. As Americans, we really want people to see us as an amazing nation. But he talks about how

there are two things that fundamentally get in the way of how we want to be seen as freedom-loving people, as a people who are dedicated to liberty. And the first is the mistreatment and systemic killing of Native Americans.

J Jasmine Bradshaw 31:58

Before the Europeans arrived and colonized the Americas, there were millions of Indigenous people. And by the end of the 1800s, there were only a few 100,000 left. The colonizers pushed them out and murdered them to take their land. And the other thing that gets in the way is the enslavement of Africans. The way that we kidnapped people from their homes and brought them over to work for free, separated their families, and tortured them. So this romanticized version of Thanksgiving comes about because we're trying to reconcile how to be a country that professes our values and says that all men are created equal, and that we love liberty, and we love freedom, and so on and so forth. But we also have these really dark spots in our past that don't align with those values in the slightest.

J Jasmine Bradshaw 32:53

So Paul Schatz Smith explains that Thanksgiving says, "See? We were nice to the Indigenous people at the beginning." But unfortunately, that's not really the truth. And if you're thinking, "No, we really weren't nice to them at the beginning," I want you to listen closely to this letter that was written by Christopher Columbus after he arrived in the Americas. He wrote this letter to Lord Rafael Sanchez, and sent it back to Spain. He says, quote, "As soon as they see that they are safe and have laid aside all fear, they are very simple and honest, and exceedingly liberal with all they have, none of them refusing anything he may possess when he is asked for it. But on the contrary, inviting us to ask them, they exhibit great love toward all others in preference to themselves. They also give objects of great value for trifles, and content themselves with very little or nothing in return. I did not find as some of us had expected any cannibals among them, but on the contrary, men have great deference and kindness." But then he goes on to say, "Should Your Majesty commanded it, all the inhabitants could be taken away to Spain, or made slaves on the island with 50 men. We could subjugate them all and make them do whatever we want."

J Jasmine Bradshaw 34:17

So I know that all of that is kind of hard to hear and pretty hard to swallow, especially if you're hearing it for the very first time and you had this really rosy-colored vision of what Thanksgiving was, but I don't say all of that to make you feel guilty or bad. I say it to empower you to share the truth with your children.

J Jasmine Bradshaw 34:39

Okay, how do we feel about that replay? Did you remember things that you were like, "Oh, yeah, I needed that detail in my life right now"? I am right there with you. If you're looking for an opportunity to learn how to share these truths with your children, make sure that you go back to Season One, Episode 14: "How to Teach Your Children About Thanksgiving." I will link

that in the show notes as well as those two freebies that I mentioned at the beginning, the free resource that you can use and that you can share with your child's teacher about how to teach your children about Thanksgiving, and the Harvest Festival ebook. Oh my goodness, if you end up using this ebook, can you send me a picture on Instagram? I would love to see you and your children enjoying the ebook together. I am really excited to share it with Violet, because last year she was just a little bit too young for it. And I think that this year, she is three so she's in the prime spot to watch the videos and interact with the text. I am so, so pumped. So send me your pictures on Instagram @firstname.basis. And if you want to download either of those freebies, remember the link is firstnamebasis.org/untoldthanksgiving.

J Jasmine Bradshaw 35:59

I love you all so much. And I cannot wait until next week. I'm releasing an episode that makes me sweat. I'm not kidding. It is one of those episodes that I am a little bit anxious to get out there. But I think it needs to be in the world. So come back next week so you can find out what it is.

J Jasmine Bradshaw 36:21

My friends, thank you for being here. I hope you can feel how much I believe in you. And how deeply I know that when we work together we can make real change in our communities. Any of the books, podcasts, or articles that I referenced will be linked in the show notes. If you are looking for more detailed notes, be sure to head over to our Patreon community. On our Patreon site, I provide all of the outlines that I use to make the episodes, and everything is linked there so you don't have to take furious notes while you are listening. And don't forget to join us over on Instagram @firstname.basis. If you're interested in partnering with first name basis or doing some kind of collaboration, please email us at hello@firstnamebasis.org. All right, have a great week my friends, and I will talk to you again soon.