**The People’s Collective for Justice and Liberation presents**

**A Townhall on The Roots of Structural Racism, The Impact Under COVID-**

**and the Importance of Cross-Racial Solidarity**

source

[music plays: “There’s Hope” by India.Arie]

So you act, so you feel, so you are

It ain't about the size of your car

It's about the size of the faith in your heart

There's hope

It doesn't cost a thing to smile

You don't have to pay to laugh

You better thank God for that

[repeat]

There's hope

Off in the back country of Brazil

A met a young brother that made me feel

That I could accomplish anything.

You see just like me he wanted to sing

He had no windows and no doors

He lived a simple life and was extremely poor

On top of all of that he had no eye sight,

but that didn't keep him from seein' the light

He said, what's it like in the USA,

and all I did was complain

He said-livin' here is paradise

He taught me paradise is in your mind

You know that

There's hope

It doesn't cost a thing to smile

You don't have to pay to laugh

You better thank God for that

[repeat]

There's hope

Every time I turn on the T.V. (There's Hope)

Somebody's acting crazy (There's Hope)

If you let it, it will drive you crazy (There's Hope)

but I'm takin' back my power today (There's Hope)

Gas prices they just keep on rising (There's Hope)

The government they keep on lying

but we gotta keep on surviving

Keep living our truth and do the best we can do

There's hope

It doesn't cost a thing to smile

You don't have to pay to laugh

You better thank God for that

[repeat]

There's hope

Stand up for your rights [echo]

Keep shining your light [echo]

And show the world your smile [echo]

There's hope

It doesn't cost a thing to smile

You don't have to pay to laugh

You better thank God for that

[repeat]

There's hope

[music ends]

[new song begins: “The Revolution Will Not Be Televised” by Gil Scott-Heron]

You will not be able to stay home, brother

You will not be able to plug in, turn on and drop out

You will not be able to lose [yourself](https://www.definitions.net/definition/yourself) on skag and skip

Skip out for beer [during](https://www.definitions.net/definition/during) commercials

Because the [revolution](https://www.definitions.net/definition/revolution) will not be televised

The [revolution](https://www.definitions.net/definition/revolution) will not be televised

The [revolution](https://www.definitions.net/definition/revolution) will not be [brought](https://www.definitions.net/definition/brought) to you by Xerox

In 4 [parts](https://www.definitions.net/definition/parts) without [commercial](https://www.definitions.net/definition/commercial) interruption

The [revolution](https://www.definitions.net/definition/revolution) will not show you [pictures](https://www.definitions.net/definition/pictures) of Nixon

Blowing a [bugle](https://www.definitions.net/definition/bugle) and [leading](https://www.definitions.net/definition/leading) a [charge](https://www.definitions.net/definition/charge) by John Mitchell

General [Abrams](https://www.definitions.net/definition/Abrams) and [Spiro](https://www.definitions.net/definition/Spiro) Agnew to eat

Hog maws [confiscated](https://www.definitions.net/definition/confiscated) from a [Harlem](https://www.definitions.net/definition/Harlem) sanctuary

The [revolution](https://www.definitions.net/definition/revolution) will not be televised

The [revolution](https://www.definitions.net/definition/revolution) will be [brought](https://www.definitions.net/definition/brought) to you by the [Schaefer](https://www.definitions.net/definition/Schaefer) Award [Theatre](https://www.definitions.net/definition/Theatre) and

will not star [Natalie](https://www.definitions.net/definition/Natalie) Wood and [Steve](https://www.definitions.net/definition/Steve) McQueen or [Bullwinkle](https://www.definitions.net/definition/Bullwinkle) and Julia

The [revolution](https://www.definitions.net/definition/revolution) will not give your [mouth](https://www.definitions.net/definition/mouth) sex appeal

The [revolution](https://www.definitions.net/definition/revolution) will not get rid of the nubs

The [revolution](https://www.definitions.net/definition/revolution) will not make you look five pounds thinner, [because](https://www.definitions.net/definition/because)

The [revolution](https://www.definitions.net/definition/revolution) will not be televised, Brother

There will be no [pictures](https://www.definitions.net/definition/pictures) of you and [Willie](https://www.definitions.net/definition/Willie) Mays

Pushing that cart down the [block](https://www.definitions.net/definition/block) on the dead run

Or [trying](https://www.definitions.net/definition/trying) to [slide](https://www.definitions.net/definition/slide) that [color](https://www.definitions.net/definition/color) television into a [stolen](https://www.definitions.net/definition/stolen) ambulance

NBC will not [predict](https://www.definitions.net/definition/predict) the [winner](https://www.definitions.net/definition/winner) at 8:32or the [count](https://www.definitions.net/definition/count) from 29 districts

The [revolution](https://www.definitions.net/definition/revolution) will not be televised

There will be no [pictures](https://www.definitions.net/definition/pictures) of pigs [shooting](https://www.definitions.net/definition/shooting) down

Brothers in the [instant](https://www.definitions.net/definition/instant) replay

There will be no [pictures](https://www.definitions.net/definition/pictures) of [young](https://www.definitions.net/definition/young) being

Run out of [Harlem](https://www.definitions.net/definition/Harlem) on a rail with a [brand](https://www.definitions.net/definition/brand) new process

There will be no slow [motion](https://www.definitions.net/definition/motion) or [still](https://www.definitions.net/definition/still) life of

Roy [Wilkens](https://www.definitions.net/definition/Wilkens) strolling [through](https://www.definitions.net/definition/through) Watts in a red, [black](https://www.definitions.net/definition/black) and

Green [liberation](https://www.definitions.net/definition/liberation) jumpsuit that he had been saving

For just the [right](https://www.definitions.net/definition/right) occasion

Green Acres, The [Beverly](https://www.definitions.net/definition/Beverly) Hillbillies, and

Hooterville [Junction](https://www.definitions.net/definition/Junction) will no [longer](https://www.definitions.net/definition/longer) be so [damned](https://www.definitions.net/definition/damned) relevant

and [Women](https://www.definitions.net/definition/Women) will not care if Dick [finally](https://www.definitions.net/definition/finally) gets down with

Jane on [Search](https://www.definitions.net/definition/Search) for [Tomorrow](https://www.definitions.net/definition/Tomorrow) because [Black](https://www.definitions.net/definition/Black) people

will be in the [street](https://www.definitions.net/definition/street) looking for a [brighter](https://www.definitions.net/definition/brighter) day

The [revolution](https://www.definitions.net/definition/revolution) will not be televised

There will be no [highlights](https://www.definitions.net/definition/highlights) on the [eleven](https://www.definitions.net/definition/eleven) o'clock News

and no [pictures](https://www.definitions.net/definition/pictures) of [hairy](https://www.definitions.net/definition/hairy) armed [women](https://www.definitions.net/definition/women) Liberationists and

Jackie [Onassis](https://www.definitions.net/definition/Onassis) blowing her nose

The [theme](https://www.definitions.net/definition/theme) song will not be [written](https://www.definitions.net/definition/written) by Jim Webb, [Francis](https://www.definitions.net/definition/Francis) Scott Key

nor sung by Glen Campbell, Tom Jones, [Johnny](https://www.definitions.net/definition/Johnny) Cash

Englebert Humperdink, or the Rare Earth

The [revolution](https://www.definitions.net/definition/revolution) will not be televised

The [revolution](https://www.definitions.net/definition/revolution) will not be [right](https://www.definitions.net/definition/right) back [after](https://www.definitions.net/definition/after) a [message](https://www.definitions.net/definition/message)

About a whitetornado, [white](https://www.definitions.net/definition/white) lightning, or [white](https://www.definitions.net/definition/white) people

You will not have to [worry](https://www.definitions.net/definition/worry) about a germ on your Bedroom

a [tiger](https://www.definitions.net/definition/tiger) in your tank, or the [giant](https://www.definitions.net/definition/giant) in your [toilet](https://www.definitions.net/definition/toilet) bowl

The [revolution](https://www.definitions.net/definition/revolution) will not go [better](https://www.definitions.net/definition/better) with Coke

The [revolution](https://www.definitions.net/definition/revolution) will not [fight](https://www.definitions.net/definition/fight) the [germs](https://www.definitions.net/definition/germs) that [cause](https://www.definitions.net/definition/cause) bad breath

The [revolution](https://www.definitions.net/definition/revolution) [WILL](https://www.abbreviations.com/WILL) put you in the driver's seat

The [revolution](https://www.definitions.net/definition/revolution) will not be televised

WILL not be televised, [WILL](https://www.abbreviations.com/WILL) NOT [BE](https://www.abbreviations.com/BE) TELEVISED

The [revolution](https://www.definitions.net/definition/revolution) will be no re-run brothers

The [revolution](https://www.definitions.net/definition/revolution) will be live

[music ends]

[new song: “Freedom Time” by Lauryn Hill]

Everybody knows that they're guilty

Everybody knows that they've lied

Everybody knows that they're guilty

Resting on their conscious eating their insides

Its Freedom

Said, its Freedom Time now

Its Freedom

Said its Freedom Time now

Time to get free

Oh, give yourselves up now

Its Freedom

I said it’s Freedom Time y’all.

[music stops]

[video feed of Kandi appears in the upper right corner]

**KANDI:** Hello! [children talking loudly in the background] Thank you for that great music, Greg. Hi, welcome everybody to our I believe our fifth--err fourth one.

My name is DJ Kuttin Kandi and I am a Co-Founder, Core member and Organizer of Asian Solidarity Collective. And welcome to the Townhall on the Roots of Structural Racism, The Impact Under Covid- and the Importance of Cross-Racial Solidarity by The People’s Collective for Justice and Liberation in partnership with Revolve Impact and Athletes for Impact with the Organizational Co-Sponsors: 18 Million Rising, Asian Pacific American Labor Alliance, AFL-CIO, Asian Pacific Islander Community Actions, Asian Solidarity Collective, Athletes for Impact, The Bulosan Center, Can’t Stop! Won’t Stop! Consulting and Revolve Impact.

We wanted to let people know we are recording this townhall, providing ASL interpretation, graphic facilitation and closed captions.

[slide changes. New slide reads: Co-Hosts / Co-Organizers / Co-Founders. Slide features photos of Gregory Cendana and DJ Kuttin Kandi. Beneath Gregory’s photo is text that reads: Gregory Cendana. Can't Stop! Won't Stop! Consulting. People's Collective for Justice and Liberation. (he/him/his). Twitter: @gregorycendana @CSWSconsulting.

Text beneath Kandi's photo reads: DJ Kuttin Kandi. Asian Solidarity Collective. People's Collective for Justice and Liberation. (She/Her/Hers). Twitter:@KuttinKandi IG: @DJKuttinKandi @AsianSolidarity. End of slide description.]

[Kandi’s video feed is replaced by Gregory’s video feed]

**GREGORY:** And hello everyone! My name is Gregory Cendana and I am the President and Co-Founder of Can’t Stop! Won’t Stop! Consulting. Kandi and I are proud to be the co-hosts and co-organizers of this townhall which is part of our continued celebration of Asian American and Pacific Islander Heritage Month. This is a reminder that you must click closed captions in the bottom menu to see the closed captions, and to all of the speakers to be mindful of your pace to pause for 15-30 seconds when transitioning for the ASL interpreters. We will spotlight the ASL interpreters and if there are any issues please be sure to mention something in the chat--we have volunteers who are monitoring and will do their best to address any questions or concerns that are raised. This townhall is the next in The People’s Collective for Justice and Liberation’s #BuildingSolidarity Series. Please use #RootsofRacism #BuildingSolidarity for the conversation tonight. We will also be livetweeting from our twitter account @peoples\_collect and streaming live on Facebook at our Facebook page: <https://www.facebook.com/PeoplesCollective4JL/>.

We also want to remind you to hit “gallery view” at the top right to see multiple screens at the same time. We also want to name that during this townhall we will have a panel with a fabulous set of speakers that will actually be followed by a healing circle with practices to share as May is also Mental Health Awareness Month.

[video feed in upper right corner changes back to Kandi]

**KANDI:** Thank you Greg. In this pandemic, where there has been a rise in Anti-Asian Racism and Xenophobia, it is imperative that cross-racial solidarity is part of our movement building work. So a special thank you/salamat/mahalo to Revolve Impact who have co-organized with us for this townhall. We would like to invite them to say a warm welcome introduction to this townhall.

[Kandi’s video feed disappears]

[slide changes. New slide reads: Co-Hosts / Co-Organizers. Photographs of two organizers from Revolve Impact. Beneath the first photograph is text that reads: Mike de la Rocha. Revolve Impact. (he/him/his). Twitter:@mrmikedelarocha @RevolveImpact.

Beneath the second photograph is text that reads: Rhea Trinanes. Revolve Impact. (She/Her/Hers). Twitter:@RheaTrinanes @RevolveImpact. End of slide description.]

**RHEA:** Hello everyone, my name is Rhea Trinanes, director of impact at Revolve Impact.

[video feed in the upper right corner switches to Rhea]

**RHEA:** And on the call as well is our CEO and co-founder, Mike de la Rocha. Revolve Impact is a movement-driven social change agency based out of Los Angeles, California. And on behalf of the Revolve Impact team, we want to thank you all for being a part of this important conversation about strategies on how to confront structural racism and anti-Asian violence; and how we can all help build cross-racial solidarity to combat this. We are honored to learn from some of the most radical organizers of our time – and you will hear from them shortly – and also grateful to be working alongside The People’s Collective, Gregory and Kandi and the awesome team behind the scenes, to make today happen. At Revolve Impact, we center justice in all we do and are blessed to work directly with incredibly impactful community leaders and organizations across the country. Together, we believe--and history proves--that the power and solutions always lie in the hands of directly impacted people and communities. So we are grateful to be a part of today’s Townhall and we look forward to learning and building with all of you. Thank you.

[Rhea’s video feed disappears. After a brief pause, Gregory’s video feed appears in the upper right corner]

**GREGORY:** Thank you Rhea, Mike, and the Revolve Impact team. We are extremely proud to be in partnership and in community with you all for this townhall. And for our continued efforts for our collective justice and liberation.

I also just want to note, since I see it in the chat, that we will have a graphic facilitator. It won’t be done live this time. But we will be able to share it out with folks who are interested and everyone who participated in the town hall.

To get things going, we would like to start with a land and indigenous acknowledgment which will be done by Grace Jun. Grace?

[slide changes. New slide reads: Land Acknowledgment. A photograph of the next speaker is shown above text which reads: grace shinhae jun. Asian Solidarity Collective. (she/her/hers). End of slide description.]

[Screen shows four video feeds. Gregory, Kandi, Grace, and ASL interpreter MJ]

[Kandi’s video feed disappears]

[Grace is speaking, but the audio is off]

**GREGORY:** Grace, if you’re speaking, you’re on mute.

**GRACE:** [click] Sorry! [laughs]

[Gregory’s video feed disappears]

**GRACE:** Hello my name is Grace Jun and I currently reside on the traditional and unceded territory of the Kumeyaay Nation. For our land acknowledgment, I invite you--if you are able--to participate in a movement gesture. To pay respects to the past and present citizens of the Kumeyaay Nation and of the Indigenous Nations in which you are currently living and learning in, I ask you to extend out your hands. As we take a collective breath, inhale, and bring your hands to your heart. Exhale, and open out your hands into the space that we are creating together. May this serve as a gentle reminder to embody the words we speak, and use our bodies to honor Indigenous sovereignty as we move forward.

[Gregory’s video feed re-appears. Grace’s video feed disappears.]

**GREGORY:** We now would like to introduce you to our ASL interpreters, captioner, notetaker and other tech support.

[slide changes. New slide shows photographs of the support team. There are seven photographs, beneath which is the name, title, and pronouns of each team member. The text beneath the photographs reads: Kristina Miranda, ASL interpreter, she/her/siya. MJ Jones, ASL interpreter, they/them/theirs. Stephanie Chao, ASL interpreter, she/her/hers. Darryn Hollifield, captioner, they/them/theirs. Elizabeth Niarhos, graphic facilitator, she/her/hers. Stacey Uy, chat monitor, she/her/hers. Ana Laura, Monitor, she/her/ella.end of slide description.]

For our ASL interpreters, we have: Kristina Miranda, MJ Jones, and Stephanie Chao. For closed captions, we have Darryn Hollifield. For our graphic facilitator, it’s Elizabeth Niarhos. It won’t be live this townhall, as we shared earlier. But we will make sure to share the graphic afterwards. For questions and our chat monitors, Stacey Uy and Ana Laura.

[slide changes. New slide shows five more photographs of team members with the names, titles, and pronouns of each member beneath the photos. Text beneath the photos reads: Alvina Yeh, tech lead, she/her/hers. Terrence Ford, live Tweeting, he/him/his. Grace Jun, tech support, she/her/hers. Leang Ngov, accessibility coordinator, they/them/theirs. Melissa Kelley Colibrí, accessibility correlator, they/them/theirs. End of slide description.]

**GREGORY:** Our technology lead is Alvina Yeh. Live Tweeting for us is Terrence Ford. PowerPoint and tech support is Grace Jun. And shout out to our accessibility coordinators: Melissa Kelley Colibrí and Leang Ngov.

[slide Changes. New slide reads: Speakers. Six photographs of upcoming speakers. Beneath each photograph is the name of the person and the organization they come from. The text beneath the photographs reads: Dr. Emalani Case, Native Hawaiian writer & teacher. Sarah Eagle Heart, Return to the Heart Foundation. Erica Ford, Life Camp. Kheperah Kearse, Life Camp. Loan Tran, Southern Vision Alliance. Dr. Connie Wun, AAPI Women Lead. End of slide description.]

[video feed in upper right corner switches to Kandi]

**KANDI:** Before we begin the program, we want to introduce all of the speakers and panelists for the townhall in alphabetical order by last name. We will share a little bit of their bio and their picture will be shown on the screen:

[video feed changes to ASL interpreter MJ Jones. Feed disappears.]

**KANDI:** Joining us on our panels will be Dr. Emalani Case, Native Hawaiian Writer and Teacher. Originally from the Big Island of Hawaiʻi,

[video feed in the upper right corner switches to ASL interpreter Kristina Miranda.]

**KANDI:** Dr. Emalani Case grew up in a small town immersed in the stories and histories of her place. As a Hawaiian woman, scholar, activist, writer, blogger, and dancer, she is deeply engaged in issues of indigenous rights and representation, dietary colonialism and food sovereignty, art and activism, political independence, and environmental and social justice.

[ASL interpreter feed switches to Stephanie Chao]

**GREGORY:** Sarah Eagle Heart. Sarah Eagle Heart, Oglala Lakota, is an Emmy award winning storyteller focused on uplifting Indigenous Peoples worldview and issues.

She is CEO and Co-Founder of Return to the Heart Foundation, a grantmaking organization empowering visionary Indigenous women led initiatives. Ms. Eagle Heart currently serves on the national board of Womens March. She is also co-writing a book on healing, leadership and advocacy titled “Warrior Princesses Strike Back” with her twin sister and psychotherapist, Emma Eagle Heart - White to be published in 2021 by Feminist Press.

**KANDI:** Also joining us will be Erica Ford, an internationally-recognized and widely-respected peacemaker, Erica Ford has been at the forefront of reducing youth and community violence in New York City and beyond for over 30 years worldwide.

She is a humble servant for her people as CEO and Co-Founder Of LIFE Camp Inc.

She has played a major role as an architect for The New York City Crisis Management System, The New York City Mobile Trauma Units & New York City Peace Week.

She will continue to dedicate her LIFE to youth camp and the total liberation of her people until her last breath.

**GREGORY:** Kheperah Kearse. Kheperah Kearse is the Director of Wellness and Therapeutic Services at LIFE Camp Inc, one of the leading organizations in the New York City Crisis Management System under the Mayor’s Office of Criminal Justice; in this role, Kheperah provides unconventional therapeutic and wellness services to Black and Brown communities ravaged by the trauma of violence, economic disparity and systemic racism. Kheperah will lead our healing circle, following the panel.

[ASL interpreter feed switches to Kristina Miranda]

**KANDI:** Due to personal reasons, our next panelist who was to be in the lineup today is unable to join us. But we wanted to make sure we lift them up and the work that they do. And hopefully at some point, down the line in our town halls, we can invite them back to the space to share.

Loan Tran is a queer, bilingual writer and organizer of color based in Durham, NC.

Loan has worked on issues of migrant justice, LGBTQ liberation, economic and racial justice and for an end to all interpersonal violence. Loan envisions a movement for liberation and justice to be one that leaves no one behind so one day we can all be our authentic selves, lead full lives and be free. They are committed to this struggle in the streets, in our homes and neighborhoods, and within our organizations across the South and around the world. Currently they serve as the Co-Executive Director at the Southern Vision Alliance.

[ASL interpreter video feed switches to Stephanie Chao]

**GREGORY:** Dr. Connie Wun. Dr. Connie Wun is the co-founder of AAPI Women Lead, an organization that highlights the leadership as well as the issues of violence impacting self-identified Asian and Pacific Islander women and girls across the US and its territories. Dr. Wun has been working as an educator, researcher, writer, and organizer to end racial and gender based violence for more than 20 years. She is also a community-driven research consultant and trainer for organizations and institutions across the US, including Survived and Punished and Girls for Gender Equity. She is a former sex worker and former community board member for the Prison Activist Resource Center, has been involved in prison abolitionist work for more than 20 years, and is a founding member of the Bay Area chapter of INCITE! Dr. Wun's publications can be found on truthout.org, the Feminist Wire, Critical Sociology, Race, Ethnicity and Education, and more.

**KANDI:** Wow, look at that. Esteemed panelists and moderators. So excited to get this started.

Based on the RSVPs and interest from across the country and globe, it shows how critical this conversation is--especially for the moment we are in. While we don’t have enough time to do introductions of everyone who has joined, we wanted to get a sense of where people are watching the town hall from.

[ASL interpreter video feed switches to MJ Jones]

**KANDI:** So, typically we used to do polls here, but in the interest of time and making more space to dig into this conversation, we would like everyone to feel free to drop in the chat or the comments (if you’re tuning in from Facebook) to share your name, pronouns, and where you are watching with townhall from. And now, I’m going to turn it back to Revolve Impact, to introduce our first portion of the town hall.

[video feeds of ASL interpreter MJ Jones and Kandi fill up the entire screen. After a pause, Kandi’s video feed disappears]

**MIKE:** Thank you Kandi. We’re really excited to partner with all of you. And when we first thought of putting this event together, we immediately thought of our dear friend to be part of this event.

[video feed of Mike de la Rocha appears alongside the video feed of ASL interpreter MJ Jones]

**MIKE:** We would like to introduce you to our moderator for our panel today who will share a few words and provide some context and framing for the conversation. It’s my extreme honor to introduce, not only a dear friend, but somebody that I consider one of our greatest organizers who embodies the ethics and values that we hold so dear. Please join me in welcoming Dr. Connie Wun.

[video feed of ASL interpreter Kristina Miranda appears. After a moment, video feeds of ASL interpreter MJ Jones and Mike de la Rocha disappear]

**DR. CONNIE WUN:** So, hi. [audio distorted]

**MIKE:** Everything good?

**DR. CONNIE WUN:** Everything is good.

[video feeds of Dr. Connie Wun and Mike de la Rocha appear on the screen]

**DR. CONNIE WUN:** Okay. Thank you Mike for that amazing introduction. I too see you as one of the most important figures and organizers working on racial equity and justice. I want to thank Revolve Impact, Kandi and Greg for bringing us all together for--I think you were saying this is the fourth townhall addressing racial solidarity and specifically during a period of anti-Asian violence.

In this specific conversation with our amazing organizers, activists, and scholars, we are going to be talking about racial solidarity. We are going to be talking about the structures of racism. And we’re going to be figuring out what those things mean.

[video feed of Mike de la Rocha disappears]

**DR. CONNIE WUN:** What are the structures of racism? What is anti-blackness? What is anti-indigeneity? And how do all of those things--or those structures--impact anti-Asian violence today and historically? We’ll also receive some healing support later on in the town hall.

And before we begin, I want to make sure that we pay attention to some of our ASL interpreters who are graciously supporting us--and patiently supporting us right now. So we’ll pause, we will acknowledge and we will speak slowly, to make sure that we take care of them as they are taking care of us.

So thank you again for joining us. There’s 166 people right now! Thank you for spending your Saturday with us to learn from all of us. I’m excited to begin!

Okay. I think we’re going to just kind of get into it, right? Okay. So, before we begin, I want to be able to have us kind of frame the conversation a bit. Each of our speakers will tell us a little bit about the communities that they are serving, and they are going to help us think through the framing of their positions and their work in this work for racial solidarity and around anti-Asian violence--in relation to anti-Blackness and anti-Indigeneity.

So let’s start off with Dr. Emalani. Each speaker has three minutes.

[video feed of Dr. Emalani Case appears on the screen alongside video feeds of Dr. Connie Wun and ASL interpreter Kristina Miranda. After a moment, video feed of Dr. Connie Wun disappears]

**DR. EMALANI CASE:** *Aloha*. My name is Emalani Case. And first of all, I would just like to say thank you to the organizers and to everybody who is joining us today. It is an honor to be asked to come back and join in on another town hall and to engage in really important conversation with all of you. Just in terms of framing and talking about some of the communities that I serve, I am *kānaka moali*--I am Native Hawaiian. And so first and foremost, the most immediate communities that I serve are those of the indigenous alliance. And when I say “indigenous Hawaiians,” that extends beyond my human relations. That extends to the natural environment: our lands, our waters, our oceanways, our skyscapes as well. So most of my work deals with trying to expose the roots of structural racism so that we can work towards justice and liberation for our land, our water, our ocean, and our people.

I currently live and work in *Te Whanganui-a-Tara*, New Zealand. And I teach Pacific Studies at Victoria University of Wellington. So, other communities that I also work for or try to be in service to involve Pacific peoples and Pacific communities. And on a broader scale, indigenous communities as well. I think a lot of my current work and activism, whether through teaching or writing, or actual activist work with communities, focuses on issues of settler colonialism and militarism. And kind of sits at the intersection of those things. And so I look at the long, long and ongoing legacies of colonialism, of structural racism, and how it has disadvantaged our peoples--Hawaiian people, Pacific people, indigenous people. And how it has led to a disregard and the destruction of our natural environments. So I’m very, very excited to be here and kind of locate some of the work that I do within these larger conversations with all of you, in the hopes that we can build some very meaningful solidarities and work toward justice and liberation for all of us. Thank you!

[video feed of Dr. Emalani Case disappears]

**DR. CONNIE WUN:** Thank you. So can we also have an introduction from Sarah Eagle Heart as well?

[video feed of Dr. Connie Wun appears]

**DR. CONNIE WUN:** Ooooh. I’m going to get this right! [laughs] I promise!

[video feed of Sarah Eagle Heart appears]

**DR. CONNIE WUN:** So, thank you for the introduction. Thank you for sharing about your work. Sarah Eagle Heart, can you go up next and tell us a little bit about what you’ll be saying and how you’re going to help us out today?

**SARAH:** Yeah, sure. *Aƞpétu wašté*. That means “good day” in *Lakȟóta*. I am Oglala *Lakȟóta*. I was raised on Pine Ridge Indian Reservation. And I am CEO and co-founder of Return to the Heart Foundation, which focuses on uplifting opportunities for indigenous women-led initiatives around civic engagement, climate justice, economic development, and narrative change.

A few things that I would say I wanted an introduction to me really is that growing up in rural tribal communities, I dreamt of ways to help my people while growing up in extreme poverty. But at the time-- you know, many of us, when you’re poor, you don’t really realize that you were poor. [Laughs] I didn’t realize that! Mostly because we were really rich in culture. And even though I had a lot of hardships--not having a mother or father being able to take care of me while I was young--I was able to have extended family that stepped in to take care of me. So each step that I’ve taken in my life, I’ve had several layers of difficulty that I’ve had to get through. And I haven’t had a roadmap or a role model to follow. But for me, it was really important to trust in *Tunkashila*--the Great Spirit--and to push past those discomforts. So a lot of the way that I do my advocacy work is through storytelling. And it’s really about wanting to see a difference in the lived experience of my home community as well as other Native Americans in the United States.

And one of the very important perspectives for me is undoing the effects of the "Doctrine of Discovery" and "Manifest Destiny," which means "the inherent right to conquer and rule a people." Which is what America was founded on, as well as many other countries as well. So undoing that propaganda, and the pioneer love stories about how America was really formed. And beginning to infuse the stories of indigenous worldview--which is really about understanding our connection to nature, to space, how it is connected to thought and experience. And also understanding natural cycles such as seasons, harvesting cycles, moon patterns, etc. and living in harmony and balance. And so that is a lot of what I infuse through all of my storytelling and advocacy, and I’m really happy to be here with you all. Thank you for having me!

[video feed of Dr. Connie Wun appears]

**DR. CONNIE WUN:** Okay. Thank you Dr. Emalani and Sarah for these great introductions. We have another speaker who has not yet joined us. But I think it would be really great if we began the conversation between the three of us, with you two leading the way.

[video feed of Dr. Emalani Case appears]

**DR. CONNIE WUN:** If that is okay with you all?

**DR. EMALANI CASE and SARAH:** [nodding]

**DR. CONNIE WUN:** Good! So, a couple of things before we begin. AAPI Women Lead. We are an organization, as folks mentioned earlier, we highlight the issues of violence that impact self-identified Asian and Pacific Islander women and girls. Now, one of the things that we’ve been working on is thinking through the concept of violence. We think through and we kind of expand our understanding of violence. So that while right now many people are emphasizing interpersonal forms of violence, like hate violence-- we see it all over social media. We at our organization along with some of our colleagues and partners, including Dr. Dylan Rodriguez, some of the things that we think about...We talk about anti-Asian violence along the lines of racial health disparities. We think about the ways that our communities don’t have access to healthcare. We think about the ways that our communities are being deported as a form of anti-Asian violence. We think about the colonial wars that many of our communities experienced that actually ushered us here to these lands. The colonial wars as a type of anti-Asian violence. When we work with our Native Hawaiian and Pacific Islanders, we also consider our communities as survivors of colonial wars, colonial violence, climate violence. So we’ve expanded all of this to help us better understand what anti-Asian violence is. That it’s not just between me and you, or him and her, or they and them. Right? But that it’s also about structures and systems.

**DR. EMALANI CASE and SARAH:** [nodding]

**DR. CONNIE WUN:** Okay. Given this, we’ve also worked to help people to understand that we see anti-Asian violence as made possible through anti-Blackness and anti-Indigeneity across the globe. So we’ve expanded the definition, pushed us to expand it, recognizing so many of us are survivors. And then we recognize that all of this has everything to do with anti-Blackness and anti-Indigeneity. On that note, can you all tell us some of your thoughts around what that means for the communities that you serve, that you represent, and those of whom you care about? And let’s start with Sarah. Why don’t we do that. Good to see your faces, by the way!

**SARAH:** Yeah! No, this is really exciting! I love being on Zoom with everybody. I love that we started out with music, that was really fun.

**DR. EMALANI CASE:** [nods, drinks from a mug]

**SARAH:** So I’m really enjoying being here. And also I think it’s important, because I think that for Native Americans right now in the US, there is definitely sort of a disconnect between the media attention that is happening with some of the COVID outbreaks. In some places, there’s a lot of attention, like Navajo Nation, which is definitely seeing an outbreak that is bigger than New York City, and that needs to happen. In other places, like South Dakota, there are the beginnings of outbreaks that are happening in a state that has been very hostile toward Native Americans and towards tribes, and threatening tribal sovereignty. So for us it’s been really important to be able to share not only the issues and struggles that Native Americans are facing as a whole, but also to be in solidarity with everyone else.

And to be honest, a lot of my professional career has been spent working with other diverse cultures, and trying to build solidarity together. Because I really felt that that was the quickest, fastest way for us to see an impact. So for us, on our reservations, the reason why you’re seeing a lot of the outbreaks happening is because, number one, we do have huge health disparities for communities with different diseases around diabetes or immunocompromised systems. We're also dealing with communities that have housing shortages, and multi-families living in one community. And then you might be living in a state where there is no “stay in place” order that’s been announced or anything. And so, for us, there’s the most vulnerable of the vulnerable at risk for death. I mean it’s just--it’s a fact. And when you have racism that’s compounding that, you begin to feel very much under attack--that your people are under attack. And there is no care or regard for the health and safety of your communities.

So I know that there has been a lot of additional concern, because in Navajo Nation-- just yesterday, a friend of mine, Allie Young, who has been working around Protect The Sacred--which is been primarily focused on supporting the mental health of the young people in Navajo nation--posted a photo of these people that [on the verge of tears] changed the Navajo flag into a swastika. And were not obeying or trying to enforce any of the social distancing norms or rules--on purpose! So when you think that that’s outwardly happening to your community, it’s very scary to think that it’s so blatant, that it’s just outrageous.

And then places like South Dakota where the access to healthcare has been also impacted--our healthcare is a treaty right. It was an exchange for the land and resources that were forcibly taken from us. And that Indian Health Services has never been fully funded. So because it’s never been fully funded, we’ve never had reliable healthcare systems. So because of that, and because of our reliance on the federal system, where native people have not been the priority for getting things like personal protective equipment. I mean, it’s just compounded the level of racism and disparity that our communities are facing right now in this moment, and having to deal with that.

So, for me, a lot of this also does go back historically. Because none of this is new, right? This has been happening for generations and generations. And one of the issues is that most people don’t really understand the history of how America was even founded, and how a lot of the pioneering stories that we have of like Little House on the Prairie and the songs that we have like “This is My Land, This is Your Land.” And so for me, it’s undoing all of this propaganda that we have--that many people have grown up loving. [laughs] So that can be really hard for some people to sort of take a step back and say, “Oh, I have to undo my thought process around what that meant around holding land and space, and what that means for Native Americans in this moment.” And I’ll stop there.

[video feed of ASL interpreter Stephanie Chao appears. After a moment, video feed of ASL interpreter Kristina Miranda disappears]

**DR. CONNIE WUN:** These are really important points that I’m hoping--that I know Dr. Emalani will address. I kind of wanted to emphasize something, and you’re helping me think through the ways that... There’s this idea about the “American Dream” that so many of our Asian immigrant communities aspire to. And when you say “this is your land, my land”-- whatever that song is. I don’t even... probably, I did a really good job forgetting it! [laughs]

**DR. EMALANI CASE and SARAH:** [laugh]

**DR. CONNIE WUN:** So, I think through that. Right? The “American Dream” and then “my land, your land,” kind of getting coerced to forget that this is someone else’s land that we are on. Right?

**DR. EMALANI CASE and SARAH:** [nodding]

**DR. CONNIE WUN:** So, thank you for all of these reminders about the history as well as the current moment of crisis that indigenous communities have been living under and still.

[video feed of Sarah Eagle Heart disappears, then reappears.]

**DR. CONNIE WUN:** Okay. Thank you. Dr. Emalani?

[video feed of Dr. Connie Wun disappears]

**DR. EMALANI CASE:** Wow! Thank you! Thank you first for the question, Connie. And then Sarah, for your response. There's so much to unpack and so much to add to.

I think when we talk about anti-Asian violence, anti-Blackness, anti-Indigeneity, I’d like to just link to something Sarah shared in her intro, which is the “Doctrine of Discovery.” I think they all link to the assumption of white supremacy and the dehumanization of people that came with that Doctrine. And in regards to the Pacific, and to Hawai’i, those assumptions--that assumption of white supremacy--came aboard European ships and was brought by European sailors. Capt. James Cook was one of them. And last year here in *Te Whanganui-a-Tara,* there was a little bit of a debate about whether or not Capt. James Cook was a white supremacist. But if you look at his actions, if you look at what he was armed with when he came into the Pacific, he very much was someone who came in assuming that the indigenous people he would come into contact with were less than human. And that was reinforced by this Doctrine, by this very racist Doctrine which basically allowed for the violent raid and seizure of lands. And so the Doctrine of Discovery impacted Native Americans, and impacted people in the Pacific as well.

Capt. Cook had aboard his ship, in his second voyage to the Pacific, a naturalist named Johann Forrester, who created what he called his “variations of humanity,” or “gradation of human variation” in the Pacific. Where Pacific peoples ranked the lower than the low--we were less than human. And if you can dehumanize people, then you can justify your conquering of them. And that happened in the Pacific, that happened on Native American land as well. If you are not human, then you can’t even be seen as someone who occupies land, as a human being. You're just reduced down to this being that breathes--you’re some sort of breathing meat--and you’re not a person that is worthy of safety and security.

And so if we talk about the roots of structural racism, they go far back! And that dehumanization of people continues to this day. And we can see it manifested in everything from the ongoing militarization of my lands, the fact that Hawaii is lands and waters are still seen as a place that is suitable for military training, for nuclear bombing. Places in the Pacific, like the Marshall Islands and Guahan (or “Guam”), are still seen as places that are only valuable for how they can be used and abused by the United States. And that relies on the assumption of white supremacy and the dehumanization of indigenous peoples.

And we can see that right now in the time of COVID-19. A lot of my time and energy lately has been going into trying to put an end to RIMPAC, which is the international maritime war exercise that happens in Hawai’i every two years. And in the time of COVID-19, we’re having to fight to put an end to RIMPAC because we don't think it's appropriate to have thousands of soldiers converging in our Hawaiian lands and in our Hawaiian waters during a global pandemic. But the fact that we have to argue for our safety and for our security means that our lives are not deemed as worthy or as important as other people's lives.

We can even see this in climate change! The fact that people are willing to look at islands like Kiribati and like Tuvalu and say "well it's happening there, your islands are drowning, but we’ll wait and see what happens to you, and then we’ll take action,” it reinforces this idea that our lands and our peoples, again, are expendable. That we’re able to be used as sacrifice zones for the so-called “betterment of all.” Even though we're not included in that “all.”

And to link to something you said earlier, Connie, about the American Dream--the American Dream really only extends so far. The American Dream is a dream that is based upon--and dependent on--squashing certain people. Dehumanizing certain people. We know the American “nation” was founded upon slavery and it was founded upon the genocide of Native Americans. It was founded upon the militarization and the dehumanization of people in the Pacific as well, who often don't even come into the conversation.

So, I think just linking back to the question of anti-Asian violence, anti-Blackness, and anti-Indigeneity, they have these deep, deep roots that are based in white supremacy. And they manifest in everything from militarism to the fact that our people--Pacific Islanders and Native Hawaiians--have higher rates of infection in the time of COVID-19, because of gross economic disparities. Because we are more likely to be poor, we are more likely to be homeless, we are more likely to be incarcerated. In our homeland! In Hawai’i. And in our islands in the Pacific. And also in the continental US. So, I just tried to hopefully bring some bridges between some things that were said. But yeah, maybe I’ll just end it there.

**SARAH:** If I could jump in really quick--Connie, is that okay?

**DR. CONNIE WUN:** [gives a thumbs-up]

**SARAH:** I wanted to also wrap back around on the Doctrine of Discovery, because for many people this might be very new--this is the first time you’ve heard anyone talk about the Doctrine of Discovery. In a previous life as well [laughs]

**DR. EMALANI CASE:** [laughs]

**SARAH:** I was on the staff of the presiding Bishop Katharine Jefferts Schori, who was the first female presiding Bishop of the Episcopal Church. And while I was on the staff, very new--like literally a couple of months into my job--I was a team leader for diversity, social justice, environmental justice. And again, this was a thing where it wasn’t a place I expected myself to be, but the Creator had other plans for me. [laughs] And so I ended up working internationally on the staff of the presiding Bishop. And her church was the first church to repudiate the Doctrine of Discovery back in 2009, which then led to the World Consulate of Churches also repudiating the Doctrine of Discovery in 2012.

And I say this because while it was lovely that they repudiated the Doctrine of Discovery, I'm still waiting to see action follow those words of repudiation of the Doctrine of Discovery. So that means, where's the equity that follows saying "yes we were wrong, we were wrong to found America (and all of these other countries) under this Doctrine that dehumanized people"? And so there’s still a lot of disconnect between...How do you actually do that? And for me it really is about having equal access to opportunities, and having equal access than in places like the media. Because if you don’t have the media, then you don’t really have anything, because you don’t exist!

**DR. EMALANI CASE:** [nods knowingly]

**DR. CONNIE WUN:** Yeah. I’m also thinking--so thank you for both of the contexts, both here and the other lands that have been colonized and occupied. I’m thinking about, again, for many of our communities, like immigrants here on stolen land, I think about our responses to the anti-Asian climate right now. Which is that “we deserve the right to be on this land.” You know? That’s one of our responses to, say, the Administration’s depiction of this as the “Chinese virus” and everyone responding xenophobically “they don’t belong here.” Right? And so our response--not mine! [laughs nervously] But some people’s responses have been “we belong here.”

And so I think having us hear about the context by which this land is not “ours” is an important one. And for us to hear what it takes, what it took, what continues to take for this land to be occupied. It means the dehumanization, it means the absence, it means the neglect, it means the death, the suffering of indigenous communities. For us to say “we belong to this nation,” means that we unconsciously and uncritically are further occupying uncritically. When we’re staking these claims, there is a danger in replicating that history. I hope that makes sense and that I’m hearing that.

I also understand and hear that--Sarah, for instance, you talked about historically working with other communities. We’re still hopefully having some of our other speakers come on board, but I wonder what does that mean? Given everything that we’ve said, how does it shape our relationship to one another historically or within the current context? What does that mean for all of us, from your perspective?

**SARAH:** And that's for me to go first? [laughs nervously] I just want to make sure.

**DR. CONNIE WUN:** Yeah, either one, I’m sorry.

**SARAH:** [laughs] Well for me, a couple of things. I think that it takes work to organize and to understand each other's issues. Because in the time of this pandemic right now, we are understanding how this is affecting each community. But we might not be able--or have the time--to dig into it, because we’re also dealing with crisis.

Every single ethnic community has been disproportionately affected by the pandemic. And so I think we have to work even harder in order to organize and to understand each other's issues, because we're being called into all these different spaces. For me personally, I'm raising money to get personal protective equipment to my communities because I don't want them to die! [laughs nervously] And so that’s a very heavy burden to have. For me, it has kept me up as well, just worried “are our communities going to get the basic necessities that they need in order to fight the pandemic?”

And so you also have to, on top of that, make time for other calls and make sure that--Thankfully, Revolve Impact has been a really great space, where I’ve been able to meet everybody here on this panel, and Mike helped organized us, and we were already in relationship. But that’s taken time for us to commit to being on a call each week, to understand each other’s issues. But also, if we needed to organize around funding--which we have actually [laughs]--to call in philanthropy to fund our communities and the grassroots communities equitably. With an article called “a message from the grassroots,” which is asking for support for additional funding and asking for philanthropy to also include us in their planning processes as well. It’s been very transformative, but it’s also taken a lot of intentional time. And so, I’m just really grateful when people do that, because I know that we don’t always have that time, and we’re having to carve it out really intentionally.

**DR. CONNIE WUN:** Before we actually have our third guest come on board, I want to make sure that folks hear what Sarah is saying is that we have been working collectively offscreen [laughs]--off Zoom--to support one another in trying to figure out ways to raise funds to support all of our communities, and to reshape how people are accessing resources.

[Video feed of Kheperah Kearse appears. The video feed is displayed sideways--180 degrees rotated to the left.]

**DR. CONNIE WUN:** So I think that’s important, we’ve been working collectively. So on that note, I going to pause for a second so we can bring our speaker. One second.

Okay...I think we’re doing it...? I like how everyone is supporting and holding space--all 173 of you! Thank you.

[whispers] Okay. [regular volume] Okay. It looks like we actually have another guest--oh my God this is like a big party! So we have two other individuals that are coming on. Good thing I'm good at multitasking, friends!

**DR. EMALANI CASE:** [laughs]

**DR. CONNIE WUN:** So it looks like we have... Ms. Kearse is on. I think.

**DR. EMALANI CASE:** [looking at Kheperah Kearse’s video feed, tilts her head to the side]

**DR. CONNIE WUN:** [notices and mirrors Dr. Emalani Case’s head tilt] Side? Sideways? All ways!

[video feed of Denarii Grace appears. Kheparah Kearse approaches her camera, turns off her feed for a moment, then turns it back on again. When her feed comes back on, it is shown upright]

**DR. CONNIE WUN:** And then we have...uhhh…. Dena Rii.

**DENARII:** [makes a surprised, confused face]

**DR. CONNIE WUN:** And please tell me if I’ve said differently…

**DENARII:** [laughs]

**DR. CONNIE WUN:** So I would love for you both to chime in. Actually, Denarii--am I saying De-nah-ri?

**DENARII:** De-nay-ri. Rhymes with “canary.”

**DR. CONNIE WUN:** Denarii Grace! Denarii can you tell us a little bit about who you are so that our folks can learn from you, please?

**DENARII:** Yes, hi! My name is Denarii Grace. You will ignore my dog, please. I am based in New York--a born and raised New Yorker. Lenape land. I am a blues singer-songwriter, a poet, an essayist. And I'm also a regular public speaker, educator, and--in a nontraditional sense--an activist. And like I said, I am based here in New York, on Long Island. And I’m really glad to be here. I was not expecting this! [Laughs] But I’m very happy to join in and join the discussion. So thank you for inviting me and having me.

**DR. CONNIE WUN:** Thank you. And then, Ms. Kearse, I see you being busy. I feel like it might be a cooking show. [laughs]

**SARAH:** [laughs]

**KHEPERAH:** No, no. No, it’s not. I’m actually ready whenever you are. And forgive me, like you I’m in and out of spaces, but I’m fully present.

**DR. CONNIE WUN:** You do anything you’d like!

**KHEPERAH:** [laughs]

**DR. CONNIE WUN:** Can you share with us about who you are, please?

**KHEPERAH:** Yes. So, my name is Kheperah, Kheperah Kearse. I am the director of wellness and therapeutic services at Life Camp. I work with Erica Ford. And we work in New York City and throughout the country in helping people heal from the trauma of the pain of violence, systemic racism, which contributes to poverty and disease.

And I’m here today to just offer a moment of a healing circle. And I love that you said it looks like a cooking show.

**DENARII:** [laughs]

**KHEPERAH:** When I was trying to think about where I would host a healing circle--we’re in COVID, we are in transition, and I wanted to create a space of love and beauty in the best way that I could. And so, the kitchen is my healing circle. The kitchen is where I do all of my healing in the way of food, in the way of gratitude. And so when I bring people into my kitchen, it’s actually a space of healing.

And so what I pride myself in--well, “pride” is probably not the word. What I give gratitude for is that in the work that we do, we provide unconventional therapeutic wellness for Black and Brown communities impacted by trauma. And for a lot of us, it looks like healing through food, bringing someone into your home. And so that’s what I wanted to create, a non-denominational, multi-racial space--and that is the kitchen!

And so welcome to this healing space, where you should feel welcome because there is love in my heart, there is light in the space, there is light in my body. And I wanted to offer the opportunity to bring some healing to this very dynamic, very heavy conversation. I want you to just take a moment to check in and feel your face. I want you to smile. Just...everyone smile!

**DENARII:** [laughs]

**KHEPERAH:** Just keep smiling!

**DENARII, SARAH, and DR. EMALANI CASE:** [smiling]

**KHEPERAH:** And I want you to be present to the fact that for some of you, it feels weird. Be present to the conversation, like, “I don’t want to smile.” Be present to how the muscles are actually pushing down and resisting. And if that's happening for you, that’s because of all of the years, or the hours, or the days, or the weeks, or the months. I just heard a sister say, "I can barely get enough supplies for my people, and then I have to do this and that!” And what happens is we’re all doing so much that we’re not even present to the gift of life.

**DENARII:** [nodding emphatically] Mhmm.

**KHEPERAH:** And so we were all born with the energy of love and of sound mind. And so for us to do this work, we have to tap into that love. We have to tap into that light within us in order to be.

And so that's why I brought us into the kitchen, because that’s the space where I get to be light and express the true love that I have. So if you feel me, I would like to continue in my kitchen healing space. [laughs]

**SARAH and DR. EMALANI CASE:** [laugh]

**KHEPERAH:** May I continue?

[video feed of ASL interpreter MJ Jones appears. After a moment, video feed of ASL interpreter Stephanie Chao disappears]

**KHEPERAH:** So first and foremost, because we have people from all walks of life who have been impacted by systemic racism, it would probably take me a long time to give homage and praise, and I may even mess up if I tried to give greetings from every cultural tradition. So what I’m going to do is it just pour a libation to ALL of our ancestors, giving thanks to the collective consciousness that is us--Black, Brown, Yellow, Red, White--all of us who have come together in the name of healing in our community.

[video feed of ASL interpreter MJ Jones briefly takes up the entire screen, video feeds of Dr. Emalani Case, Sarah Eagle Heart, Dr. Connie Wun, Denarii Grace, and Kheperah Kearse return after a moment]

**KHEPERAH:** And so a small libation. I give thanks for all of our ancestors. For all of those who came before us, in order for us to be here today together. So,

*ashay*, *namaste*, *ahoj* and again I won't continue because I’m sure I’m going to leave someone out! But please know that that’s just my greeting of saying give thanks, welcome, and I send nothing but love. And the love that I see in you was also reflected in my heart.

[video feeds of Denarii Grace, Sarah Eagle Heart, and Dr. Emalani Case disappear]

What I want us to do is take a moment to think about as we do this work, the one thing that connects us, and the root of systemic racism, comes from the fact that many people have forgotten who we are. Who WE are. And so the one thing that we all have in common, the one thing that we all need, the one thing that without it none of us would be here, regardless to race, class, or gender--is the breath!

The breath, right now, is activating and serving ALL of us, in all of our different states-- physically, geographically, even in our states of mind! The breath is the one thing that serves us without even asking! The breath is the one thing that serves when we give no gratitude or homage! The breath is everywhere at the same time! And therefore, the breath is omnipresent!

[video feed of Dr. Connie Wun disappears]

**KHEPERAH:** And because without the breath, there is no life, the breath is also omnipotent--all-powerful! And because the breath is the thing that we need when we’re running, and we’re serving, and we’re doing, and we take it in to receive clarity, the breath is also omniscient.

And so when I think about a force that gives life to all, that is everywhere the same time, that helps us tap into the all-knowing, I think of God! And what I recognize is that there is God, or a Supreme Force, in all of us that has no beginning and no end. And it is the one thing that connects all of us--that is undeniable!

And so it’s no accident that here comes this virus to attack the breath! And no matter how much money, no matter what “status” we decide based on ego separation, no matter what it is, we are all impacted! And so this virus has also humbled us and helped us to recognize that we are all one! We are all connected!

And it serves us particularly as people of color, as people from the Diaspora, as people of these amazing continents, to come together under one breath! Under one consciousness! So that we can tap into the supreme intelligence that our ancestors were able to tap into, that helped to build pyramids, that helped to create science and medicine, that helped to cultivate the land to bring forth fruits, and life. And so I’m going to invite everyone, in a moment, to just let’s come together be honored, pay homage to the breath that is in all of us.

You can close your eyes, or you can find a space--wherever you are--and just kind of stare off into the distance. Don’t bring it into focus. It’s what’s called “soft eyes.” It’s a little blurry. So you can keep soft eyes, or you can close your eyes. And so in that state, I just want you to relax. I want you to just be present to the fact that you’re breathing. Most of us, just like with our posture, we’re not even aware that we’re not sitting up straight. I want you to be present to the breath, to the gift that keeps on giving. I want you to notice how it’s cool coming in through the nose, and it's warm going out of the nose. And just continue to notice that. How the ebb and flow of the breath is cool coming in and warm going out. And just notice that.

And notice whatever conversation might be going on in your head. If there’s any chatter, like, “what is this?” If there’s any judgment, if there’s any critique or control, let it go. That’s the ego separating you from your divine self in this moment. Give yourself this moment. Give yourself the moment of silence. And so, experience the breath going in, experience the breath going out.

And as you do, I want you to take your hands and place them--gently--on your belly. And as you have your hands resting on your belly, and your breathing, I want you to notice that when you breathe in, the belly expands and fills up with air. And when you breathe out, the belly contracts and releases. And just notice that. Don’t do anything extra. Just breathe in, feel the coolness. Breathe out, feel the warmth. Breathe in, feel the belly rise. Breathe out, feel the belly contract.

And just continue to do that. And notice the breath. The breath has been that faithful humble servant that, even when you’re not noticing or paying attention to, it continues to serve. And how many of us serve tirelessly and selflessly, without any acknowledgment or notice? So you can relate… to the breath!

And now as you’re breathing, in and out, I want you to experience white light. I want you to see clear white light as you breathe in. And when you breathe in, see that clear white light coming through the nostrils, up through the sinuses, into the head, and going down all the way through the body into the feet. And so you see the white light coming in, going up to the crown, going all the way down to the feet. And continue to breathe in clear white light. And see it coming in, going to the crown, and filling the body.

And now that the white light has come from throughout, into the nose, up to the crown, and down to the feet, I want you to be present to your feet. I want you to wiggle your toes. And I want you to see the light coming through your toes to your feet. Breathe the breath of life into the feet, and give thanks to the breath that keeps the blood flowing through the feet so we can walk this walk for our people! Give thanks for the ability to stand tall for our people! Because the breath of life is flowing through the blood, through our feet, so that we can stand and walk and be present!

And continue to breathe in and breathe that breath of life and that white light up through the shins and into the calves. And let’s give thanks to the calves that hold up the body, these little calves that allow us to continue to move and stand firm! And continue to breathe in and breathe that white light up into the knees. And give thanks to the knees that allow us to take one step at a time! That our steps may be ordered, that we may move with grace.

And continue to breathe in and let the white light fill our thighs, and our seats, our crown! And let us be reminded that we are the descendents of royalty, of the Great Ones who have come before us, who lived and died, and who fought with courage so that we could BE! And may we always sit on our throne! And may we remember that the fight is not ours to fight! We just must hold the light and sit on our throne! And be royal and graceful in our movements.

And let’s give thanks to the thighs that also hold us up and serve us well. And as we continue to breathe, breathe in through the digestive system, through the belly, through our root chakra. Continue to just breathe in and give thanks for our womb, our creative center. Give thanks to our reproductive organs, that we may bring forth life! And whether it is life biologically, or life through creativity, give thanks and praise for the light in our midst!

And for our immune system, that lives in the gut, may it be fortified with light so we continue to stay strong as we move forward on this journey of healing. And continue to breathe in, up into the lungs, and breathe light and life into the lungs. And see white light filling the lungs, as much as the air is coming through. And breathe! And give thanks that we can BREATHE on our own without a respirator! Give thanks for the breath! Give thanks for the breath that keeps us all together! Give thanks for the one thing that we should be fighting for--which is the right to BREATHE! Give thanks for the light and the breath in our lungs.

And breathe that breath of life and that light into the heart. And take your hands and gently put them on your heart. And bring light into your heart. Bring love to the places that hurt. Bring love and light to the places that hurt. And may we let go of the intergenerational pain that is embedded in our DNA, that is in our skin, that is in our cells! May we release all of the pain that we carry in our hearts, that prevents us from being clear! That prevents us from not acting without emotion! May we be blessed to be light at heart. So that as we take on these amazing, phenomenal journeys, we can do it with lightness, and do it with joy, no matter what the task.

And continue to breathe light up through the throat, and give thanks for the throat! For our voice! That we can speak on behalf of our people. That we can speak up for ourselves. That we can articulate words and legislation and power to our communities. We can speak words of healing. And be mindful of the times that we were not reverent of the breath and how we abuse the breath of our words. And may we be forgiven for the times that we may have soiled the breath of words that did not feel, or suit, or love.

And continue to breathe in the light of love and life and light on the face and fill your face with light and smile! Because we are here! We are here! And allow the light to fill the face! And be mindful of any conversation that is stopping you from filling your face with light. And just lift the cheeks. Lift the cheeks! Think about it as a muscle exercise. Lift those cheeks! And think about the fact that we are here to bring light to one another!

We were not born with mirrors, so our only vision of our self is in the reflection of one another! And may we light in our face! May we bring love, and radiate love every time we show up! So that we can heal just by our presence!

And continue to breathe light of love and life into the crown. Into the crown. And may our portal be opened, that we receive and tap into the supreme intelligence that is available for all of us. For we are all one! We are all of the same breath and of the same mind.

Take a deep breath. Feel the warmth as you exhale. Feel the coolness as you inhale. And give yourself a moment of silence... Breathing it in... Drinking it in... Exhaling… Breathing out all of the stress and the hurt… Just let it go… Just let it go… Let it go so the mind can be clear. So you can know what to do next. So that we are not moving to and fro with stress, but we are divinely guided because we are in alignment. We are in tune. It is our birthright. We are powerful beyond measure. And that is why we are feared.

And may we have compassion for ALL of the human race. For ALL of the members of the human race who are disconnected from the breath and forget who they are and who we are! And give thanks that we come from such a divine legacy of greatness. And may we honor that legacy with grace...with breath. And know that every opportunity to take a breath is another opportunity to live. For we know not when our last breath will be. So we give thanks.

And now, whenever you're ready, just wiggle your fingers and your toes to bring yourself back to the moment and ground yourself. And slowly open your eyes. Open your vision back into clarity.

I want to thank you for allowing me the space to share. I pray that my words and my presence was a reflection of your own light. I am just a vessel, I am here to serve, here to remind you of who you are. I am grateful for each and every one of you for standing up for me and my children, and for the ancestors and for our communities. Please remember: when there's resistance within yourself, you cannot fight. You have to be clear. Tap into the wisdom, so that it’s easier--it’s not easy, but it should be easier. You should flow.

And so take some time, inhale some essential oils (lavender is good). [pours a bit of essential oil onto her hands, rubs her hands together] Activate the oils. [sniffs the oil on her hands] Inhale and get your healing before you even take on your journey. Because this is a heavy journey. And so you must be fortified. The water in the body. Keep light in your heart. Keep good food in the body. And thank you. Thank you to all of you for allowing the opportunity to heal. May we be blessed beyond measure. Thank you so much.

[video feed of Dr. Connie Wun appears. After a moment, video feed of Kheperah disappears.]

**DR. CONNIE WUN:** Thanks Kheperah for that healing. And for coming and joining us for today. That was really grounding, and was really helpful for mental health awareness month. Thank you for the breaths, the reminders of our strength and our power, and our ancestral wisdom.

On that note, I think what we're going to do, since we’re kind of all in a good space, is bring our guests back on to have our panelists, for the next 10 minutes, reconvene and share with us some of their thoughts.

[video feeds of Denarii Grace and Dr. Emalani Case appear]

**DR. CONNIE WUN:** We still have a couple of questions that we wanted you all to help us answer before we close out. If you all could do me a favor… Given everything that we’ve talked about--and there’s more to be said--what would you say is the work of solidarity building along the lines of all of the violence our communities have experienced and continue to suffer from and resist?

Denarii, thank you so much. Would you mind starting it off? And welcome again!

[video feed of Sarah Eagle Heart appears]

**DENARII:** Yeah thank you, so much. Obviously I'm joining very late. This was very last minute.

**DR. CONNIE WUN:** Thank you.

**DENARII:** I do have a lot of thoughts, but I know that we’re short on time. One thing that I would say is that one thing that I have learned--and continue to learn--both in my personal life and in my professional, activist life and community life is the importance… Especially like, we’re talking about mental health awareness month, right? And a lot of what we’re talking about today--what the panelists were talking about earlier--is about trauma. And so a lot of what we tend to do is talk to each other through our traumas. Talk over our traumas, talk under and around our traumas. And not working through them.

And one thing I wanted to bring up--because I know it’s specifically addressing anti-Asian racism in the context of anti-Blackness and anti-Indigeneity--is the importance of recognizing that interconnected history. One of the things that struck me when I was just a viewer [laughs]

**DR. CONNIE WUN and DR. EMALANI CASE:** [laugh]

**DENARII:** As I listened… And of course I was already aware of these things, but just how much our experiences with white supremacy and with colonialism mirror each other. And obviously there are differences--major differences, important differences-- that we need to talk about in our experiences. But even things like, in the time of COVID, that we’re experiencing the higher rates of infection, the higher rates of death, and so many other issues.

One of the things that's really important for me--getting back to what I was saying in the beginning--is the importance of vulnerability in the conversations that we have. Not just in a space like this, where we're all coming from very robust--you know, we could list all the things on our CVs and resumes or whatever--but even in the spaces when we’re talking to our friends. When we’re talking to local organizers, when we’re talking and having conversations in various spaces, it is the importance--when you’re talking about building solidarity--of being able to have those really real conversations.

Like the histories that we have with each other, whether it’s the histories (and the present) of folks who are both Black and Native and their specific experiences that they’re dealing with. Whether we’re talking about the histories of Black and East Asian folks in the US and some of the difficulties and trauma that we’ve had. All of that is trauma. And if we aren’t addressing that trauma, we aren’t addressing the hurt, we aren’t addressing the ways that white supremacy and colonialism seep into our relationships, then we aren’t going to be able to grow. And we aren’t going to be able to move past that.

It’s very similar to what Sarah was saying earlier: you're giving all this lipservice, but where is the action actually happening? What is actually being done beyond words?

**DR. CONNIE WUN:** Mhmm. Mhmm.

[video feed of ASL interpreter Kristina Miranda appears. Some adjustments are made as various participants video feeds disappear and reappear]

**DR. CONNIE WUN:** [participant video feeds are all back] Okay. Denarii thanks for reminding us about the interconnectedness, and our similar experiences. We have a couple more comments. Also, I really appreciate what everyone was saying in terms of the suffering and the death under COVID. I also want us to remember the ongoing acts of violence that are not COVID-related. We’re talking about people who are still being shot and killed by police, or tortured, or harassed. Were talking about our folks who are incarcerated and who are not out, and should be out, even beyond COVID. And those numbers are overwhelmingly Black and Indigenous in Hawai’i and here.

So I appreciate all of those comments.

Sarah, would you mind coming on and telling us your last couple of words and shares of wisdom for today?

**SARAH:** [laughs] Yeah, sure. Thank you Denarii for bringing up vulnerability and for talking about that trauma, because I think no words could be truer right now. In the roles that I've had in organizing since I was a young girl, to even the Women's March, there’s such a movement around cancel culture. And I think that many people, it's really hard to have that hard conversation about vulnerability and to actually take a step back. And I’ve seen many people just step away from the table and just walk away.

And myself, of course you can’t control everybody, if people want to walk away, they want to walk away. But I also think it's important that if we’re really intentional about action and we’re really intentional about solidarity, that we have to come back. And we also have to be willing to take the time to learn from one another, and also to have that hard conversation [laughs] and sort of get through it.

So for my last--I don't know if this is the Wrap-Up wrap-up. Is this the Wrap-Up wrap-up? It is? Okay. To that effect [laughs], the part of vulnerability is part of the book I'm working on, which is called “Warrior Princesses Strike Back." It’s about my life, and my twin sister’s life--my identical twin sister. She’s a psychotherapist. And we both, I think is young people, thought we were going to grow up and be totally different things. I was going to be a reporter and she was always going to be a psychotherapist [laughs]. But we saw ourselves healing in different ways. She does hands-on work, which is awesome. I think I’m more of a strategic thinker and [laughs] sort of a mass educator. That’s where I find myself.

So we also saw in our lives that not many people have had the opportunity to grow up within a culture where the indigenous worldview is The Worldview. And for us, we also saw that there was a privilege that we had in being raised by our great-grandmother and our grandma. That being reinforced through action. Because Lakota people are very experiential teachers. So, you learn by being there and knowing how to help one another.

So, our book is a self-help memoir. You can follow us on #WarriorPrincessesStrikeBack. It’s coming out next year on Feminist Press. And actually, one of the things that we’ve just literally decided to do was to do a podcast, because we got really worried that we’re seeing a lot of spikes in mental health within our Native community. But also everywhere, right? We thought, “Okay, actually we need to really think about how are we sharing the wisdom that we have right now.” So we're excited to start that--actually in the next couple of weeks.

The other reason why is I also think we need a radical culture shift in America, right? To be really thinking about collectivism. Everywhere in the world, actually. But collectivism, versus individualism. That’s the difference between indigenous worldview and [laughs] also American worldview is really egocentric thinking.

**DENARII:** Mhmm.

**SARAH:** “It’s just about me, my family. That’s all I care about.” And actually that’s the root of a lot of racism--if you think that way, it’s the root of racism. So, collectivism is really about all of us. All of us. How are all of our communities going to survive and thrive in this pandemic and beyond? So that’s really important.

Please give to the Native COVID Action Fund--so, #NativeCOVIDAction. Or amplify if you don't have the means. Like, even amplifying would be really really amazing. And then also just keep following me on social media, because I do have some exciting events that will be coming out too. So thank you so much for having me and for being here.

*Mitákuye Oyás’iŋ--*which means "we are all related." It’s the ending of our prayers in *Lakȟóta.* And I always like to explain what “*Mitákuye Oyás’iŋ*” means because, if you can imagine that your prayers end with "we are all connected, you are automatically reinforcing collectivism. And so I just wanted to say that to all of our listeners. Thank you.

**DR. EMALANI CASE:** [touches hand to her heart]

**DR. CONNIE WUN:** Thank you so much. Dr. Emalani, your words?

**DR. EMALANI CASE:** Aww, thank you Sarah. I love the way you ended that, it just sort of filled me and I think it’s going to fuel whatever I have to say here at the end.

Also thank you Denarii for the points that you made about the need to address trauma, the need to have these critical conversations. I see these kinds of town halls as a start to that, as a space to ask tough questions. Connie raised a really important point earlier about when we’re living on lands that we’re not indigenous to, how do we not further occupy uncritically? That’s a question I ask myself constantly. I am an indigenous Hawaiian woman, but I live in *Te Whanganui-a-Tara--*I live in New Zealand on someone else's indigenous land. How do I live responsibly? How do I live in constant awareness of the way that this landscape has had to be drastically altered for me to live in the apartment building I live in? What does it mean to live here, knowing that people had to be displaced? And how does that then fuel my responsibilities and my obligations--to this place into this people? As long as I'm in this country, I cannot be in further service to the colonial powers that continue to dispossess the people whose land, on. So I think, again, just thank you for everyone who opened up space for these kinds of critical conversations and for asking these questions.

For me, if I could bring it back to solidarities. For me, healing and meaningful solidarity means that my justice and my liberation is never going to come at the expense of anyone else.

**DENARII and SARAH:** [nodding emphatically]

**DR. EMALANI CASE:** That if I feel better, and my people are doing better, but it means that has come from trampling on someone else, then that's not justice and that’s not liberation.

**DENARII:** [emphatically] Mhmm.

**DR. EMALANI CASE:** As someone, I think, mentioned earlier, we have to ALL be doing better. It has to be for ALL of us: no one can be left behind. And so it is about the collective, as Sarah said. It's never about the individual. In fact, colonialism has put us into categories and separated us, and actually relies upon us reinforcing these boundaries, and reinforcing hate as well. True solidarity is about love, it is about mutual respect, it has to be mutually beneficial as well.

So, I thought I’d actually bring it back to the word "roots." Because we’re looking at the roots of structural racism. And roots, if you think about a network of roots under the ground, they are holding something together. So the roots of structural racism are essential for Empire, they are essential for colonial states, they’re essential for white supremacy, because they hold that foundation together. And the only way we’re going to move away from them is if we see them, if we know they are there, and we uproot those roots! [laughs a little]

**DR. CONNIE WUN:** Mhmm.

**DR. EMALANI CASE:** The other thing about roots, though, is that roots are actually *beautiful.* Roots of the same species--like if you look at trees, for example. Roots of the same species will find each other underground.

We have a proverb in Hawaiian and I apologize to the interpreters--I’ll give you the translation. But it goes "*E kolo ana nō ke ʻaʻa i ke ʻaʻa,*" which means: “The root will crawl toward the root.” And that proverb really talks about how kin will find kin. Family will find family. They’ll find each other *underground*. And when you understand plants or trees of the same species, if one is chopped, if one is sick, the roots of the other one will find it and they will nourish it underground. And they will keep it alive. And to me, that’s what healing solidarity looks like: “I’m going to find you in the dark underground, and I’m going to feed you the energy that I have left, so that we grow strong together.”

That’s what healing solidarity has to look like, but it comes from doing the hard work. Addressing the trauma, being willing to ask the tough questions--even the questions that force us to be critical about ourselves! Actually, especially the questions that force us to be critical of ourselves!

**DENARII:** [points toward Dr. Emalani Case, emphasizing strong agreement with what she is saying]

**DR. EMALANI CASE:** So that our justice and liberation never comes at the expense of anyone else. So I will leave it there. Perhaps just saying that: “my roots will find your roots!”

**DENARII and DR. CONNIE WUN:** Mhmm.

**DR. EMALANI CASE:** We are establishing connections here! Follow me on social media,, if you’d like, so that you can learn about some of the movements that we’re standing by and standing for in *Hawai’i* and in the Pacific.

And it’s just been an honor to share space and time with all of you. And I look forward to further rooting those positive, nourishing roots and growing with all of you. Thank you. [touches hand to her heart]

**SARAH:** [touches hand to her heart, smiling]

**DR. EMALANI CASE:** Thank you very much. *Mahalo*.

**DR. CONNIE WUN:** Thank you so much, everyone. I’m--[laughs] So, AAPI Women Lead has a webinar that we are hosting on May 30, and I am taking everything that you all are saying and trying to figure out how to incorporate it [laughs] into our webinar! So I’m like, “Oh...what did they say?”

**DENAII, SARAH, and DR. EMALANI CASE:** [laugh]

**DR. CONNIE WUN:** And I think that’s a great way for us to kind of wrap things up--to the extent that we share knowledge with one another. We are in our vulnerable spaces, doing our best to take care of each other. To nourish one another at our roots! Knowing that it’s a struggle, but knowing that when we’re planted, we can rise and grow collectively.

**SARAH:** [looks offscreen a few times, leans down. Sits back up holding a tan dog!]

**DR. CONNIE WUN:** So I want to thank our guests for being here with us. I want to thank our organizers for inviting us. I know that there are some words, some calls to action. I just want to thank everyone, again, for your hard work, your collective thoughts, and for being with us. Thank you so much for sharing your wisdom. Off to Kandi-- thanks for having us.

[video feed of ASL interpreter Stephanie Chao appears. After a moment, video feed of ASL interpreter Kristina Miranda disappears. Stephanie’s video feed briefly takes up the entire screen. There is a pause as participant video feeds are adjusted. The screen displays the video feeds of Gregory, Kandi, ASL interpreter Stephanie, Dr. Emalani Case, Sarah, and Dr. Connie Wun. video feeds of Sarah, Dr. Connie Wun, and Dr. Emalani Case disappear]

**MIKE:** So can you guys hear me, all out there? I just want to say thank you. This is Mike de la Rocha from Revolve Impact. And I genuinely want to say, given everything that’s happening around the world, I just want to thank everyone that is listening, all the panelists and everybody else.

[Video feed of Mike de la Rocha appears]

**MIKE:** For taking the time to really be vulnerable and be present. And I feel a sense of gratitude. There’s many things that we can do in terms of next steps. And as someone that has gained a lot of strength from organizing and the fact that we build community with those, like was mentioned, finding each other in the dark. These are just a couple of things--of many things--that folks can do.

[screen share displays a new slide, but it takes a moment to load. All video feeds disappear except ASL interpreter Stephanie Chao, who is now displayed in a small feed in the upper right corner of the screen.

New slide reads: Action Steps / Ways to Get Involved.

Learn more about and get involved in the organizations represented on this call, listed in the resource list and/or working in your local community.

National Day of Healing on June 19. [www.nationaldayofhealing.com](http://www.nationaldayofhealing.com).

#YouAreEssential campaign in partnership with Ashlee Marie Preston. [www.youareessential.org](http://www.youareessential.org).

AAPIs are #EssentialNotExpendable from APALA. [www.apalanet.org/aapi-workers](http://www.apalanet.org/aapi-workers).

Pass the Essential Worker Bill of Rights with Care in Action. [www.actionnetwork.org/forms/we-need-an-essential-worker-bill-of-rights](http://www.actionnetwork.org/forms/we-need-an-essential-worker-bill-of-rights).

Continue the conversation. #RootsOfRacism #BuildingSolidarity. End of slide description]

**MIKE:** One, I just want to make sure that everyone calendars June 19th. There’s going to be a National Day Of Healing. You can learn more at: [www.nationaldayofhealing.com](http://www.nationaldayofhealing.com).

Ashlee Marie Preston, who’s an incredible activist who’s done so much for so many, has started a campaign called #YouAreEssential to raise funds for some of the most essential--and ignored--communities across this country. You can learn more at: [www.youareessential.org](http://www.youareessential.org).

AAPIs are #EssentialNotExpendable campaign is an incredible thing that folks can also plug into directly. You can learn more at [www.apalanet.org/aapi-workers](http://www.apalanet.org/aapi-workers).

And then the Essential Worker Bill of Rights from Care in Action is something that we can help make sure passes. You can learn more at: [www.actionnetwork.org/forms/we-need-an-essential-worker-bill-of-rights](http://www.actionnetwork.org/forms/we-need-an-essential-worker-bill-of-rights).

Please continue the conversation online with: #RootsOfRacism #BuildingSolidarity.

Much love to all of you. Thank you to the panelists. I genuinely, genuinely learned so much from you and look forward to continue to create a world together. Thank you.

**GREGORY:** Thank you so much Mike. It was such a great experience to partner with you and Rhea and the Revolve Impact team. Just quickly now, I want to talk about some of our upcoming events.

[slide changes. New slide reads: The People's Collective for Justice and Liberation will be hosting the following events:

Town Hall on the Far Right, the Elections and the Future of Democracy: Preparing Asian America for Politics in Post-Covid America on Saturday, June 13 from 6 PM to 8 PM EST / 3 PM to 5 PM PST. <https://bit.ly/FutureOfDemocracy>.

#COVIDcampus: DifficultConvos with Our Conservative Fathers & Uncles on Thursday, June 18 from 4 PM to 5:30 PM EST / 1 PM to 2:30 PM PST. <https://bit.ly/COVIDcampusJune18>.

#COVIDcampus: AAPI Educator Strategies for Organizing Conversation on June 20 at 2 PM PST / 5 PM EST for those in the K-12 and Higher Education ecosystem. <https://bit.ly/aapiedorganizing>.

Town Hall on Gender and LGBTQ2IA Justice on Saturday, June 27 from 6 PM to 8 PM EST / 3 PM to 5 PM PST. <https://bit.ly/GenderLGBTQ2IAJustice>.

Continue the conversation. #BuildingSolidarity.

Please follow or like: "People's Collective for Justice and Liberation" on Facebook, Instagram (@peoplescollective4jl) or Twitter (@Peoples\_Collect) for information on additional town halls and programs.

End of slide description]

**GREGORY:** We at the People's Collective have fully dove right in since our first town hall in March and are going to be doing a couple of different things next month. First, we’re going to have two town halls. The first town hall is going to be on The Far Right, The Elections and the Future of Democracy: Preparing Asian America for Politics in Post-Covid America. And that’s going to be Saturday, June 13. And you can learn more at <https://bit.ly/FutureOfDemocracy>--capital “F,” “O” and “D,” that’s case-sensitive.

In June we are also launching #COVIDcampus! One thing that we learned from folks was that while the town halls were a great way to learn about different topics and issues, that people were yearning and wanting space that was more intimate where they could build their skill sets. And #COVIDcampus, which is going to be another series of sessions that we will offer at the People’s Collective. And our first one is coming up on June 18. It’s going to be Difficult Convos with Our Conservative Fathers & Uncles. It will be the week before Father’s Day and it will be during Pride month. So it will be about how to talk about race and LGBTQ issues with your conservative family members.

We will also have another #COVIDcampus, anchored by our comrades at The Asian Pacific American Labor Alliance (APALA). There is a AAPI Educator Strategies for Organizing Conversation that’s happening on June 20--the link is there--to build and learn more with other AAPI educators in K-12 and higher education.

June, as I mentioned, is Pride month. And so our second town hall will be A Town Hall on Gender and LGBTQ2IA Justice on Saturday, June 27 and you can RSVP and get more information at <https://bit.ly/GenderLGBTQ2IAJustice>.

Please continue the conversation on Twitter and online, using the hashtag #BuildingSolidarity--that is our town hall series hashtag. And then please follow us and like us on social media. I’m going to pass it to Kandi to talk a little bit about our exciting website.

[new slide. New slide reads: People's Collective for Justice and Liberation. PEOPLESCOLLECTIVE4JL.ORG. organize, agitate, politicize and build solidarity in the era of covid-19. The text is way over a black background. The black background includes a screenshot of participant video feeds during the first town hall on anti-Asian racism. End of slide description]

**KANDI:** Hi everybody. Thank you so much for tuning in, and all of everyone’s flexibility with today.

We just want to announce our website, which launched since our last town hall on education. And we want to make sure we all continue promoting it. So please visit us at our website: peoplescollective4jl.org. On there, you’ll find our previous town halls if you were able to catch it. We have all of the recordings and transcriptions available on there. So it would be great if you come by and visit, also there’s other ways to get involved on our website. It was designed by a very good friend of mine, Chloe Ordonez, from her group “Create with Chloe.” So please support our website.

[slide changes. New slide reads: Resources.

Stop AAPI Hate to Report an Incident: <http://www.asianpacificpolicyandplanningcouncil.org/stop-aapi-hate>

Asian American Justice Toolkit: <https://www.asianamtoolkit.org>

10 Principles of Disability Justice: <https://www.aclu.org/fact-sheet/covid-19-disability-resources>

A Different Asian American Timeline: <https://aatimeline.com/resources>

Bay Area Transformative Justice Collective: <https://batjc.wordpress.com>

The Gathering for Justice: <http://www.gatheringforjustice.org/>

Life Camp Inc.: [www.peaceisalifestyle.com](http://www.peaceisalifestyle.com)

Southern Vision Alliance: <https://southernvision.org/>

Return to the Heart Foundation: <https://return2heart.org>

Revolve Impact: <https://www.revolveimpact.com/>

Can't Stop! Won't Stop!: <https://www.cswsconsulting.com/>

Asian Solidarity Collective: <https://www.asiansolidaritycollective.org>

Asian Pacific American Labor Alliance (APALA): <https://www.apalanet.org>

18 Million Rising: <https://18millionrising.org/>

Global Racial Solidarity Campaign: <https://athletesforimpact.com/>

End of slide description]

**KANDI:** Also, in terms of additional resources, here is a list of things that we have been compiling since each Town Hall that we’ve had. Everything from the Stop AAPI Hate Report, the reporting center by Asian Pacific Policy and Planning Council. We definitely lift this up as a way to collect information and data in communities, rather than--trying to create and re-instill this different pathway of creating a culture of accountability.

There’s also other items here. The Asian American Justice Toolkit, if you’re not familiar with that. We also have the 10 Principles Of Disability Justice with folks from Sins Invalid, who were part of really putting that together. And A Different Asian American Timeline, and a bunch of other resources. Take a screenshot to make sure you visit those sites. And this is ever-growing.

[slide changes. New slide reads: Evaluation. Please complete the evaluation at this link: bit.ly/RootsOfRacismEvaluation. A scaled down version of the initial first slide of this presentation is shown below the text. The image contains the names and logos of the various hosting and sponsoring organizations for this event (People's for Justice and Liberation, Revolve Impact, Can't Stop! Won't Stop!, Asian Solidarity Collective, Athletes for Impact, APICA, BULOSAN Center, APALA, and 18 Million Rising). End of slide description]

**KANDI:** Also, we are going to get into the evaluation. Each town hall, we provide a complete evaluation where everyone can give feedback. We tune into every single one, we learn from each one. Me and Greg and the People’s Collective, we’re very, very open to your feedback because this is how we grow. We have learning edges. So please make sure you fill out that. And also, show us some love too! We appreciate the love as well!

So--and then I’m going to turn it back to Greg.

[slide changes. New slide reads: Contact.

Gregory Cendana: IG/Twitter: @gregorycendana @CSWSConsulting cswsconsulting.com

Kuttin Kandi: IG @DJKuttinKandi Twitter: @KuttinKandi @AsianSolidarity

Dr. Emalani Case, Native Hawaiian Writer and Teacher @emacase

Erica Ford, Life Camp @EricaFordNYC @LifeCampInc

Sarah Eagle Heart, Return to the Heart Foundation @Ms\_EagleHeart @return2heartfdn

Kheperah Kearse, Life Camp @Kheperah @LifeCampInc

Dr. Connie Wun, AAPI Women Lead @conniewunphd @aapiwomenlead

Loan Tran, Southern Vision Alliance @SouthernVision\_

Mike de la Rocha, Revolve Impact @mrmikedelarocha @RevolveImpact

Rhea Trinanes, Revolve Impact @RheaTrinanes @RevolveImpact

end of slide description.]

**GREGORY:** Thank you Kandi! We wanted to also just share the contact information for all of the speakers that were a part of this, and their Twitter handles. Please follow folks, they’re doing amazing work. The work that they were able to speak on today is just the tip of the iceberg. They are leading lots of other movements and organizations. So we encourage you to check folks out, and check out the organizations they are a part of and help lead.

and I just wanted to end by offering some words of appreciation and gratefulness for the folks who joined us today, for folks who continue to support and be a part of all the town halls and programming of the People’s Collective for Justice and Liberation. In this pandemic, we are in some trying times, and we appreciate the speakers, all the folks who help make these town halls possible. And for you, spending time with us this evening. Because we know there’s a lot of things that you may be balancing in your life. And we appreciate the space, and are grateful for all of you spending time with us. So thank you so much. *Maraming salamat*. And happy Asian American Pacific Islander Heritage Month and Mental Health Awareness Month.

Kandi, would you like to close us off?

**KANDI:** Sure! I really want to give a really big shout out to my friend Denarii, who jumped on board originally as a viewer, but also a supporter and a really great friend of mine. If you can, please do follow Denarii’s work--phenomenal artist, phenomenal writer, organizer. So I just really want to lift them up. I’m really glad, and hopefully we can have you back here with us, Denarii, down in our next few town hall series.

Also, I just want to thank everyone for attending, everyone’s flexibility, and being part of our last few town halls. We hope you’ll come and join us.

We appreciate all of our sponsors, especially Revolve Impact for this partnership and this working together. And all of the organizations that co-sponsor each time, including: 18 Million Rising, APICA, the Bulosan Center, as well as Can't Stop! Won't Stop! Consulting, as well as APALA, and as well as Asian Solidarity Collective. We look forward to continuing to learn and build with all of you. We appreciate every single panelist that come and speak here and share all of your wisdom, your experience, your knowledge with us. We want to lift everybody up in this time and appreciate all of the love. We also want to thank Kheperah for the beautiful healing circle, it was really great, thank you for doing that. And we hope to see you all next time!

**GREGORY:** Thank you everyone. And for the panelists and other team members, if you could please stay on, we would appreciate it.

[end of town hall recording]