

## Unit 4: Video 2 Transcript

**Q2: Was Catholic sanctification important to people in this colony? Was this unique or comparable to New Spain?**

A: This is not a unique phenomena. That was one of the things I learned as I probed into this topic, having started out with a few period documents. There was something similar going on in the Portuguese empire and the Spanish empire. It's a specifically Catholic thing. There's a kind of a Protestant variant but it's essentially a Catholic phenomenon. There are differences, too, however, that I think are reflective of the different kinds of European imperialisms at work. So there are lots of stories in the Spanish empire, in Spanish America, of the kind of—the, in quotation marks, “the pious Indian,” you know, “the good Indian” who does what he or usually she is told and prays a lot and suffers patiently and so on. The difference in the case of Kateri Tekakwitha is I felt that the hagiographic text, the religious biographies that were written about her at the time, gave her much more personal substance and recognized her for a full human being of another culture. And I think that's—I don't want to go too far here, but I think that's partly reflective of a specifically French and specifically New France kind of an attitude that allows a bit more of the sort of reality of another culture and the full humanity of another culture to come through. And this doesn't mean that there isn't tons of, when we read it as contemporaries we notice the condescension, the sense of European superiority. It's definitely there, but it's not the only thing that's there and there's a discernible difference between French texts about Kateri Tekakwitha in the context of early Canada and, we'll say, analogous works about so-called pious Indians in Peru, Mexico, and elsewhere.