

Become A Good Ancestor Podcast

Ep 10 - Rest Is Resistance with Tricia Hersey

SUMMARY KEYWORDS

people, rest, book, idea, capitalism, ancestors, world, happening, black liberation, talking, dream, body, pandemic, deep, Harriet Tubman, Tricia, began, write, ancestor, speak

SPEAKERS

Patricia, Layla, Reema

Layla 00:04

Hello, everybody and welcome to episode 10 of Become A Good Ancestor. I'm your host, Layla Saad, and this is the place where inner work meets social change. Today, I am very excited because I have been wanting to do this episode for more than a year. Today I'm speaking with artist, poet, theologian and community organiser, Tricia Hersey, or as you may know her the Nap Bishop. Tricia is the founder of the Nap Ministry, an organisation that examines rest as a form of resistance by curating sacred spaces for the community to rest via collective napping experiences, immersive workshops, performance art, installations and social media. She is a global pioneer and originator of the movement to understand the liberatory power of rest. She is the creator of the Rest is Resistance and Rest as Reparations frameworks and her research interests include black liberation theology, womanism, cymatics, and cultural trauma. Her debut book is called *Rest is Resistance a Manifesto* and it incites us to disrupt and push back against capitalism and white supremacy through the power of resting. This much-anticipated book encourages us to connect to the liberating power of rest, daydreaming and naps as a foundation for healing and justice. And it is rooted in those things that she is so passionate about the spiritual energy, of black liberation of womanism, of cymatics, and of Afrofuturism, will be talking all about restless resistance with Tricia and with our community this month in the book club. To find out more about the book and to join us in the Book Club visit www.becomeagoodancestor.com/bookclub. All right, Tricia, let's do this. Welcome.

Patricia 02:06

Thank you so much. I'm so happy to be here. I'm excited.

Layla 02:10

I'm so happy to be in conversation with you. I want first of all get the preliminary questions, out of the way.

Patricia 02:18

Okay.

Layla 02:18

Where can people find you? Where can people find you and your work? I mean, people.

Patricia 02:22

I'm on all social media platforms, so IG, Twitter, Facebook, and all of them. It's the net ministry. Always remember the word *'the'* in front. The net ministry, and then also my website, www.thenetministry.com. So those are the main places.

Layla 02:39

Perfect and then this question, which I was so excited to ask you about because your work is really rooted in deep, ancestral research experience. Who are some of the ancestors who have influenced you on your journey, familial or societal? Whether they're alive now whether they've transitioned, who are some of those ancestors?

Patricia 03:05

Yeah, I think the first person I would name is my grandmother Ora Caston and my maternal grandmother, my mom's mom, my boo, like, we were really close. She's an ancestor and she really is the muse of this work for me, because she taught me how to reimagine rest. She taught me what it meant to be subversive and inventive. And to kind of have a politics of refusal, and an idea of regardless, like, it doesn't matter what the system says or do, I'm going to do this. And so her thing was, I'm going to rest. I'm going to centre my time, my mindfulness, my mindfulness. She's big, I speak about her anytime I can speak about the Net Ministry, every lecture, I wrote about her in the book. And so, Ora Caston is one of my greatest ancestors, then I will have to name my father Willie James Hersey, who really led the way in grounding me in a liberation lens around blackness, he was deeply into pan-Africanism, black liberation, the Black Panther Party, he was a black preacher in a black Pentecostal tradition, Church of God and Christ. He was an activist, union organiser, and preacher, so he was always leading the charge. From the time I was very young, to letting me know that no matter what the system says, no matter what they say, you are a child of God and you are highly, highly regarded. You held your own centre in this world and everything else is a lie. So that deep sense of my blackness not being criminal and not being something that was to be looked at as something negative, but it was the greatest asset I could have as a person in this world. And so, I uplift him so much he's amazing, was an amazing preacher, fire and brimstone preacher, singer, everyone knew him and loved him. And when he did die over 500 people were at his funeral. It was really, even to this day, people still talk about him. I'll go home to Chicago and I might go to a bank or something where he used to bank and they see my last name and are like *'Do you know, Willie?'* and I'm like, *'That's my dad!'* and they like, *'Oh, we loved him!'* And so, he really was a community activist at heart he believed in total community care. So those two together, my family ancestors are the greatest I would say, outside of them, definitely Harriet Tubman. I speak about her greatly in the book, Harriet Tubman in her trickster, resting, creating a way out of no way self-fugitive Marone, I really look to her to be one of the greatest ancestors and greatest movement leaders for when I think about the rest movement. When we think about this rest is a resistance movement. There is no rest movement in this whole entire world without black people, if it doesn't include black people, and black scholarship, and black liberation, the thoughts of black liberation, then it's not a rest movement, it's incomplete. And so, she is I think, the muse for that idea for a person who really sent her the idea of connecting.

Layla 06:35

Thank you for sharing that as you were speaking about your grandmother and your father, it really got me thinking about how important it is to our children, for what they see us do and what they hear us say. And the imprints that place within them and how it's so important to name things directly, and call out the bullshit directly. Name the systems directly, name the truth directly, and that becomes almost like encoded as part of their DNA like you wouldn't be who you are the way you are. If not for you know, your grandmother, your father, what they did, and what you heard them say both to you and to other people. And it's so powerful when we think about becoming good ancestors, to not think that means that you have to have been some great public figure. Without them there would be no Nap Bishop there would be no Nap Ministry, right? It's powerful to think about it and then when you were talking about Harriet Tubman, and rest, I think so often when we think about Harriet Tubman, we don't think about her with the word rest. We think of all that she did all that she achieved, and her constantly running right back and forth, to bring people out to bring them to safety. The amount of maybe urgency like an energy of urgency, maybe an energy of fear. Maybe you're all survivorship when you say rest, I'm like, wow, yeah, like we don't think of her like that. Can you talk a little bit more about that, because I really want to kind of dig into where maybe activists and changemakers run themselves with that energy of urgency. There's so much that we need to do, and they don't give themselves that space to rest.

Patricia 08:41

Yeah, and I think that's it becomes something so negative to not do that. And so, when I think about Harriet Tubman when I study her and really read her narratives, and read what was left behind and documented about her, she was running, like you said, on the Underground Railroad, but she was very, very subversive and very, very inventive and flexible about what she was doing. But at the end of it all, she knew it was freedom or death, there was no other way. It's kind of that irregardless idea like my grandmother, it didn't matter what the culture around her was going to do to her and she was going to be, she's running from Jim Crow terrorism in the South. She's working these jobs. She's dealing with all of the racism of being in Chicago and in poverty, but it didn't matter. None of that matter. Because I believe blackness and my idea of the black church really sits in this idea of I am in this world, but I'm not of it, like and so I live here, I live here. This is where I'm landing where God placed me but I'm not of it. I don't belong to these systems. Capitalism can't have me; white supremacy can't have me. They can do all of that, but my joy does not come, and I don't belong to them. And so, I think Harriet Tubman really sits in that idea that these politics of refusal and I was reading about her and how all of these documentations about her stopping, why she was on these routes to get people to freedom and to safety, how she'd never was called. I was like wow this woman, in the in the terms of Western society she couldn't read, what she was reading was the star she was a very very master astronomer, master birdwatcher, she could listen to bird's sounds, she could listen to nature, she was listening to the earth. And so, her following the stars, her following the North Star, her following the Freedom Star to get to where she needed to go in. I was learning that she stopped along the way to pray like she would get to a certain point around the river, do we go left? Or do we go right? Do we take it this way or that way, she was mapping out all of these different routes to get people to freedom in different states and how she was doing that basically on intuition. I'm following the stars letting this knowing that if we go this way we'll be okay. And I think about how urgent it must have been, you know, for her to have such a bounty on her head, white man trying to kill her, the dogs were on her that it was posted *'If you find this*

woman murder her', and how she was never caught on all these different routes how in tune with yourself, your body, how in tune with the Creator how in tune with the stars and the birds and the earth, I learned about how she and the people who were on the underground railroad with her, would use trees and nature to be able to survive. They would know a certain tree on this way that they use, they hit the tree on this side. And that will be a marker for the rest of the people how they will use herbs and different trees and plants that they knew about to be able to silence the children and let them sleep so that they wouldn't cry when they were on the underground railroad all of these people who were so in tune with the earth and to be in tune with the earth you have to stop. You can't be rushed. You can't be urgent, you have to listen, and you have to be silent. When I think about her, slowly moving her way, it is taking her time and being very inventive and very concrete about what she was going to do. Knowing that this was the way they were going to do it. It was no one's going to stop them. And then I think about this idea, I read about her falling asleep. She was asleep and she had a dream in this documentary. She woke up from this dream and she started screaming, *'My people are free. My people are free!'* She was saying this pre them being free. This was the prophetic statement, a prophetic word for her to proclaim and the now that my people are not going to be free, but they're free now. And so this prophetic dream that told her that we were going to get our freedom, you know that the emancipation will come that this was going to happen to act like you're free now to be not just act like it, but to really be embodied in a movement of freedom that I'm free now. It doesn't matter if slavery still raging around me, you know, Juneteenth hadn't come, they hadn't put out any type of word that they were free. But did that matter to them? Because they're not of that world. I mean, I'm in my own world I've created this, third space is freedom space. I love this idea of my people are free, this prophetic, in the present tense, you know, we're free now. And so I think about that, and her fact that she woke up from a dream that she was dreaming, that's like the major idea of the fact that she did have a disability and did you know, have a brain injury that had her falling in and out of consciousness and sleep, but to think that she was dreaming that the word came to her in a dream. And that's what I think when I think about this framework is that the ideas the inventive imaginations, what we're waiting for, to be able to get ourselves to our next level of liberation is waiting for us in a slowdown state, is waiting for us in a dream, is waiting for us in a nap, is waiting for us while we're listening to the stars and listening to the birds, and the earth is not going to come to us in an urgent, exhausted, burned out manner. And that's the lie we've been told is that the more we go, the more we do that we'll get there quicker, but it's actually the opposite.

Layla 14:12

That's right. I love that. I love that so much. And it resonated so hard because that's my personal framework as well that I'm not you know, I'm in this world, but I'm not of this world. There's the universe and that there's my personal universe. There's the world out there and then there's my inner world and I choose to live now not as what the world sees me as when they see a black Muslim woman, but what I know myself to be and it's so powerful to live it now and to not wait for freedom to come for someone to give it to you for someone to tell you, Okay, it's time now we've allowed it right? I don't know that in my lifetime if that if that time is going to come and I only have this life. I only have this life and I think what your work is doing, and I want to talk a little bit about how the Nap Ministry came to be and how the rest is resistance framework specifically came to be because that's what your book is about. But what your role modelling is how to live the world we want now, and not wait for it to be given to us by those who benefit from the current paradigm.

Patricia 15:27

Exactly. That's right on point. That is, it. I have people come to me all the time. We got to wait for the systems to make space for us to lay down and we got to help, the government has to get involved and we got the organisation. They don't never have to step in because that's not the framework. That's not the practice, the practice is experimentation, and the practices and the now and so the framework and the whole idea of the Nap Ministry, and the Rest is Resistance idea came to me, just from personal experimentation, I was a curious exhausted black woman. I was what was happening in my life was not being it was not working. It was causing me great stress, the urgency, the rushing, the working, three jobs, the go go go, I could not keep up with the pace. I began to experiment, I began to experiment with resting, I began to experiment with napping and dreaming. And what the main thing I did is I began to experiment with communicating with my ancestors. I speak about that in the book that I was in the archives, learning about what was happening to enslaved people, I was thinking about what their bodies were going through, I was studying cultural trauma and the idea of what a culture goes through when it goes to a collective trauma. And my research is really pinpointed on Jim Crow terrorism. I was looking at Jim Crow in the American South, and we talk, we hear about it all the time we know about the lynching's, we hear a little bit about it. But I was really interested to what was happening on a bodily level on a somatic level, to the survivors of that, what was it like to survive something like that, my grandmother was a survivor of that. She saw lynching's in Mississippi, she, like millions of other black people, she left during the Great Migration, with this hope and dream of getting out of the South and going North, going West, going to these different places all over the country. It really was me just coming to a let the chips fall where they may moment or radical leaping, I mean, I jumped from one mountain to another because I have faith as my wings. I have radical faith, like, I trust myself and I deeply trust God. I trust God to make space for my talents and gifts for God to fill in the gaps for the gaps to be filled in from the ones that I was about to create, because I was about to say no more. I can't do this no more. I had to really trust and experiment with rest and I just began sleeping everywhere. I literally, it was not no theoretic thing, where I was like, let me go and get into a book, I literally took my body and laid it down. I slept in or rest or wherever I could, I missed classes. I was in a seminarian graduate school in a very, very intensive program. I started just coming to school for the attendance credit. If I did something in class, I didn't turn it in, I was just like, I'm just here, I let all of my professors know. At this point, all you can do is pray for me because there is no helping me. God has got to help you. They were like, okay, Tricia, we know you are a good student and you try. So, I'm like I'm here. But I just started napping outside in the quad. In the library where I worked. I had all these little spaces around campus that were my spaces, couches that I have found in different buildings. And I would just sleep and rest. I started resting at home instead of doing homework, I would lay down with the book on my chest, that I was supposed to be reading 500 pages at night who I wasn't going to be able to do that. But maybe I could just lay it on my chest, and they will telepathically osmosis through my body and I just started waking up and feeling better. Like over the course of a semester. Through this intense rest practice. I was having dreams that was letting me know that this was actually helping. I was feeling better things, I started making better connections in school. I was getting grades on papers. And I didn't know how I was like I studied. I don't remember writing, I will get papers back and had a B on. I passed the quiz how amazing you know, because I did not study for that. But what I was finding out when I was studying all of this is that neurology the neuroscience of sleep was also at work. There were also spiritual things happening to me at work. But the neuroscience tells us we're learning so much new

information, you have to sleep your brain cannot process it. So, I was doing these things and finding out later how they were helping me in so many ways and so spiritually, I began to see it as a resistance for me to be able to gain back the dream space stolen from my ancestors. The more I learned about what was happening to their bodies during slavery, during plantation labour, during Jim Crow terrorism, the more I got in rage, the more I felt like this is a gift to them. This is reparations and the now this is for me not waiting on reparations to be given to me by the government financially. But this is a spiritual reparation, a reparation that's going to deepen me into letting my ancestors know, they stole rest from you, they stole your dream space, they sold your autonomy. But I can recapture the dream space that was stolen from you, I'll give that to you as a gift, I'll reclaim, and I'll be risk resurrected with you in the dream space. I just kept sleeping with that intention and laying down and waking up and reading archives, because I was working in archives, I was in the archives every day reading slave narratives, and really hearing their stories and uplifting my ancestors who I knew were exhausted. When they pass, I knew that they died from exhaustion. I was like, you're now in another space. And I'm here. And so, let me honour your body and honour you by sleeping now, meet me in a dream, you know, tell me something in the dream, download some information to me in a dream, and I did that.

Layla 21:17

Wow, as you're talking, I'm thinking about how what you were seeing around it was experimentation. It wasn't me going and sort of getting something theoretically, I actually put myself through the practice I actually embodied experimented practiced, which is a very, it's an embodied thing. It's not a thinking thing. About how so often, for myself, where my deepest healing has come has been in these later years of my life, when I truly understood what racism and white supremacy, patriarchy and sexism, Islamophobia, capitalism, what all of these things have done to me internally and had done to my ancestors, and how a lot of what I was taking as well, that's just impostor syndrome, or you're just not very confident or there's just something wrong with you. When I really understood like, where all of this was coming from my self-love journey, and my self-care journey became something entirely different. Like, you can't tell me nothing. Right?

Patricia 22:41

That's it right, that's what I'm talking about.

Layla 22:48

You can't tell me about myself that you should think this about yourself, or you shouldn't feel this about yourself, because now I understand the deep root work that I'm doing the intergenerational healing. Every time I show up as myself fully, I know, I'm doing it for myself, and I'm doing it for my ancestors. And that is a powerful thing that really, nobody can take away from you. And I think that's what makes your work so powerful is that it's rooted. It's rooted in that. I also just want to thank you, because I've been following you for some time. Like I said, I reached out to you. I was looking back in our chat history, I reached out to you on the 28th of September 2021. Saying, Hi, did I see that you're writing a book? Is that right?

Patricia 23:39

I was right in the middle of writing. Yes.

Layla 23:43

Because, you know, we get we have the privilege and the honour of having wonderful conversations through this podcast and through the book club, with amazing authors. Quite often the process for how we get those authors is a bit spontaneous. It's a bit like I came across this thing, or I've been following this person. Oftentimes, I know the book is coming first. And then I'm like, oh, yeah, that would be interesting. With you. I was like, please be writing a book.

Patricia 24:15

Are you writing right now? Yeah. And I was I definitely was.

Layla 24:18

Right because we need this and that's why I've been so excited. And you've have guided to that practice piece that you were talking about? I've really embodied that over this past year. My team knows I will say to them, Oh, I've just woken up from a nap or I was just having a nap or I'm going for a nap now. And more and more giving, allowing myself to embody the very things that you're talking about and disconnecting from the guilt that so many of us feel when we do rest. Can we talk about capitalism, white supremacy and rest and how because I think a lot of people don't get the connection right and there's a lot of trendification of rest happening.

Patricia 25:06

They all heard it from me though, nobody was talking about this. I'm sure I like what you're on archivists, you're like, I'm going back into the chat history to find out like, I am a real archivist. I know the archives will show before 2015, when I really started, like to start thinking about this work, you know, so I started Seminary in 2013. And very quickly after I started, probably a semester in, and I was like, oh I'm really over my head. I'm so exhausted by this and so the exhaustion was quick. It was the pacing it was unhuman. How am I going to keep up this for three years, it's a three-year program. I really will say that I started my research came together, I started really thinking about this, because I looked through all of my journals, I hand wrote all of my notes for seminary, so a lot of my classmates were on laptops and type type type. I love handwriting, I have to hand write everything, I hand wrote a lot of my book and then transcribed it just because the vibe and energy of variety of put stuff on paper of the pen, it's just like something about the physical aspect of that, that I need is I have tons, probably three boxes of notebooks, just from all of my classes in seminary, three years of classes full time. And I went back through them as I was like compiling stuff for the book and doing research. And I was like writing stuff in my notes, and on the sides, and the margins like race movement, nap, I was just like planning. I was playing around with the idea of all the soul care, and I was taking all these beautiful classes, and pastoral care and cultural trauma and womanism. All of these ideas really started to come to me, slowly. I was studying black liberation theology, and womanism in school and cultural trauma was really important to me. A part of all of that really began to have my eyes open to the idea of how capitalism is still. It's such a force when you talk about plantation labour, like people think about slavery, transatlantic slave trade, the Middle Passage, plantation labour, and they just like, oh, yeah, that was something that happened in the past, I was this horrible san of America. And that's over, I think it's over. They don't see how the connection between that and capitalism or just like together how capitalism was created on plantations, they experimentation for this economic system that we are under now came on the backs and bodies of black people on those plantations, making millions and millions and millions of

dollars in agricultural cotton, rice, tobacco, like without our bodies. Without that machine labour, none of this work will be happening right now, people seem to think that's over. They think that whole idea is already capitalism has morphed to something better, but it's the exact same engine that was driving that that's driving what capitalism is now, the idea of profit over people the idea of working a body like a machine level page, trying to automate a body, trying to say. I know you work 10 hours today, but you don't get off until the last minute, for another hour. But my body's saying I need to get off now. And so this automation of the body, making the body, the disconnection, this total disembodiment and disconnection, to have us to begin to believe that our bodies are not our own, that we don't own our bodies, that our bodies belong to the system to be a tool of production for it that our entire reason for being born and being birthed in on the earth is to be a tool for the production of this system to work, to labour, to do, to have a to do list to accomplish to get up to go like this whole idea of do do do that all comes from these, the idea of plantation labour of what was happening when they were experimenting with what a body could do. I was reading all the archival information about what it was for a day, like what was a day like for a person who worked on a plantation, I was so obsessed with that when I was first starting the work the work really started with me, being like, I know this happened, but I need to know I want to get inside of the head and the body and the mind of one of my ancestors. What was it like what time would they wake up? What time did they go to bed? What happened when a woman was pregnant? What happened? When there was a lunch break? You know, what would happen in the South? I live in the south. What was it like to be working outside and 100-degree temperatures? How much was 500 pounds of cotton? That was what they had to pick every day. So I began to find cotton and touch cotton and I wanted to hold raw cotton and feel what it felt like I wanted to see what 500 pounds look like and so I found pictures of this mound that was high, you know, 10 feet high that was of what you had to pick in one day, like, can you imagine a body picking, and having that much of that have to do every single day. Every day, there was no stopping it was no days off. I began to try to see what the oppressor was thinking when they were trying to automate a body when they were trying to make a body a machine, how they looked at our bodies, to not be our own. I began to see what was coming together was I began to see how that was what was happening. Now, when I looked at capitalism, I looked at how people work now. And I think about people at Amazon working for 20 hours a day dying at work, people stepping over their bodies continuing to work, when I think about all of the high-level pace of our education system. And I began to think about how from the time were born, were pushed to do they began to tell children very young how to begin to ignore your body how to begin to not rest, how to begin to push through the word pushing through this toxic idea of your sleep when you're dead, get it now, how toxic is it to say that.

Grind culture is this collaboration between white supremacy and capitalism. That's what I name it, I named white supremacy being a tool for extreme evil. It's been using bodies for evil for centuries, it is a system that looks at a body as not a divine dwelling place. And so the spiritual aspects of it began to pull out like both systems are evil and violent, and don't look at our bodies for what they are, they don't look at our bodies for being what they are most extreme side of liberation, a divine dwelling place, a place of extreme power and freedom of rest, a divine connection to our ancestors to the Divine itself. And so I wanted to begin, like you talked about the self-love journey, what this work really is about is about getting people back to the human states, start seeing themselves as human, not a machine to get back to your natural state, the self-love, self-worth of seeing who you really are, and how you don't belong to these systems, whose you are, in who you are, and so on, the system don't want us to know that because if we knew what we really were, and what we have, and what is already in us, and what

was granted to us by our birth, and so that's the key. None of these things have to be earned, they were granted to us by the miracle of being born. And so, to be born is a miracle. And what white supremacy and capitalism has done is slowly just pull that away from us pull veils over our eyes, snatch that self-worth away from us smashed our self-esteem and self-love away from us. And instead of having it be centred on us and the internal, it's been centred on what I can accomplish, what I can do, how much labour I can put out. And so, when you connect your divine worth to how much labour you can pull out how much you can do. That's where the trauma starts. And that's why this work is so important because it illuminates the lie. It let's people say that's a lie. Say no to it. It's a lie.

Layla 33:19

That's what I tell my kids all the time.

Patricia 33:20

It was never true right.

Layla 33:26

True when I'm trying to get my kids to understand right and incidents happen. And I name it like, that's a lie, right? Them saying that thing or doing that thing, whether it's racist, or whatever the thing is. They are believing a lie. They are in a lie. This is what the truth is, right? But it's so important for us to have those teachers like yourself to name it because so many of us as adults don't know that it's a lie. I don't know, I don't even know that there is another way that there is a more human state for us to exist in. You name something really important in the book as well, where your work is clearly centred in black liberation and everything that you've named. And you also explain, we need all of us well rested, right? Capitalism and white supremacy impact all of us. Can you speak to that?

Patricia

I mean it's your work, you know, about the whole idea of white supremacy and people believing that it only affects the marginalised, it only affects people of colour. And it's like, actually, no, you know, and I also believe, like, many of my ancestors who were freedom fighters, Martin Luther King, Fannie Lou Hamer, you know, my dad, like all of these people who let me know that no one will be free in his culture until black people are free, until I'm free, you won't get free and so this interconnectedness this Martin Luther King, Jr. speaks about this mutuality, this like interconnectedness thread that runs through all of us that we cannot get away from it, inescapable. If you want to get away from it, it's impossible. So that's the thing about it is impossible to get away from the interconnectedness of our humanity. To think Martin Luther King was talking about this during the 50s, this individualism of our culture that believes that everything is our own, whatever we do is because of us, what happens to me doesn't affect this person, or I don't, it doesn't affect me. No, that is another lie. The lie of individualism, which is killing us. We're watching it, and it happened right now, with the pandemic, and all the things that are happening right now. We're tied together up in this and so my freedom is intimately tied to yours and vice versa. What does it what does it do me to be free to have my children free to have my community liberated, we still have to, engage with those around us who aren't free, you know, unless we're moving to a Black Planet, like my Manson, where I talked about which I would go to in three seconds or less, we're moving to the Black Planet that sunrise has created for us. We're here on this planet, and we're intertwined with each other. So, to me, black liberation is a bomb for all of humanity. It is a bomb of the whole world. And

this work is a bomb for the whole world because white supremacy and capitalism wants us all dead, it wants us all misaligned and wants us all spiritually deficient in our ways of thinking. Because then they can manipulate, and they can control then it can make us be disconnected. And so, for people who aren't black, they are intimately tied to this rest movement. Part of that is not just resting naps along will not save you this work is not just about naps. You say so often on social media. Break it down for us. Tricia, this work is not just about naps. It's also about naps. Don't get it twisted, it's about naps yeah.

Patricia 36:53

Yes, that is the nuance of it. It's about both it there is this this beautiful idea of a nuance of this idea of layers to things which is so beautiful for our education, for our learning is to understand that everything is connected in that way. And so taking a nap is not going to save you if you're still not, working on yourself to unravel from your oppressive way. Unravel from your legacy of white supremacy from how you are an agent of grind culture, from all of the things that you need to heal from it. A lot of people think this is just about naps. No, naps are one of the many tools. This work is really about decolonising this work is a political resistance movement. It is not a "*wellness movement*", every time I talk, I don't say self-care in this book, Layla didn't you notice.

Layla 37:06

You've never used the world wellness.

Patricia 37:45

I use community care, communal care, I use political movements, social justice movement, this is a movement that is deepening into our political landscape into the ideas of who we are as human beings. How are we going to occupy the planet because the planet also needs to rest like climate change, and what's happening to the Earth is basically because of people abusing the earth and not letting it rest and letting it go and like abusing it and never given it time to like heal and time to regenerate itself. And so, this is a movement that goes really deep into the wells of us of who we are as people, it goes deep into the idea of changing the world. It's an ethnos of slowing down, it's a paradigm shift is a full-on lifetime mind shift around reclaiming your body and reclaiming your power as your own. And so it's not just about laying down, if you're laying down, you're still a racist, a sexist, you still homophobic, honey, these naps aren't going to save you, you are going to have to go into the deep wells of your healing into the deep wells of your own decolonise and begin to work on yourself. This work is a mirror you know, it's really a mirror for you to uplift to say how can I change? How can I be different? How can I not align myself with these systems that are causing harm to myself and to the entire world? Really?

Layla 39:18

I'm going to ask you this question, then we're going to ask Reema Zaman our book club facilitator to come on. What does a well-rested and decolonised future look like for you? What do you share this beautiful vision in the book? What does it look like for you?

Patricia 39:35

I had so many visions of like, that's literally all I spend my time daydreaming about. The idea of daydreaming is such a massive part of this work. I have a whole section in the book this is called Dream. This idea of uplifting dreaming and daydreaming and how we can imagine and dream the world

we want to see how we can freedom dream and dream are ourselves free. I love spending time daydreaming about what a well-rested world could look like I love spending time daydreaming about what reparations for reparations could look like for black folks in this culture and what we could be doing with that time and leisure moments. A well-rested world looks like one in which people have full autonomy over their time and their bodies where they're not using their time and their bodies simply to eat simply to survive. Where survival is, is on the back burner and we're looking at thriving to me a well-rested world looks like a world that is thriving. I don't F survival, I was just about to cuss, survival is no longer the legacy that I'm looking for when I think of a well-rested future when I sit and imagine and close my eyes and think about what it will be like and what it could be like. It looks like people being connected to the deepest parts of themselves it looks like them knowing without a doubt that they are free and that they are loved and they are valuable no matter what any external thing could say it's a deep internal love our claim resting in the future resting as a meticulous law of practice. It is a meticulous.

Layla 41:23

Yeah.

Patricia 41:25

That's what I think about.

Layla 41:27

I love that well, I just want to say thank you, because every time I lay down for a nap, I think of you. Anytime I have that little negotiation in my head where I'm like, should I rest, or should I go do.

Patricia 41:41

The to-do list right.

Layla 41:43

What would the Nap Bishop say right now. Go later.

Patricia 41:51

I will get you a pillow. I will get you a little blankie. I'll get some incense for you. I will have you together. Yes.

Layla 41:58

Yeah. Well, I appreciate you and your work.

Patricia 42:01

I appreciate you so much. Thanks for having me on.

Layla 42:13

I could talk to you like, there's so many questions I want to ask you. I'm like, I wish I had more time.

Patricia 42:21

I wish you had more time. Time is flying by I'm looking at the clock. It's like the idea of the Daydream. And it's so deep, like I've started to do these collective daydreaming activations. Like that's the newest public, collective community work that we're working on. We've been doing the naps, where people actually come in and laying down. But we've been doing something trying to experiment with the idea of guided daydreaming together and like doing it outside under the star sky gazing, doing it with music, live music harps, kind of a lot of it feels like trance work as well. So I'm on a mic, and I'm leading people to get them into like this portal to open up a portal for them. You know? It's like, really beautiful.

Reema 43:39

Hi, Tricia, thank you so much for coming on Become A Good Ancestor. Your work has been revolutionary. I've been loving your book. And I've been loving, listening to you and Layla chat. And it's it really is so profound, the philosophy and the work you're doing. Thank you.

Layla 44:02

Thank you so much for reading. I'm glad you're enjoying it.

Reema 44:05

Yeah, absolutely. It really blew up in my mind, the concept of reclaiming the rest in peace and Dreamspace. As you were talking about without rest, we cannot tap into an access, imagination and creativity and the deepest, the deepest aspects of intellectual curiosity and potential all of that is intertwined. And when a person is denied rest, they're denied a huge part of their humanity. And they're human.

Layla 44:43

Absolutely, this is a human rights issue. This work is resting and sleeping, and naps is a human rights. It is our human right. It is our divine right. I love that you tapped into that because it is a global idea. It's this idea of giving us back like I told Layla to our humaneness, to be more human, you know, to tapping into our natural state, the state of who we were, we were placed on this earth to be. And so that is really my goal.

Reema 45:12

I love that and it reminded me as well. It's modern day and contemporary slavery of children and child labour and other parts of the world where they're being denied their potential because they're being used for work at such an early age and to feed back into this, white supremacist capitalist a culture that does not want us to thrive, let alone even survive. Yes, cutting off huge chunks of our humanity. And because my exploration of this is your book, and it's so profound, and we're so excited to introduce it to our community. I wanted to ask you specifically as one writer to another one's the most transformational as well as challenging aspect of writing this very particular book, in this very particular time where we find ourselves.

Layla 46:16

I know, that's such a good question. I think that they're one in the same, the transformation was in the challenge, I was writing, I was talking to a lot of my friends, and we were talking about how we've survived the pandemic. And like, we're so far still into it, and like, what it left behind in us and what it

was remembering the early stages of the pandemic, when it was like full on trauma, like there wasn't tissue, people didn't know, people didn't have masks, you will try and family members were sick, people were dying, all these things are still happening. It was like trying to make space and make a way in this new system that we were seeing develop in front of us like this global pandemic that no one had any type of idea of what was going to happen and what it would be. I remember when the pandemic first started, and I was getting people being like, Okay, we're just going to cancel this for about two weeks, we'll come back together two weeks, everything will be good. Yeah, no clue, no worries like that. There's something going on, but give it about two weeks, we'll get back on a calendar to reschedule. And then now we are where we are now almost three years. And we're like still in it and so, the naivety and like the not knowing what would be, but I literally got a book deal right during this time. I got signed to have a book deal, right in the middle of the pandemic. And so that alone was very stressful. It was so exciting. But then to think that I have to sit and write while I'm like literally having full on anxiety, you know, like my entire family had COVID. At the same time, my mom, who's in her 70s, my sister, my brother in law, my three nieces, they all were deeply ill with the pandemic and it was just like, Okay, you got the deadline, get that other chapter. And it's like another chapter and I'm like worried about my mom, I don't want her. She's an elder, she has pre-existing conditions, and I couldn't go and be with her. I was sending groceries to her house and on the phone. And just the stress of trying to keep my son from being sick, my son was in junior high at the time. And so, he went totally virtual. He's in a class, he's on his computer, I'm in my office trying to write, calling my mother to make sure she's okay, worried about her being sick and helping to make sure my son didn't catch COVID. It was super, super stressful, people were saying that they could barely even return a phone call during a pandemic, that's how much stress it was putting on our bodies. And here I was writing a book. It was the most challenging thing like I love to write, but to write during those times, really was a nightmare for me, but then at the same time, there were so many moments because I love to write, and I trust my voice. And I understand writing to be a spiritual practice that there was so many times where I took to write and I began to just listen I began to just sit and think about collaborate I wanted my ancestors and God to collaborate with me on this I was like you're going to have to help because you see what's going on so I need your collaboration and so put the words into my mouth. Let the ideas come to me a lot of the book I wrote actually speaking through voice notes so I will be in the tub taking a bath and I would an idea would always come to me when I was in a water I love baths they're so restful and so I will be in a bath and an idea of a paragraph or chapter will come to me the form of the book will come to me and so I will just begin to speak it on voice notes. I have hundreds of voice notes of me, you can hear the water splashing in the background. It is me being at this page to you know, like what about you know, telling these stories about my dad and trying to like, really uncover what I wanted to say for the book, so there was a lot of just journaling and uncovering. And so that was really transformational to be able to have that time to dig deep into the moments that my body and my mind and spirit would allow for me to be able to write. And there were moments when I would write for literally, months, and then moments when I will write like, I could write, you know, 100 pages, over the course of a weekend. It was very fluid, and I didn't have a lot of exact times and outlines, I really just wanted the antenna to stay open. And I can just like, pour it out and think about the form. I think both was challenging and it was also transformational to be able to tap into the spiritual practice of it. Because I needed that like, that was the only way I was going to be able to write this book during what we were what was happening in our world, what was happening in our lives was that I was going to have to tap into spirit.

Reema 50:55

That's beautiful. Thank you. Do you think it helped you get through this time?

Layla 50:59

Yes, it was so helpful. I think it was helpful. Because when I first got the book deal and knew I was going to write a book, I always knew that this book is not just for me. Now, this is a legacy piece. Like even during all of the interviews, and I was thinking about picking the publisher, it was always this is a legacy piece. This is not about me, this is about me. But it's like this book has to be a part of the literary canon. This manifesto in this field guide has to be a part of our culture, people need this declaration like this, the impossible of this has to come to the world like so I really tap into that a lot the idea of a legacy.

Reema 51:39

It is resonant and very apparent. In your words, in your pages, you have written a legacy piece to add to this powerful canon. Thank you so much, Tricia. Thank you.

Patricia 51:51

Thank you so much Reema.

Layla 51:53

Thank you, Reema. That was beautiful, Tricia, and thank you for what you've contributed to this literary canon. This is the book that we need. This is the book that we've been needing this is the part that will guide us into the future that we all want. We're so grateful for you. As we close up, I want to ask you, our final question, what does it mean to you to be a good ancestor?

Patricia 52:20

Yeah, it means to stay aligned to who I am, no matter what it means to always continue to be in alignment to stay open to being guided, I trust, the guidance in my life, I trust the Creator, my ancestors to be a guide to me. I always want to not get off track, I always don't want to go to the external, I don't want to go to the outside, I always want to stay centred and aligned and flowing and stay in that space. Because I stay in that space and be very deeply connected to my intuition and listening. I believe that, I will be a good ancestor, I believe I am on the track to making that way, to be open and connected. And I'm staying true like how you said, staying true to who I am, who I am like, that is how I become a good ancestor, I'll stay true to what I know to what is me that it is a deep divine miracle that I'm here. And so, because of that, I'm going to stay keeping that uplifted.

Layla 53:31

And you're doing it, you're doing it and you're inspiring. So many of us thank you so much for being who you are being, who you are here to be, in honour of your ancestors, in honour of those who will come after you're gone. For those of us who are here now who get to be alive and to witness your practice your thought leadership, you're guiding of us, it's truly a privilege to know you and to get to be a beneficiary of your work. Thank you.

Patricia 54:03

Thank you so much. So beautiful. It's been such a beautiful experience a moment, I'm so grateful for your support and for you reaching out and for your work. And speaking with authors and uplifting the idea of being a good ancestor is so important. It's like so needed in our culture to, to think about to have this framework to begin to even be curious about it, to begin to wonder to have it wondering about what that could be and what it is. I appreciate you. Thank you.

Layla 54:32

Thank you. Thank you so much. To our listeners. I hope that you have enjoyed this conversation. Please buy this book. This is the book that you need. Please buy this book. We are an overworked over tired world. Right and we need this we need this. It has guided so much of my practice how I show up in the world I think has been I've been able to show up more and more in who I am here to be because of this practice, and I'm grateful for it. I also want to let folks know this is actually our last episode of 2022. And what a privilege it is to end with Tricia. And this conversation, we will be closing down for the rest of the year so we can rest right? We are taking ourselves as a team. We are going to rest we want to encourage you to if you haven't already to catch up with some of our past episodes from this year. We've interviewed some incredible people like Dante Stuart, Cole Arthur Riley, Kate Johnson, so many. And also to check out if you haven't already, our resources and courses at www.becomeagoodancestry.com. We have a course on overcoming impostor syndrome so that you can use your voice to change the world and of course called claim your space which is for aspiring change makers who are ready to become confident change makers. You can find all of that at www.becomeagoodancestry.com. In the meantime, I wish you a restful rest of 2022 and a beautiful rested entry into 2023. Take care everybody, thank you so much.