

Live captioning by Ai-Media

SPEAKER:

Welcome everyone, good morning, good afternoon, good evening to everyone that is here. We will begin shortly, I am the vice president of advancement and organizational sustainability for the National Resource Center on Domestic Violence. At this time, I ask that you please give your attention to our interpretation team.

INTERPRETER:

(Speaks Spanish)

Welcome, NRCDV is committed to creating accessible and multilevel spaces. That is why today we will be offering interpretation services. To access interpretation and Spanish, click on the globe and select Spanish. For everybody else, please click on the globe and select English. Thank you.

SPEAKER:

We would like to review some brief housekeeping notes with you. We are recording the event and will share it through our website. We are offering a live captioning feature for all of our events. You can access this feature by clicking on captions at the bottom of your screen. The Q and A feature provides an opportunity for attendees to enter questions for the presenters to respond.

Remember, the public chat is open to everyone participating in this webinar session. Please reach out to staff if you are experiencing ongoing technical issue, but please note our limited capacity to address issues while the meeting is running.

Before we turn over to presenters, we would like to make you aware of the wellness room. Because presenters will be discussing experiences of racial trauma, this is meant to be a place of respite for those who need to step away. NRCDV staff will be present in this space sharing videos meant to soothe and heal. They are available to talk if that is requested. You can access this space at any time except during our small group breakouts by clicking on the breakout room icon at the bottom of your screen.

When the wellness room box pops up, hover over the number in the upper right hand corner and the word Join should appear. And you can click that to join the wellness room.

Be aware that other participants can see who has visited the room. If you would like to anonymously step away, you can physically leave or close out of Zoom and rejoin at any point. Please remember to take care of yourself.

Now, I ask you to join me in welcoming NRCDV's Vice President of programs and social change, Arlene Vassel.

ARLENE VASSEL:

On behalf of the National Resource Center on Domestic Violence and our Board of Directors, we want to thank you for making time to join us for our third annual national prevention townhall. Each year we feature a different region in the United States and over the last two years, we featured the southern and Midwest regions. Materials from those conveniences are available at prevent@ev.org.

This year's town hall is entitled Prevention is Radical: Shifting Power, Taking Risks, and Showing Up, which will feature approaches that are community driven, rooted in cultural strengths, and focused on relationship building highlighting the Pacific Coast region.

As a result of deliberate and purposeful planning, I want to say thank you, special thank you to the thought leaders that pulled together collaboratively with NRCDV. This amazing program that will take us on a magnificent, thought-provoking, and rewarding two day journey to explore how our work is connected to and impacted by our current social and political reality. And what part each of us must play in actualizing our collective liberation.

The first step in opening our hearts, minds and souls to receive all that our presenters will pour into us is believing that none of us is free unless all of us are free. My liberation is connected to your liberation and your liberation is connected to the person on the right and left of your virtual screen. In this virtual world, that changes often.

In order to achieve this collective liberation that we all desire and create a world free from violence, we must boldly and unapologetically confront and interrupt anti-blackness and white supremacy in our movement. It means acknowledging the impact of colonialism, slavery, and other historical trauma. It requires us to live into our value individually and in our organizations and larger movement.

It is time for all of us. Advocates, activists, and interventionists to reject what divides us and imagine new ways. Again, thank you so much for making time to join us. I am looking forward to learning alongside each of you over the next two days. Like Doctor Maya Angelou taught us, do the best you can until you know better. Then when you know better, you do better.

After this two day convening, I am absolutely certain that we will all definitely know better in order to do better, and actually be better. Before I turn the floor over to my colleague Casey Keene, I would like to say a special thank you to all of NRCDV staff members who have been engaged in many parts of this planning process. This has actually been an all hands on deck event for NRCDV. Again, thank you to

all staff members for creating this awesome event.

Casey, passing it over to you. Today is actually your delivery date. You get to deliver your baby today.

CASEY KEENE:

Thank you so much, Arlene, and welcome to everybody. This is such a great pleasure. I want to share that we are excited to be partnering with On the right mind for this town Hall event. On the Right Mind is a women of color owned small business that provides graphic recording for people moving towards social justice and creating a world where we all try. You can see a link in the chat.

The graphic recorders will be capturing each session in the program through life graphic illustration. Andre is a professional visual artist and translator of information into image. They have more than 12 years of experience working with consulting groups in small, medium and large businesses and organizations, helping leaders to improve company operations and innovative processes.

They are adept at developing visuals and tools to optimize learning and love to work with local and global organizations who are seeking new ways of building a more sustainable and equitable world. We are thrilled to offer this and taking in the depth and richness of the conversations.

To view their progress, you can look for Andre Medina in the participants list and either view or pin their art to your screen. We will also share their illustrations at the close of each session and you will have the opportunity to reflect on them as you consider your action steps related to the content.

These images will be finalized after the event and made available to all participants in both English and Spanish. Thank you.

SPEAKER:

And now, please turn your attention to Tami Truett Jerue, executive director of the Alaska Native women's resource Center.

TAMI TRUETT JERUE:

Good morning and thank you for having me. I will do a land acknowledgment this morning. For those that may be are not familiar with the land acknowledgment, it is meant to be a formal statement that recognizes there were unique and enduring relationships that exist between Indigenous people and their traditional territories.

It commemorates the fact that Indigenous people have not and cannot be erased. So that is why it has become important to acknowledge that. If you are not familiar with that, I encourage you to find out what traditional land you reside on. For this morning, for thousands of years, the people of the (Name)

River, now known as were mixed where I work. I am from the land of the Indigenous, on the Yukon River. There is a sustainable and symbiotic relationship, with the animals, water and land.

These relationships are embedded in the language. Please place both feet on the ground, wherever you are, wherever you live and think about who the Indigenous ancestors who may have been who cared for the land you all reside on today. As a step toward reconciliation, we acknowledge Indigenous stewardship and histories. Land acknowledgment is about opening a space with gratefulness towards Indigenous people. It is also about personal work and self-examination.

When considering our relationship to the place we work or live, we must also consider the relationship to Indigenous peoples. What knowledge do I have of the Indigenous sisters? What ongoing actions am I going to take to recognize the present Indigenous experience?

The work is ours to be done because everywhere in this country and others, there is and always will be Indigenous land. Land acknowledgment is about recognizing and thinking Indigenous people for their sustainable care and way of life in a place. Wherever we live, there are Indigenous people to care for the land. That is the acknowledgment of the stewardship.

SPEAKER:

Thank you Tammy. Now we are pleased to pass the floor to your town hall leader, Renate Kim.

RENEE KIM:

Hello and welcome everyone. My name is Renée Kim and my pronouns are she/her I am delighted, super delighted to be with each one of you today to celebrate the very emotional and joyful work that you do every day.

I am honored to be a Townhall leader, I was a little bit nervous about accepting the thing but then, Casey told me that there is no matter spreadsheet involved. And then "yeah I can do that." And no text skills involved.

As I approach my sixth decade of life, I am happy to share with you some bits and pieces of my story and work back with you today.

I want you to reflect individually and collectively to transform domestic violence agencies towards dismantling, anti-blackness, addressing honestly, overrepresentation of white cisgender women in leadership. An incredible amount of emotional and patronizing leader help by culture specific programs and their staff to help enhance white blood programs.

To be very honest with you, I was thinking about which story could I share with you that is most

riveting for my time in domestic violence work?

One of my favorite stories was when I uninstalled the internet, yes, there was a time there was no internet. I know you may have been expecting a riveting client story, this was the early 90s and we just had the internet installed in the office. Everyone was thrilled except for me, because I did not know what it was. Until I learned that you can look for beagle pictures. I was searching for all these bigger pictures, one day, I left the website called beagles on the web, this little box popped up and it asked me if I wanted to 'unstill', I thought it was to be quiet, be still. So I clicked it. It came back, again, and I thought, that is all. A are you sure you want to uninstall? Meanwhile, my coworker, who was the children's program coordinator, has just finished group and came downstairs "who uninstall the internet? I want to play my video game?"

I thought nothing of her question and kept working until I realized it, and still meant and installed.-- uninstalled. Sit down, until we call Netscape. Which was the internet provider. And then I said "does this mean we are not going to happy hour?" We did not. The next day, I came into the office, the boss left me a pamphlet about a training that she signed me up for on how to navigate the internet.

Before I ever started working in the domestic violence program, I did not really have any goals or aspirations. I worked in retail and I just kind of floated through life. I was never encouraged by my family to obtain education or really, do anything. Maybe just work or maybe just get married.

I was adopted from Korea and lived in a small town for most of my life. It seemed I was the only Asian girl around and almost in every setting, church, school, playground. Church was the focus of my family. Attending Christian school was one of the worst things that ever happened to me. I have to tell you, that religion and spirituality have always been blurry for me for most of my life.

At the Christian school, I had to memorize the Bible, the entire Bible, learn versus and where dresses every day. Calling me chink, etc. That I look like a ticking thing from the show roots. And I say "I am not Black, why are they making fun of me for being Black? I am Korean. And I I am ugly so shut up already." These kids attended the school.

In addition to all this name calling, and basis but memorizing the Bible, I was also being sexually abused by an ordained minister. These experiences stayed with me throughout my life and I interlace the abuse somehow, made it my fault. I was a complete mess on the inside and just waiting to find my own brand of salvation.

It was coming but I just did not know it yet.

One day, I was laying on the couch eating chips, doing one of my favorite things, watching the Oprah

Winfrey show. One of her guests was Cher. She had this picture. And then she asked tell me about this picture. She went on to talk about the power differential within their marriage. In the know printer to the camera intent "what are you doing with your life? Are you ready to make change? I leapt off the couch and called the local community college. Guess who answered the phone? It was not Oprah, but an academic advisor. And she asked "Renée, are you really ready this time?" And I said yes. I want to meet with her and she said "well, what you want to be?" And I said "I want to be secretary, that is what my husband told me to do." And she looked at me and she said "let us do some tests and see what other occupations you might be good at." I was stunned. There were things like lawyer, teacher, counselor.

She said "you know, I think you need to get your bachelors degree." I ended up getting my bachelor degree, I majored in social science. That was the one that required no math. You might wonder how I landed my first job in domestic violence. I was working at the gap as a manager, I just graduated from college in one of the reasons to get out of retail was (Indiscernible). They said that they will hire me someday, I will be also because "did you register?"

Then, a few days, a few weeks later she comes back and she's like "I have this grant, we are going to hire you." I was hired as the administrative coordinator. I did the dishes, I got the mail, I accepted really gross donations and I did some light fundraising. The Executive Director told me "you would be a great Executive Director and I can teach you". I was so filled with wonder and amazement that she would say something like that to me.

I began to take on more responsibility and became a full-time volunteer coordinator. As time moved on, I was asked to do patient outreach and I have absolutely no idea what that meant or how that was going to happen. Then I was told I can start an Asian women's support group. Again, I was like "how is that going to happen?" I was really struggling to find my place in this world.

Even though I was active, it seemed that all I did was lead those groups in tears, go home, eat a bunch of rice and drink beer. I felt invisible, and left out. I felt many of the domestic violence agencies treat their clients the same way. If you are not white and cooperative, you get kicked out of the shelter or you no longer have access to the services. Why? Because you had a criminal record, you are Black, you did drugs, you spank your kids and much more.

My observations told me that this was not right and it reminded me a lot of my childhood upbringing.

The one good thing that happened at this agency was that I received a scholarship to the national Asian women's health organization in San Francisco. I was a newly divorced woman and I was thrilled to be at this conference because for the first time in my life, I saw many people that look just like me. I listened and watched the crowd and activist, and brought to tears by Janice. Upon my return to

Oregon, I began to look deeper at myself and the world around me. I never did become the director of the DV agency. In fact, I was yelled at for being a sellout and whitewashing. Guess what? I quit. It was one of the best days of my life.

You will hear more later.

LELETHA MARSHALL:

Thank you, Renée. As a reminder to all, the wellness room is available to you with instructions in the chat. At this time, we will transition to our opening session, Understanding and Interrupting Anti-Blackness and White Supremacy in Our Movement. Please turn your attention to Jacqueline Miller, who will introduce our speakers.

SPEAKER:

Thank you, my pronoun is

Queen. I come from a lineage, legacy and tribe of Queens. Valeriana Chikoti-Bandua Estes is a former refugee from the country of Angola. She is Indigenous to a tribe in the southern region of the public of Angola, born in the neighboring country of Zambia due to bitter civil war at the age of three, Valeriana's family fled the country of Zambia and found refuge in Papua New Guinea where she was subsequently raised.

In 2007, she moved to the USA. She holds a bachelors degree in management information systems, a minor in American studies, and a Masters degree in global governance, with the concentration in international security. She has a human rights diplomat for the country of Angola in the human rights committee for she is a TEDx speaker of the talk titled, Protect the Girl Child.

She has served in a variety of leadership capacities, from leading a statewide antisexual violence coalition from 2018 to 2020. To interrupting anti-blackness and ending sexual violence in black, immigrant, and refugee communities for over 14 years. As the founder of Necessary Interruptions LLC, Valeriana is an abolitionist on an active quest to center radical racial equity. Consulting practices for businesses. Agencies and organizations through a black liberation led lens and championing human rights all while operating through an anti-oppressive lens that fosters safer spaces for black communities to thrive, despite the constant threat of systematic racial violence.

Valeriana is the executive director of the Social Justice Fund in Seattle, Washington.

And also, we have with us today Darin Dorsey, the principal and cofounder of Rooting Movements, a consulting firm that helps organizations ensure that the values that underline the change they intend to make in society are reflected in how they operate internally and externally.

Rooting Movements helps organizations assess their practices, policies and culture to ensure that their values are reflected in it not only the work that they put out, but how they do it. Darin has learned that the biggest barrier to change in our communities for the better occur when inequities happen in our organizations. And he has made it his mission to remove those barriers.

Darin works in community with the amazing advocates and activists he has had the privilege to connect with over the years. He believes consultation and training work is more effective when done in collaboration with other movement workers.

Please welcome Valeriana and Darin.

DARIN J DORSEY:

Thank you so much, Jacqueline. I am really glad this is being recorded, because that is the best introduction I have ever had. I appreciate that. It is an honor to be speaking with you all today, it is an honor to be opening up this town hall with this presentation. It is going to be probably a bit different than what most folks are used to when it comes to a virtual workshop of this kind. And that is because Valeriana recently was blessed with a child and brought a beautiful, healthy baby into this world. And so is not able to be here for today, because it is really important that folks get some time off when they have a child, when they are new parents.

However, Valeriana was kind enough to take the time to record a number of videos based on the content we have for you today. You will be hearing from both of us as we make our way through this workshop. What we are going to be doing today is having a discussion on anti-blackness, what it is, what it looks like, how it takes place, not just the theory but what it looks like in practice as well.

To just provide a baseline introduction, again, my name is Darin Dorsey, principal and cofounder of Rooting Movements and I use he/him/his pronoun. I am a black man, a black cisgender man with rose gold colored glasses, a curly Afro, and what I have had referred to as bell pepper nose. I mahogany dark skinned and I am currently in a small room called a phone booth in this code working space I work out of with gray brick on one side.

I want to start today with a land acknowledgment. We can move to the next slide. We already had a fantastic land acknowledgment so I won't spend a ton of time on this, but it is important for us to continually acknowledge the land we are on and the Indigenous peoples who have had that land taken away and exploited by colonialism.

I encourage everybody to type into the chat the land that they are currently taking space on. If you do not know the land you are currently in, I encourage folks go to native-land.ca. There you can type in your ZIP Code and it will tell you what Indigenous lands you are on.

In addition to knowing the land you are on, it is incredibly a portent for us to reflect on the relationship of the land we are on. What colonialism does is not only take land away from Indigenous people and create these violent hierarchies, but also creates this exploitative relationship with the land and often portrays that as the only way things can be. When, in fact, we can be more reciprocal.

In today's society, that is really difficult. We are currently on Zoom, we are behind computers that have elements, chips and minerals that have been mined, often from child labor, slave labor. People who are very underpaid. I think it is important for us to not only think about our exploitative relationship with the land that we are currently on, but how this globalization made it so we are also exploiting lands in Africa and Asia, in countries and spaces all over the world.

With that, I just want to ground our workshop in that understanding, and I want to transition to our human rights acknowledgment. Again, this is a piece that Valeriana often facilitates. If we could move to the next slide, that would be great.

The way that Valeriana presents this, I won't do too much here, because there is a video coming up from her and will go in and explain this quite well. But we take a look at the letter from the Birmingham jail written from Doctor Martin Luther King. If this is not something that you are constantly aware of and utilizing in your work, I encourage you to get familiar with it, put it in your bookshelf. It is an incredible tool when it comes to violence prevention and just communities.

I encourage folks to look at this letter after this, put it in your bookmarks and definitely take a look at this. Before I moved to the next slide, I also want to encourage folks as a baseline, if you have not already, to please consider accessing an article that is in the written materials that were provided by NRCDV by Mother Jones. It is called, "How the movement to end gender-based violence fails black workers and survivors." What is contained in that article contains mine and Valeriana's experience at state coalition and the anti-blackness we experienced there. It is not the whole story, but it gives a great foundation and understanding of what it is like for folks in these organizations.

With that, let's hear from Valeriana on this human rights acknowledgment.

(Video plays)

VALERIANA CHIKOTI-BANDUA ESTES:

In 1619, the first African Kings, Queens, poets, writers, dancers, thought leaders were forcibly taken from the continent of Africa and brought to the Americas and to other parts of the world. To be able to do these presentations, workshops and sessions and not have a human rights acknowledgment would literally be a disservice to black folks everywhere.

I just want to name in this moment the human rights acknowledgment is not a performative act. Human rights acknowledgment is centering the fact that for us to even think about collective liberation, it means that we need to center black liberation. Because studies show, history shows, and our current times also speak to the fact that if we are hoping and praying, if we are moving toward introductory where we can interrupt oppression, we also must look at those who have experienced some of the highest levels of oppression throughout history.

In naming this for today's human rights acknowledgment, I plan to read – I am going to read – an excerpt. This is from Doctor King. Because in 1963, he was sent to prison – he was in prison – in Birmingham, Alabama. For protesting, for speaking out, for being the activist, the thought leader that he was. This excerpt speaks to how often times there is an ideology, there is a belief system, associated to how specifically black folks into show up in spaces.

Doctor King, as many folks do now fully realize, he was an agitator. He was a co-conspirator. And he spoke to the fact that this is not about convenient times. As I read this, my hope and desire is that in this moment, each and every one of you will think critically and deeply that if we are thinking, talking or speaking about collective liberation, it starts with us also acknowledging black liberation. This excerpt reads:

I have almost reached the regrettable conclusion that the Negroes great stumbling block in the slide -- stride toward freedom is not the white citizen counselor or Ku Klux Klan, but the white moderate who is more devoted to order than to justice. Who prefers a negative piece, which is the absence of tension, to a positive piece which is the presence of justice. Who constantly says, "I agree with you and the goal you seek, but I cannot agree with your methods of direct action."

Who paternalistically feels that he can set the timetable for another man's freedom who lives by the myth of time and who constantly advises the Negro to wait for a more convenient season. Shallow understanding from people of goodwill is more frustrating than absolute misunderstanding from people of ill will. Lukewarm acceptance is more bewildering than outright rejection. In this moment, I implore each and every one of you to be thinking critically and deeply about how often times I'm a we hear black folks speak out loudly, boldly, audaciously about their lived experiences, and then there are those who constantly will ask them or tell them to wait for a more convenient time.

My question in this moment is: when will that time be? Because I don't know about you, but I do know that this civil rights chapter is asking more of us.

DARIN J DORSEY:

I am so glad that the folks here get the opportunity to experiences. Talking about, where they have

seen equivalencies and parallels to the white moderate that Doctor King talks about. In our programs, in our movement of folks telling us "hey, we are going a little too fast here. We have to really think about our relationship to these people and slow down in doing the right thing, so down on putting the community first"

I really encourage folks to think critically about that. There will be a couple places, that we will be asking for folks feedbacks and experiences as we make it through this workshop. I must admit, having 100 people is a big participation. As we make our way through the workshop, as things resonate with you, as you react to things, go to the bottom of your zoom window and hit that reactions button. There is I think, hundreds of reactions. Snap, clap, thumbs up, smile, whatever you need to do.

I hope that is an opportunity for us to interact a little bit more despite this format that we are in. So, moving on, I want, what we are going to do is introduce ourselves. We do this for very specific reasons which often times, when we show up to do workshops, we show up in professional spaces to do our jobs, we leave a part of ourselves behind.

Our goal when we do this work, is to bring our full selves into the world because that in itself, interrupts antiblack is. Often, a piece of ourselves that the organizations, professionalism, white supremacy, patriarchy wants us to leave at home is our Black selves. That part of ourselves from that experience. As, as a part of our intention to bring our full selves, I will introduce myself, not only as my professional qualifications but describe me but also where I come from.

On the screen you will see a number of pictures of myself and my family. What I like to think is that every single person that you see in this picture is someone that you are interacting with today through me. Folks who have influenced to me and who made me a person that I am today. On the bottom right is my grandmother, Dorothy Ward. I believe around 84 years old. I won't lie, I kind of loose track sometimes. Next to her on the left is my grandfather, who was in the Navy and was also a counselor in a prison. Helped a number of Black folks who have been wrongfully imprisoned, who have been incarcerated and supported them in understanding that they were more than an incarcerated person. There is more out there for them.

About my grandmother is my father, tying my tie on my wedding day. Above that is myself this past Easter with my child who at the time was about 15 months old. He is now almost 2 years, three months away from turning two years old. To the left of that is myself and my wife on our wedding day. My family is definitely a family of matriarchs, to the left of myself and my wife are my mother, on the far left. And her sisters, her cousins and the folks who really held it down in our family.

Below that, is (Name), my sister's name is Danielle Dorsey, she is journalist, LA editor, writes a lot of Black history in the Los Angeles area. She wrote this piece about our great grandmother who passed

away about 10 years ago. Because she is a journalist, I will not try to replicate her, or do her own thing. I will read what you are.

"Amanda Chin, black-and-white person below, born in Mississippi, civil rights movement, even got to see America elected its first Black President before she passed off. Known as Medea by myself and dozen of children she helped raise. She was my great grandmother, Aquarius, outspoken, unapologetic and had a fashion sense that in another time, it surely led to a career as a designer. I found out after she passed that during the 1950s and 60s, she would house civil rights leaders such as Martin Luther King Jr. Senator John Lewis, making sure they are well fed, children are cared for, when the activism took them to Jackson Mississippi. (Name) still swell at the mention of her name. Working with the RM W LCP, she organized to help Black folks registered to vote in a time and place where doing so will get you Lynch. She was part of the great migration, did not find out about her mother's activist because her mother was afraid of the repercussions she might face. I uplift the legacy of Annetta Chan and the sensor that continues to lead me. An unsung hero of the civil rights movement, never stop recognition. Only equality for the I am me because of you."

I'm trying to bring Annetta Chan in this room. This is something that I did not even know about until a few years ago. So, there are a lot of untold legacies that also exist in this room. With that, let us move on to the next slide where we will see some photos of Valeriana's family and we will move on to the next slide and hear about her experience and her background.

(Video plays)

VALERIANA CHIKOTI-BANDUA ESTES:

Where it all began. Hey folks, I am sorry I could not be with you in person. But, I do want to share about my background. As Darren and I constantly work as co-conspirators, cofacilitators into many different types of formats,

I just want to use this opportunity to acknowledge that oftentimes when people see me, they just see me. But I see the people that came before my time.

For those who do not know me, let me introduce myself. My name is

Valeriana Chikoti-Bandua Estes, My pronouns are she/her. I am the cofounder of the bow bow abolitionist coalition. I wear another hat, I am the executive director at the social Justice fund in Seattle. I work with a bunch of radical co-conspirators. Before any of these things came into fruition, my story does not start here in the Pacific Northwest.

My story starts on the other side of the world. I was born into this world as a refugee. Unbeknownst at the time when I was working I was born during a time of war. And conflict. My story, again, did not start

with me. It goes further back than my peers. I was that with my parents. At that time in which my parents were born, the board happened to be born in a country of Angola in the central part of the continent of Africa where I generally cover.

I am from the (unknown term) group. We have the largest tribe in Angola. In a period of time where my parents were born, I will start with my father's side of the family. My father's parents, or my grandparents, were very much outspoken about the regime in which they were existing in.

That resume really speaks to the Portuguese who were colonizers in the continent of Africa but more specifically in the country of Mozambique, São Tomé and also Angola. Interestingly enough, when you look at colonization in the continent of Africa, many of the colonialists either colonized part of Africa for 20 years to maybe even 50 years.

But our story in a goal is very unique, we were colonized for 500 years. Essentially, that is a period of enslavement. There are aspects to even slavery, today we do not even know. That is another story for another day. In the period of time, which is very similar to Jim Crow era, Black folks were not afforded the same rights as white folks. My grandparents on my father's side were outspoken with her. The same with my grandparent of the mother side.

As a result of that, they were put on the hit list specifically in a list that they need to be monitored, lots of surveillance, they had to actually leave the home and. My mother side of the family, as my mom often recalls it, which is around five years old, she was walking up in the middle of the night and her parents essentially told her that they are going on a trip, pack lightly and that would be the last time her and her parents and her siblings would be in their home.

They hopped on a train and they never return. My father's side of the family, they actually fled on foot. Probably around three month journey. They started with quite considerable amount of Angolans who were fleeing the Civil War. During that period of time, they could not travel during the day because it was not deemed as a, they traveled at night. But the time they reach the Zambian border for refuge, that group of 100 people have dwindled out to just their family essential is being the only survivors.

I named this because I is a survivor of violence, as a survivor of many things in this lifetime, I know that I would not be where I am had I not had outspoken, agitators, co-conspirators, accomplices in my bloodline. I say this because of my grandparents, none of them are actually alive today, the legacy they have continues to live on, breathe on, not to me, but through my classes, and the generations that are coming up.

For my parents, they eventually met in Zambia, and eventually moved to Papua New Guinea where I was raised. While I have experienced a diverse and unique life, I do know I did not just stumble across

this work because it is cool. I didn't just stumble across this because the civil rights chapter we are in is often asking more of us. I am now a resident of the Pacific Northwest, after a 15+ year long journey.

I think of the folks I came away before my time had dreams of us to be able to live and exist and thrive without the threat of anti-blackness. For me, I know it is hard for me to even envision a life without paying honor and respect to those who came before me. For my grandparents on both sides, and for my father, who honestly, sewed so many amazing seeds in my life, specifically about being outspoken and champion others and being audacious about who I and really living this experience is a dark skinned black woman. I would not be here if it had not been for my father.

I named these names because all of them are no longer in this land of the living, they are now in the ancestral world. But more so, paying homage to my mom, who is still very much alive and does not live that far away from you. And to my husband, Raymond Estes who I am so happy doing life with. And thankful for the full circle journey my life has taken on. More recently, when he took a DNA test, an African-American man and finding more specifically that he was from the northern part of Angola – I don't believe in coincidences.

Please know one thing. As facilitators, when we show up in spaces and are radical about change, about movements, about seeing things specifically around oppression being interrupted, it is because there are so many people who came before us who are tenacious about this too. Thank you.

DARIN J DORSEY:

Alright. Now that we have that out of the way, I know that is a bit of a long rounding. But I think it is important that we do ground ourselves as we talk about this issue. I will briefly go over some community guidelines. I want to acknowledge we are talking about black culture, black experiences, black content, black history and black liberation. It is important to acknowledge that we often group marginalized people together, often marginalized racial groups together.

It might even be in this workshop that we use the BIPOC acronym, because it is useful and incredibly important that we acknowledge and see solidarity between our communities. But it is also really important that we acknowledge there are differences in how oppression impacts our communities. With that in mind, I want to be specific in saying that today we are talking about anti-blackness.

As needed, please take breaks, go to the wellness room if needed, and do what you need to do. Moving onto the next slide, we will get into some of the meat of today's content. What you will notice is I want spend a ton of time on these definitions. Folks often want workshops on antiracism, on white supremacy, and they want to spend a lot of time on definitions.

I think what a lot of folks in this room might have a common experience with me in is that often times,

when experiencing racism, when experiencing anti-blackness, the folks experiencing that from no these definitions. They know these words and they know this theory. But they don't necessarily know it in practice. I want to spend a ton of time on these definitions, but it is helpful for us to quickly go over.

Anti-blackness is that resistance, disregard and rejection of black people, black culture, black communities and black values in our global community. One of the reason why finishes can fall short is because often times what we are taking is our own understanding of these words and trying to understand it in that way.

For a white person who doesn't understand anti-blackness or doesn't have that experience, they may see the resistance, disregard or rejection and characterize that their own way based on their experience of being white. So it is really important to understand that even if you know this definition, even if you can cite this definition, you might not be able to see it. You might not be able to connect to that experience of what it is like to be disregarded, to be rejected as black person if you don't have that legacy, that history.

With that, I want to remind people of the importance of believing survivors, believing people when they tell you they have experienced harm. Believing black people when they say something is antiblack. If you don't understand that, if you are saying, "I am not sure that is antiblack, they just have questions here," Take a step back and try to put forward some humility and understand that you might not see all that is going on.

On the next slide, we have a brief definition of white supremacy. The belief and value associated to white people being seen, viewed or believed to being a peer -- superior than others. What is really important when it comes to understanding white supremacy is that white supremacy is the ocean. It is not individual actions or individual structures here or there. It is very much the foundation of our society.

That is connected to colonialism, which is structurally, again, the foundation of our society. Things that often we might not identify as racist or white supremacy often have some of these elements in them. This is true for other systems of oppression as well. This country is also built on ableism, on patriarchy. And these are the foundations and the entire framework of the society that we live in.

What I often tell folks is that some folks will go to a one day or two day training, and sometimes even that is a lot. Sometimes folks go to two or three hour training and expect to know how to be antiracist. What I tell them is, "You went through 12 years of indoctrination of learning that perhaps slavery or Civil War wasn't about slavery, maybe not learning about Jim Crow, not learning about reconstruction. All of these messages that we received over the course of decades, don't expect to fully understand white supremacy and be able to resist it after a two hour or two day training. This is an ongoing

process."

Moving onto the next slide, these are some origins of anti-blackness, of antiblack violence. Again, during much based in colonialism. And within this framework of anti-blackness, we also have colorism, which we will talk about in a little bit. I will take a step back because Valeriana has an incredible lens for understanding anti-blackness, given that she was not born in this country. We will hear a little bit from her on the origins of antiblack violence.

VALERIANA CHIKOTI-BANDUA ESTES:

folks often ask what is anti-blackness and white supremacy. I want to talk about these terms and how they often are viewed as interchangeable. We will start with anti-blackness. It is the disregard, disdain, rejection of black people, black ideas, black culture, black communities, black values. Not just in the US, but within the entire global community. In the ways in which anti-blackness often works or the ways we can see it for those living the black experience is often in a structural way, where it is very systemic. It targets specifically black folks through colorism, pitting Black people against folks of other identities, and anti-blackness often manifest in white adjacent spaces.

Spaces that adorn, praise and center whiteness. The ways in which anti-blackness show up are ways that are hierarchical. And often times puts those who are darker skinned at the back of the line. It often times creates a gas lighting scenario or situation where a darker skinned person will have a lived experience where they are not being believed, they are not being championed the same way somebody else who may identify as being Indigenous, Brown, or as a person of color.

Antiblackness often thrives in silence. I will say that again. Antiblackness often thrives in silence and complicity. There is often an obsession with the written word. And that 'professionalism', anything not deemed as looking, sounding or behaving like it fits specifically with white professionalism. And is visibly associated with blackness often times is either erased, put behind the back of the line, mocked at, or that person may be having an experience where they are being gaslit.

It doesn't necessarily show up in one specific way. The way it often shows up is the belief, value, ideology with thinking that white folks are more superior than others. If a white person has said this,

Their comment is to be believed over everybody else. A way in which this often shows up is when a black person has experienced antiblack harm, folks will say, "That is their opinion. This is the opinion of everybody else." The opinion of everyone else will be summed up to believing that particular white person, or that person who has proximity to whiteness.

The thing about white supremacy, people think of it like the KKK, folks hiding behind a hood or hoodies. I am talking about what we have seen in movies, historically in images, the white sheet that is

a big hood and you only see a person's eyes. I want to name that white supremacy is way more visible than hidden. This idea of what white supremacy does is it comes to undermine and make specifically those who are not white feel as though they do not have a place, whether in decision-making processes, their agency, and it makes them difficult for them to exist in professional spaces because most of these professional spaces adhere to whiteness.

When we say it microaggressions, often we are diluting the fact that a type of aggression is taking place and harm someone. It is actually macro aggression because it lives and breathes in a new body and you who may be the recipient of it has to find it outward to seek wellness as a result of that. White supremacy will show up in a way that white fragility is being centered, when someone has participated in something that is white supremacist, there is a default to adhere to, "Well, that white person is now more angry because you called them racist," Versus the racism they are actually doing.

Last but not least, it seeks to dominate. It is also important to note that white supremacy did not just start recently. White supremacy did not just start when George Floyd was executed. White supremacy has a forge in the dates for back and it speaks to a time of colonialism. When we think of: you listen to we can date it right back to the origins of anti-blackness took shape. When there was a period of time in the 1400s, when white European powers, specifically had the meeting. In this particular meeting, they called the scramble for Africa. Folks from Portugal, Spain, France, Belgium, Germany and Italy Holland, Netherlands. He essentially found spaces or countries in the continent of Africa that they are divvying up amongst each other.

Can you imagine it is in your own home and all of a sudden, folks show up one day, who are not even from your community and they are like "oh yeah, we already made a decision about what this line is going to be used for." They and maleate you, loved ones. You essentially, have to flee your own land. You would be lucky if even got the chance to flee. In many respects, what colonialism has done in the world, I just want to name, the origins are still being felt. It is important to note that in naming or identifying this, I am speaking also to the fact that we also have to pay acknowledgment to the first victims of the one of the largest forms of human trafficking, slavery.

In the period of time, it wasn't just the enslavement of Black bodies, it is also the uprooting of land, resources, languages, cultures, names. Because there are many folks today, I cannot even trace their family origins right back because of the erasure that white supremacy kept centering.

It is important to note that instances of Colarusso, antiblack violence, all took place during that period of time.

DARIN J DORSEY:

Alright. We want to briefly bring up this power and control wheel. Which I think a lot of folks are

probably pretty familiar with because it is often used in understanding domestic violence. We want to bring this up because we understand this framework, we utilize this framework, it is in the volunteer training, sometimes in staff orientation or various processes like that.

What we can do to understand, to better understand how anti-blackness and white supremacy works is we can take this framework and see how it applies to other types of violence. In the case of gender-based violence, you see that intimidation is used in here is a way that gender-based violence happens in people that are controlled.

The same framework can be applied in understanding white supremacy. The fact that I feel intimidated, that I can be pulled over and killed. I have no confidence that any sort of justice or accountability will happen, is intimidation. Using children. So we have a society where Black and Brown children are more likely to be taken away from their families, are more likely to be criminalized and experienced a lot of other harm. This is often to control Black families and Black people.

We can see, again, how a lot of these things take place, brought in that committee. I strongly encourage you to make this connection between how we understand violence and how violence happens to Black people. Because for a long part of my career and my work in this movement, I have noticed that people have been unable to make these connections, and very much understood how to respond when, for example, sexism happens in the workplace. But if you frame that exact same situation to a Black person, then oftentimes, the response is not the same.

I just want to acknowledge that again, we have these understanding. We just often do not know how to apply them when it comes to this context.

I want to be mindful of the time. And move forward a couple of slides. Let us move past the in the next slide after that. I believe, you will have access to all the slide and recorded. We are having to skip this in order to cover some of the pieces that we have embedded in the workshop.

It is incredibly important for us to recognize that our movement has been whitewashed in a lot of ways. I came into this war, I was told about the 70s, and how the organization that I started out with, started at somebody's kitchen table. I was introduced to second wave feminism, some of the figures that were involved in that. What I was not always presented with was the full history of the movement to end sexual and domestic violence in the United States of America.

At the bottom of this slide, you will see Celia, a slave. Celia was an enslaved person who was repeatedly brutalized, assaulted, sexually assaulted, by her slave owner.

This happened over the course of many years. Eventually, Celia defended herself. Eventually, Celia

killed that slave owner to keep herself safe. So, there was a court case. What may be one of the first court cases in response to sexual violence occurred and Celia was unfortunately found guilty of murder because of the context of racism that existed at the time. I think it is important to recognize Celia's place in history as someone who resisted rape.

Created that possibility for us. At the bottom of this page, is also an illustration of the Memphis riots which happened in the 1860s. Where within Memphis, there were free Black people who were attacked by masses of white people who murdered, raped, and brutalized this community.

I am a member of the Black women who were assaulted, ended up testifying in the United States Senate and talking about this experience. So I encourage folks to think about what if we have seen that recently? What if we see folks show up to the U.S. Senate and talk about their experiences of experience violence and sexual violence as a form of resistance, as a form of accountability. Ensuring making these connections to what is happening today and the fact that these women, at the Memphis riots who experience this harm, made it possible for that to happen. It made the work that we're doing today, that we do in our programs possible.

Let us move on to the next slide. This is the anti-blackness pyramid. Valeriana, built this and created this when she recognized that there wasn't very much of a framework to understand how anti-blackness happen and what this process look like.

So the way that it works, these things do not necessarily happen in order. But what we will see is sort of an escalating occurrence of violence were we start dehumanization, disbelief, comparison, exclusion, public lynching, and death. The piece that I want to focus on, when it comes to... Is public lynching and we will hear from Valeriana who again, created this framework. She will tell us a little bit more about this. I think it is really important for me to be specific in talking about public lynching because I think a lot of folks look at that and say "oh, wow. Some of these occurrences happen to the organizations and programs, that is quite a leap." The fact of the matter is, lynching was the hanging of Black people without any sort of judicial process. Without any sort of prayer process to say "hey, I did not do that thing or any input from that person."

Oftentimes, this happens in our workplaces. I have seen so many Black people in our organizations who are put in a situation where they do not get the option of telling their side of the story. What you will hi, if you read that mother Jones article that has been shared highlights some of the experiences, is that when myself and Melanie have grievances on racism, they were not taken seriously.

There was not a process to figure out what happened there. When Valeriana was falsely accused in retaliation for those grievances, they created a whole investigation, shut down the entire office and then took action to wrongfully terminate Valeriana without even sharing the conclusions of that

investigation. There was no fair process to say "hey, we investigated this and here are the results. And here is what we are doing this." In fact, you will see at the mother Joe's article, they will talk about the reasoning that they provided to our Valeriana, had nothing to do with the company, the grievance against her.

But again, they did not say that. They use the situation to publicly Lynch Valeriana, to impact her reputation, rumors were spread about her, people spread the rumor that she did was she was accused of even though she did not and that was not found by the investigation. There are parallels here, when it comes to this extrajudicial hanging and in fact within our programs, oftentimes, if a white person specifically a white person in leadership decides to, they can engage in violence towards Black people without any sort of process, without any sort of fairness.

Let us move on to the next slide and here about Valeriana's insight on this.

VALERIANA CHIKOTI-BANDUA ESTES:

In 2090, when I worked at the Washington coalition of sexual assault programs at the time, I was transitioning from being interim Executive Director to becoming an Executive Director. One of the things that I was navigated, and Darin J Dorsey was a lot of antiblack heart. I know that many of you have read in mother Jones article, obviously, do the time cannot get into the specific. As a result, I actually created the oppression pyramid or the antiblack is permanent.

The antiblack experiment really speaks to the excavation that often takes place when antiblack oppression is not interrupted. It starts with dehumanization, it is typically at the bottom of the pyramid. That really speaks to these ideologically or this thinking across the board that exist when white supremacy is a currency or the norm that Black folks are not fully considered as being human. Wasn't that long ago when Black people in this country was considered three-phase of the human being. It often shows up in a week when a Black person is an institution and an organization. There is a violent behavior associated to an interaction that you need to have with a Black person. They need to be ghastly, if they are speaking or doing anything, if it is not white, it is not considered right. That is the foundation. The next year that often takes place is disbelief.

The micromanager, policing, often times, over evaluation. Meaning if a Black person has complained or shared grievances about a lived experience they are having, and the default is white supremacy, often times, the disbelief and skepticism comes to the Black second nature. There is a language that says "that is their version of events and this is ours." Always with me, making a case that that block person should not be believed. That the Black person, they are always complaining about something. That really speaks to, again, this belief in skepticism.

The next tier that often takes place right after that, and it can happen in several different orders, is

comparison and colorism. And the ways in which that often shows up – and I urge folks, please pay attention to this. This is a very, very dangerous space to be in. Not to say that dehumanization, disbelief and skepticism are dangerous things, but this year, I often struggle deeply with a dark skinned woman having this lived experience as a black woman in spaces that continuously adhere to white adjacent or folks being lighter skinned who are being praised, being adored, over those who are darker skinned.

What that often does is sponsors a climate where there will be maybe brown or Indigenous folks being pitted against black people. This space, this phase, this era, this move is very dangerous. It causes discord, it causes tension, and it often times will create those who are later scanned to view the darker skinned people as being those who complain too much. Those who are part of the problem. I named this because in the period of enslavement, we have seen historically how that has taken place.

Darker skinned people were expected to work in the field, and those who were lighter skinned were expected to work in the house. That speaks to how colorism is so alive and well, even now, because it is involved in so many different ways. We often see how someone who is later skinned is being believed over someone who is darker skinned.

The next phase that often takes place after that is exclusionary behavior. This speaks to the gatekeeping, this idea of fostering secrecy over transparency, and fostering hostility. Meaning, this black person has been dehumanized, they have experienced being disbelieved, there is skepticism about their lived experience, comparison and colorism. Now they are being excluded from meetings, from hearing or knowing information that pertains to their own livelihood, and they are now being conditioned or being created for them to have to self deport. No longer be in the space, because it is not deemed safe.

The next tier that often takes place right after that is public lynching. Public lynching is wild, because we often think about it during the period of enslavement, where a black person was literally strung up on a tree. But what public lynching has evolved to in this day and age is complicity. Meaning everybody knows, there is someone operating with so much white supremacy, this person shows up in this way that is so violent. But everybody knows because this person is white or white adjacent, they can get away with it.

Often times the folks who call themselves allies will utilize that period of time, that moment, to maybe silently agree with that black person's lived experience, or that person who has experienced historical traumas and exploitations, but publicly there is an abandonment. Meaning they may lose their career, they may be experiencing instances where they have been blacklisted.

I am speaking to the fact that they are not necessary in a space where they are being championed to

be supported, to move further on even in their career or lived experience. And the use of white fragility is centered during that time. Last but not least, when all of those things are not specifically being addressed or interrupted, it leads to death.

Death meaning really the extension or erasure of a career, of a certain opportunity, the end of an employment, and often times physical death. I named this because I bet you anything Breonna Taylor, George Floyd, Trayvon Martin, and the list goes on of folks who literally probably more than likely had a lived experience as black folks when they were alive, in these United States of America, where they experienced being dehumanized and everything escalated and led to their untitled -- untimely death.

We can no longer negotiate with the idea of how anti-Blackness often shows up in our movement. If we are talking about being preventative, if we are talking about being radical, if we are talking about change, it starts with us. Meaning even if you are a black person, it does not mean that you cannot hold sentiments that are anti-Black also in nature. It means if you are a brown person, an Indigenous person, it does not mean that anti-Blackness cannot exist in your own community.

Also, in addition, if you are a white person and you are negotiating with speaking out against anti-Black harm that you have seen, that you have witnessed, that someone has come and told you, the mere fact that you can opt in and opt out speaks to the privilege you hold and how you cannot say later that you are co-conspirator or accomplice when anti-Blackness present and you decide to do nothing.

DARIN J DORSEY:

It is hard to follow that, because Valeriana has such a great understanding and way of communicating about this. But I do really want to emphasize that this death part is real. This is not an exaggeration in any way. I have seen people pushed out of programs, lose employment, for just simply speaking up. For simply being who they are as Black folks, as BIPOC folks.

Loss of employment can lead to some serious consequences, especially when you are already dealing with marginalization as Black and BIPOC folks in the world. It can lead to homelessness. In addition to that, I just want again to be really specific and clear about how real this is.

This movement has caused death. We have over criminalized and incarcerated particularly men of color. We have pushed Black people outside of our programs and unfairly subjected them to that. We have kicked black survivors out of our shelters because we didn't like how loud they were. This is all happened in this movement.

I want to emphasize how serious it is when we do not apply an intersectional, inclusive lens on how violence happens. We end up replicating it.

As we close out here, I want to read this entire quote from Angela Davis for the sake of time, but it is one that I encourage folks to go to the slides when they receive them, pull this out, and put it somewhere where they will see it often. Because Angela Davis talks about the way that as an antiviolence movement, we can be leveraged in our values and efforts to prevent violence against women. The state can assimilate our opposition to gender domination in the products -- projects of racial, which also means gender domination, because Black women and femmes and non-binary people also exist.

I want folks to bring this with them wherever they go, and recognize as movements we are always at risk of being co-opted. There is an intentional process to co-opt this movement, to say, "Hey, let's not focus on the sexual violence that is happening in incarceration and prevent that, let's instead get all these people incarcerated." And can refocus us in various ways, if we are not wary of that.

Moving onto the next slide. I really want to talk briefly about colorism and comparison and how this happens when it comes to BIPOC folks. I will read this tweet that Deadric Williams Road, which says, "FYI: people racialized as Black are not exempt from contribute into antiblack racism, myself included. That's why understanding inequality as a system, white supremacy, patriarchy etc. can help all of us." often times when anti-Blackness happens that will be maintained by leveraging black or BIPOC people to continue or reinforce that.

I know that when the Mother Jones article was being written, the author did six months of investigative journalism. The organization that had wrongfully terminated Valeriana, they were very quick to say, "Hey, please talk to our employees of color. Our employees of color, our BIPOC employees who ended up staying and ended up lasting through the egregious anti-Black violence that happened, please talk to them." As a way to say these folks will say we are doing OK here.

In addition to that, they brought in a black consultant who one of my colleagues who stayed at the organization a little bit longer than myself and Valeriana said to this consultant, "I think what happened here is really unfair. I don't know how to get past that. This seems really against our values as an organization."

That consultant, this black woman who had not seen the results of the investigation or anything, said, "Hey, sometimes Black people are the problem. Sometimes Black people use this race card." So this happens so often. And I know folks who are here today have experience with potentially a black person being brought in, a BIPOC person being brought in to an organization who actually furthers the interests of those in power and prevents accountability from happening.

It is really important for us to understand that as Black people, as BIPOC folks, we have to be wary about how we are being leveraged, how we might be utilized as tools of white supremacy.

Let's move on to the next slide. I won't go over this, because it is a lot of text and we need to finish up here. But these are some of what we like to see from accomplices. We tend not to use the ally term because it is not as active. It does not imply any sort of sacrifice. An accomplice is someone who, if you are going down, they are going down with you.

I encourage folks to again look at these slides, download this, study this. Because this is what we want to see. We don't want people coming to us after violent happens and saying, "I don't agree with how you were treated in that meeting." And that's it. We want folks to interrupted, to go to leadership, to write an email and say, "I am putting it in this email and documenting it that this person was treated unfairly." We need to actively interrupt oppression as opposed to witnessing it and not stepping up.

With that said, we will move into the next slide. Thank you all so much for your time. I wish we had all the time in the world, because there is so much to unpack here. I encourage folks to reach out, both myself and Valeriana provide racial equity consulting, organizational equity consulting, and lots of training and workshops around white supremacy, around systems of oppression, and is specific to the movement to end gender based violence.

Valeriana and I can be reached at the email on the screen.

LELETHA MARSHALL:

Thank you Valerie and and Darren for the powerful presentation. Now, we will transition to the breakout group. This is not the time to step away, rather, this is the time to lean in. You will have eight minutes in groups of four to process what you heard in this session. Please use this time to identify what you feel is the call to action. In document one concrete action you will take in response to that call. If you need language interpretation, and wish to remain in a multilingual space for this breakup, please leave your breakout to come back to the main room. If you leave the invent by accident, don't worry, you can rejoin with a link in your confirmation email.

Also please note, that while the breakout rooms are open, wellness room will be close.

SPEAKER:

Please let knows when the breakout rooms are ready. -- Let us

SPEAKER:

Absolutely. Just give me one second.

CASEY KEENE:

We are sharing a link on the chat to the Padlet, for your use in the breakout. Inside, you can view the

illustrations that Andre and Medina has captured for the session. Please feel free to use that illustration as a reminder about what was shared. We invite you to add your concrete action steps to this Padlet so others can see what emerged in your small groups and what you are committed to do moving forward.

We hope that Darren and Valeriana's presentation has inspired you and move you to action. This is the time to capture those action steps collectively. You can see on your screen where to click when you go to the Padlet to add your comments and where to click to access the graphic recording. Andre is adding that for us now.

Sharita, are we ready to move into breakouts?

ARLENE VASSELL:

It looks like people are moving, I am not sure, the numbers are going down.

CASEY KEENE:

When we are finished in the breakout, we will be coming back to the main session and then moving to a break. Thank you for your patience. Just a moment, the breakout rooms will open soon. Thank you. It looks like people are being shifted into breakouts. If you're still in the main session, welcome. This is our breakout.

We would encourage everyone to please go ahead and post on the Padlet while we are in here together. For those of you who decided to stay in this room you are welcome to share your reactions, reflections to the presentation and your thoughts on what was the call to action and what do you intend to do moving forward? I know many of us in this space are organizers, presenters and staff. But I would encourage everyone to chime in.

It is also OK to sit in quiet reflection.

I believe the eight minutes that we offer has passed. We are going to go ahead and close the breakout groups and invite everyone back. Sharita, can you facilitate that?

SPEAKER:

I am happy to do that, Casey. Should I broadcast a message? Or should I close them? Give them a minute?

CASEY KEENE:

I think giving them a notification would be great.

SPEAKER:

Do you want the rooms closed, Casey? It is time to close the room it has been eight minutes.

LELETHA MARSHALL:

Welcome back everyone, we will now move to a 20 minute break. Please return promptly at 10 after the hour for a minute of mindfulness before we moved to the next session. Let me repeat that and correct the minute of the brick, the rake is now 10 minutes. -- Break

Please return promptly at 10 after the hour for a minute of mindfulness before we moved to the next session. As a reminder, you can access the wellness room at any time by clicking breakout room and selecting wellness room. Please enjoy your 10 minute break. Thank you.

(Break)

(Music plays)

SPEAKER:

Recording in progress.

(Music plays)

SPEAKER:

Welcome back everybody, I hope you had time to stretch, time to get up or get some refreshments. I hope that you are enjoying this powerful, powerful national prevention town hall. If you are enjoying yourself, let me see some MOD's and some thumbs up -- MO cheese -- emojis and thumbs up in the chat, if you're enjoying yourself let me see it. Yes, we are really enjoying this and we so appreciate you for joining us.

It at this time, -- and at this time, it is time for our next session which is a panel discussion on, oh, no, we are not going to the session yet, my apologies. I am going to turn it to Renée Kim for our minute of mindfulness, thank you.

RENÉE Kim:

welcome back, before we go to the next session, let me lead you through a practice that I began working at the women's prison here in Oregon. We started all of our quest – my classes for this and we ended all of our classes with this minute of mindfulness so I will invite the bell and you just get as comfortable as you want and if you hate this kind of stuff, you don't have to do it, you just do whatever feels comfortable for you.

As you are able, you can either remove your -- move your gaze downward or close your eyes. And just take a nice deep breath in and out at your own natural pace. Begin to let any tension or worry, anxiety that you may have, just let that go. Unlock your jaw. Move your shoulders away from your ears. Begin to relax your neck. And soften your eyebrows and forehead.

Take one more deep breath in and out at your own natural pace. And truly honor yourself for being here today in this moment with all of us. When you are ready, you can very slowly and very gently open your eyes and come back to this space, take a big stretch, and relax. And thank you so much.

SPEAKER:

Thank you René for that minute of mindfulness. It is time for our next session. Our next session is a panel discussion on truth telling. Rejecting what divides us, and imagining new ways. Please turn your attention to our Tana -- Townhall moderator, Jacqueline Miller, and our director of -- social change who will introduce our facilitator and panelists.

SPEAKER:

Thank you (Name). Doctor Elise Moore (Name), roots her works to end domestic violence in an intersectional framework that acknowledges race and ethnicity, socioeconomic class, -- -- age ability and immigrant identity. As the director, Executive Director, of the partnership, Elyse raises the visibility of a coalitions anti-oppression work, moves the public discourse and supports policy and community advocacy towards a more effective prevention and intervention solutions.

Elise has had over 20 incredible years of national and grassroots leadership in -- collaboration building. Tammy Truett (Name) is a citizen of the (Name) tribe, as executive director of the Alaska native women's resource Center, Tammy brought 40 years of direct services experience to this journey. Beginning with the formation of a cayenne -- AKN WRC in 2016. Tammy joined a group of Alaska native women passionate about ending interpersonal violence across Alaska.

Tammy and the now Board of Directors believe interpersonal violence is a result of colonization and has no place in native culture. Miss Drew has testified before Congress and the United Nations bringing attention to to the disproportionate rates of violence experienced by Alaska native women. And the lack of resources faced by tribes. Under Tammy's management, the AKN WRC has become a voice for Alaska native issues, particularly affecting women, children and families. Telling truths to promote understanding. Building partnerships and most importantly, supporting Alaska native tribes as they tackle the complex issues of interpersonal violence.

Tammy is married to (Name), of (unknown term), sharing for beautiful children and five grandchildren. Jennifer M (Name) a team to her master social work from Boston University and is a certified health educational specialist. For the last 15 years Jennifer has developed, led, and implemented local,

antinationa IPB prevention programming.

She is passionate about social welfare, systems change, and providing education and resources to disadvantaged communities and victims of violence. Jennifer has been instrumental in the creation and expansion of healthy emotions and attitudes, and relationships today. An effective teen dating violence prevention program, and also develop successful intervention programs addressing intimate partner violence, inclusivity, healthy masculinity, and restorative justice practices. Jennifer has been featured as a guest expert on the doctor's talk radio, as well as on the Los Angeles times and orange county register.

Claire Pereira is an artist, activist, educator based in Portland Oregon. They have been involved in antiviolence work for 20+ years. Currently, they organize with Brown girl rise. Upcoming projects include their debut of their performance piece grammar of the imagination of Seattle, and the publication of the ZL (?).

Please welcome with me, Aleese, Tammy, Jennifer, and Claire.

ALEESE MOORE-ORBIH:

Thank you so much Jaclyn, I am hailing from today from the beautiful territory of the (inaudible) people, or the Bay Area. I look forward to our session today, and hope you find it as rewarding as we find it, just in planning and working toward it. I hope you benefit from our imagining, visioning, and critical thinking around the area of projecting what defines us and new ways around prevention work.

So, I want to jump right in and get us started, and ask our team, I want to ask Jennifer, Tammy, and Claire, what you hope for as a successful outcome from the conversation today?

TAMI TRUETT JERUE:

This is Tammy. I imagine that we continue to be brave and courageous to have these conversations, even in the discomfort that it may bring people. We get to be brave here.

JENNIFER KHALIFA PONCE:

Hi everyone this is Jennifer, it's a pleasure to join you all. I hope we walk away not being afraid to think big, be they can be empowered to carry our vision. The vision of our prevention work and make these changes and move them forward.

CLAIRE BARRERA:

Hi everyone this is Claire, I agree with what Tammy and Jennifer said, help people leave with hopefulness and imagination around the subject, and also take away more complexity than they had on the subject.

ALEESE MOORE-ORBIH:

Thank you will, thank you. We hope with our participants walk away with a spirit of bravery, and with -- I want to add on to Jennifer's statement about a loss of fear. Meaning, if we walk away from fear we embrace love. So, with the power of love to move forward.

Also, Claire says that we might have critical questions alongside our hopefulness. Those are our wishes for you today, to walk away from our session new. Your mind and heart renewed and transformed just by this conversation. So, let's just jump right into this difficult conversation, as Tammy has named it.

I want to start with the elephant in the room. So, prevention work within the domestic violence field for the most part is shrouded and modelled after intervention work. So, my question, and each of you can answer any question you like, eat off answer all of the questions if you don't want to, but I will start with the first question which is, what is the pros and cons of this reality? The reality that prevention work is shrouded in and modelled after intervention work.

JENNIFER KHALIFA PONCE:

I would like to answer that with some initial thoughts. As your posting that question to us, I appreciate lifting up the duality between the pros and cons, the fact there are some positive and some negatives. The first thing I thought was that positive wise we are working towards a common goal in both of our practices and disciplines, with hope in the mastic violence, trying to prevent this moving forward. For me, the biggest elephant in the room is our outcomes in our work. This is where we differ, we try to bring it back to the community but then we use these metrics and measures that are more designed for more of a reactionary type of response, right? Providing some type of service or clinical capacity which is excellence, but when talking about prevention work we need to change that scope of the way we are looking at our measurements, efficacy, outcomes.

Looking at real system change, behavioural change. How do we assess that without falling in line with the other parameters and requirements that keep our prevention work very small, or may be a little bit misaligned?

ALEESE MOORE-ORBIH:

Thank you Jennifer.

TAMI TRUETT JERUE:

I think I am probably going to say something that is not necessarily popular, and that is fine. I really think that by not addressing the elephant in the room with prevention, and looking at ways at which to actually work in our community, building the relationships and doing the work culturally and other

worries, that we are -- is almost like we are promoting the business of domestic violence, because if we don't address it, we do not do anything different, and if we don't do anything different than -- you know a lot of people say I am going to work myself at a job, and I'm never going to. Intervention is prevention but for long-term meaningful change in the environment we have to look deeper and harder.

That means our prevention has to be taking the -- I think prevention has to be primary. That has to be the work. That is that grassroots, yes we have to respond absolutely, that is not going to change, but we also have to look at prevention as mainstream, important work along with everything else that we are doing.

ALEESE MOORE-ORBIH:

Thank you Tammy, getting out of the box already. First question already, Tammy is out-of-the-box.

(Laughs)

CLAIRE BARRERA:

In thinking about the things that were being said, one thing that is problematic for me about what is being done now, is the same thing what is problematic about intervention now. Domestic violence and sexual violence movement started out grassroots. So, they were by and for our communities, started by black and brown and indigenous women, where we had mutual aid, and creative community-based strategies that addressed multiple aspects of violence and how it was impacting our communities. Then it was professionalized over time, so now we have funding by the government that takes what we do, rather than us dictating what the work looks like because we know what's best for ourselves.

I think prevention has followed that model, right? Where prevention work is dictated by the restrictions of the funders, and by the funders, primarily government funders, who tell us that the way we do prevention cannot fundamentally challenge the systems that are giving us the money. But we know that the systems giving us the money are causing the violence.

So, ideally this would also be true with domestic and sexual violence work that it would all become direct funding with no middleman, where the communities are doing for ourselves what we know is right. I know we are going to get into this more as we go along with prevention work, which is that our communities are already doing prevention work and know what is most effective for us, but we can't get the same kind of funding. Grassroot organizations can get same funny because we are not going to compromise the ways that professional services are going to compromise, values and strategies.

That's the problem I see with the way prevention is done, it is followed the intervention world with

prevention, and limits what we could do with more real change rather than Band-Aid level change.

ALEESE MOORE-ORBIH:

All I can say is if you're standing up you might want to sit down with this conversation. I feel like I am in a Star Wars movie and I just jumped into a spaceship, and I am going into warp speed. This conversation is moving and grooving.

Thank you all so much for your truth telling in response to these questions. It's easy to identify what things are going wrong, and we also identified the things going well, and I appreciate those. I like the fact that Jennifer highlighted that we have common outcomes. We just have different ways of getting at it.

So, let's put a pin in those things -- the criticisms, and move towards another question which is more about, then what can we do? So given the pros and cons, if we were to start with a clean slate, what do you think are the necessary pillars to develop a model framework for domestic violence prevention that works alongside intervention, but does not limit the assumptions, approaches, and philosophical foundations?

So, what are the necessary pillars to develop this framework? I hear you saying very clearly clear, this already exists in the community. Maybe you can lift up some of those examples for us, as a response into the question. Let's identify who is seen as a witness, but not been a part of the true grass work that has been done by Black, indigenous, people of colour for many generations. So, share with us some necessary pillars of community-based prevention work, that can still work alongside intervention.

TAMMI TRUETT JERUE:

I think there's a lot of different ways with a lot of different communities. I know in our tribal communities, a lot of the work we do with our resource center is really about the fact that our tribes, our communities know what the answers are but has anybody asked them the question?

So by asking the question, and then trying to sort out what is going to be the best way both to help prevent the situation in the first place, but also to then also figure out the way to also protect. So there is protection involved in this, but it is also prevention because the fact is, those relationships within our communities, whether small or large or families or systems, are the piece that is creating the ability for us to prevent this type of violence. If we are speaking out, if we are not keeping the secrets, if we are not, if we are doing things in a more familiar way, then that is really an act of prevention.

But it is also an act of intervention, because the fact is if we have already prevented it by developing and nurturing and believing in our cultural aspects, whatever that looks like, then we already have the

tools, we are ready have the basis for that. We don't have to prove that works, because it does work. OK, that was off the top, but (Laughs).

CLAIRE BARRERA:

I really agree with what you are saying, Tammy. Part of what I am seeing as prevention, part of what we have all talked about a little bit and what I hear you saying to me, and like these culturally based prevention strategies and cultural communities knowing what they meet -- need, is redefining what we consider prevention.

So prevention is really right now to find -- defined in this way, prevention work is really defined in this way of specifically, really specific subjects like bystander intervention, healthy relationships, and then really high quantities of people you are pushing that information out to, right? So there's these requirements now and states, where interpersonal violence is considered a public health issue and the way to address it is to give one to two hour workshop to as many kids as possible in high school and college.

And when you are doing it that way, the dosage is not profound, like the impact on young people is not deep, it is not relational, and it is not culturally specific, you can't be culturally specific when you are doing the sort of mass workshops. And what I think a lot of us have discussed is that real prevention is often about shoring up and strengthening cultural practices that aren't necessarily a healthy relationships workshop, aren't necessarily an anti-bullying workshop.

Those workshops, they are fine, but they don't have the embodied impact and cultural impact on people that will really transform societies into not having violence so the programming that I am seeing, that I really see as profound prevention work is like grassroots organizers were doing like youth programming, reclaiming ancestral traditions or youth led organizations where youth are choosing for themselves what they want to do and building leadership skills.

And really strengthening, like relevant healthy cultural community practices. And like creating mutual age networks, where folks can rely on each other outside of systems. So those are the things that I am seeing, and I really like what you said, Tammy, about how that is intervention and prevention and I like that sort of disintegration of maybe that false binary. And that is the kind of thing I see in intervention, doing more. Somebody in the chat actually said more about being a community organizer and that is something that I am seeing more traditional prevention and intervention organizations owing -- doing, is doing more community organizing rather than doing sort of advocacy and social services.

Adding in community organizer organizations, shadow to (unknown term) in Seattle which is been doing that for a long time, hosting (unknown term) branches, doing cultural activities and doing activism which is something that we were really hesitant to do in intervention fields and that is

something that can strengthen communities and build relationships in a way that is both prevention and intervention.

JENNIFER KHALIFA PONCE:

thank you both so much, a lot of what we are saying aligns with my thoughts and feelings and perceptions as well and if I had this magic wand and could wipe the slate clean and start to build what I am picking up on and what I agree with wholeheartedly as leadership, community leadership, and making sure that what we are doing our culturally sensitive practices and that mass presentation style and format doesn't work.

I think about, it may work to some degree but we know holistically that is not a proper prevention response necessarily in the outcome that we are looking for. And that brings me back to thinking about some of the essence of prevention and some of the essence of community and healing because that is the work that we're doing and that is done through essentially through connection and through building and if we can empower, I know in our previous conversations we were saying a lot of the direction sometimes moves and because Elyse had used that word of we were coming in and being fearless, but sometimes there is that fear built around the way professionalism is built into our prevention work, the way that our funders are looking at this.

Sometimes I think it takes taking a step forward and moving away from that fear and looking at ways and strategies that we can build and harness in everything that you mention, leadership through connection, through honoring and listening to those stories but also making this meaningful so that we can kind of shift how this is valued because we know everything is looked at in a value system and I think part of that narrative is helping folks understand that prevention of IPV is not just about these relationship imbalances and the individual causing and experiencing harm but there are so many other pieces to this of ways that we as communities can learn to lean into that healthy coping, healthier strategies, our own development, the wounds that are causing our families of origin. There are so many elements of our lives and even in the communities that we lived in, when we are expressing harm, everything kind of feeds into another, is what I'm trying to say if we can learn to prevent at all of those different levels, that is where I think we can really begin to empower the prevention work, empower our communities to do this work at that level.

ALEESE MOORE-ORBIH:

You all are in a given team, I wish I was a participant so I could take notes listening to her wisdom. I want to thank you for wrapping up the question about the pros and cons and what our new pillars can be so does want to make sure that I captured a couple things that you identified. We started off, first of all, where Tammy says the answers are in the community, let us begin there, with the community.

And then we talked about, I love, Claire says we need to get rid of the false binary that prevention and

intervention are two different worlds and are worlds apart. So one of the pillars has to be an understanding that there is no binary, that our work that we are identifying has to be integrated, has to recognize that it is both intervention and prevention work.

And then we identified cultural practices, cultural practices that embody impact. I love that statement, Claire. I am going to put that somewhere so that I don't lose it. The embodiment of impact. And then we talked about, you identified mutual networks. And I want to connect that to the mutual networks of community organizing, the leadership and the healing work, I want to put all of those together. That is an essential approach, is that our work is based in community organizing with community leadership, that focuses on healing work and healthy strategies which is outside of the traditional thinking around, as Claire identified, some of the typical ways in which we think of doing prevention education.

So thank you all for those wonderful nuggets, they are fabulous. I hope that you all are able to catch some of this information it notes, while you are listening, I hope you are able to take notes at the same time. So let's move on to our next area, so every movement identifies, must have resources which is something that kind of identified what we feel are our major pillars for doing this work differently. Then mainstream thinking strategies., Does prevention -- and every movement identifies not only new pillars that are ident -- necessary, but also identifies the must-have resources in order to create new models and approaches to the work.

And so what you all identify alongside of those pillars, what are the resources and must-have resources in order to create and sustain these new type or these different type of nonmainstream approaches to the work?

TAMI TRUETT JERUE:

I guess I will start again. This is a challenging question, and I think that it is a challenging question because when we think about resources, we also have to think in terms of not necessarily monetary resources or brick-and-mortar resources or money for this or that or the other, but we have to think about potentially is the people resources.

And that capacity, in that group or community, and I look at it in terms of community because oftentimes our tribal communities are fairly small and isolated and so we depend on to each other basically for survival when it really gets down to it. And so the resources are about, how do we build that strength back up in the communities that are already doing amazing things just in the name of survival? And how do we then turn it around about, it is almost like it is a healing at the same time.

And that is a lot of what that resource needs to happen, is focusing on. We have to meet communities in people where they are at. We don't have the right to go in and say "this is the right or wrong way to do something." We meet communities where they are at, and a fat -- and if that is a simple task, you

go to a community and you learn to do a, whittle the spoon or do something that, make a drum or just sit and visit, have a cup of tea and fish and just being able to be present with each other, we have lost the art of that.

And that is a rebuilding of that community's ability to see further down the road in terms of strength and building strength and building prevention. I guess prevention would be the right word, it wouldn't be the word I would use in a community, you have got to meet people where they are at, and you have got to build that human capacity to want to do something that may look different.

JENNIFER KHALIFA PONCE:

Thank you so much for that Tami and I appreciate you lifting up that this is a difficult question, because as soon as you ask that Elyse, I was stumped, because of course monetary resources are fables and we always talk about sustainability and there is a huge need for that, to be able to build in the programming.

But when I thought about resource, and this is to little bit more abstract, I don't know why they -- the trust or report that we need to build in our communities to build in this new way of doing prevention but also our communities need to be able to trust the resources that they even have, because we know for a lot of folks that isn't necessarily safe as well. So if you like what you are mentioning that, Tammy, meeting them where they are, that there is that, that element of just sitting and being but that takes like trust and it takes rapport. Which I don't feel is always there when we are having this difficult conversation.

CLAIRE BARRERA:

Ditto Jennifer and Tammy. One thing that comes to mind is building those relationships. I think there are resources already in the community, as I mentioned earlier. That's what I heard Jennifer and Tammy saying, their people doing food sovereignty work, land protection work. All of these things that are part of prevention work.

They have ideas already about what is best for preventing violence. So I think particularly from an organizational standpoint is, how can we be a resource to them? There may be doing the work that is more impactful, so how can we be somebody who offers human, and financial resources to them. How can we help people network with each other, and cross resources in a way that makes prevention more holistic?

I think you are right Jennifer and Tammy, that there is a lot of trust and relationship that needs to be built, with the awareness that if we are a professional organization we may never get that trust because we are a more traditional system, but yes, thinking about how we can be a resource with more traditional support for other folks.

Tammy, I love what you are saying about being really genuine and honest about what that looks like too, if it does look like just sitting with people, and that is not going to have the outcomes that the CDC wants within reporting periods. That is still what we want to do.

ALEESE MOORE-ORBIH:

So, I think in essence we are all saying the same thing, which is the key, strongest, best resource for doing this work more effectively, efficiently, that actually results in transformation is our humanity.

It is people. People are the main resource. So, again going back to the early conversation around how a lot of our prevention work is shaped by intervention work, that is a hard thing to talk about bringing your full humanity to the table.

(Laughs) There is not a cookie-cutter shape for that in our job descriptions. So, in that challenge then, because we are here to get people some real practical nuggets as well. How do we tap into -- number one, how do we recognize that our own humanity is our greatest resource, for the healing, for the strength, for the hope we want in our communities. How do we learn that the greatest resource is not what we learned in school, got in training, but what we were birthed with, our very human existence, our humanity.

How do we get to a place where we recognize that and trust that? Then, the last part question is if we get to a place that we recognize and trust that I am the greatest gift to this work, then how do I sustain that resource?

JENNIFER KHALIFA PONCE:

I will share something that you shared clear, in the panel. This is succumbing front and centre, this is coming from what we were supposed to do, all of us. We bring our authenticity to this conversation, and our whole authentic self. I feel like that is very hard to do sometimes, we are working with humans and we know that the human experience is very complex, and messy, and my human experience on this earth is very complex and very messy, and when we are doing our prevention work with the peers of attention is going to be complex and messy because we're supporting other humans. I think that admonishment that you give us clear, just bring yourself.

That can be very hard to do in a system in a society that is always trying to tear that down, nitpick it, or put it down into a box to fit into something that we were never designed to fit into. I think removing fear and stepping more into the space of love, faith, trusting who we are, and if we can meet folks with who we are as humans I feel like they're going to have a lot more trust in meeting us as well.

As you mentioned during that time too, it's hard to connect with something that is not authentic. Even

though it's extremely vulnerable to come from that place, I think that is when we can have the most impact in our work. That even helped me here that clear.

TAMI TRUETT JERUE:

I agree, I heard Claire say that as well. I think authenticity is the hardest part to be. I would think, "what do you think you want to pick me for the panel? There's only people with wisdom out there that have much different experiences that would be more valuable?" But you have to step back and your authentic self, you have something to offer as a human being. As that human being I get to then talk to the other human beings. Even though I may not agree with them, finding that little tiny bit of interest that is similar is the challenge in this whole idea of building the relationships, and I think that that, even in this group, it is like almost bonding but we recognize at an elemental level, the authentic self. I really do care what happens to you.

It doesn't matter that you may not be a person that I would spend a lot of time with normally, in that moment you're the person I care about, in front of me. This is what I think is important for us, showing up for our own self with authenticity. Being authentic with ourselves is also part of the whole idea of growth relationship building, and potentially prevention.

The word is an interesting word, but that is growth. Growth is always something that can help heal the wounds that we have and are surrounded by. Again, small steps and I love the fact that we need to do it in a humanistic way.

(Laughs)

Thanks.

CLAIRE BARRERA:

I am really relating to what you say about how it's different to bring your authentic self for multiple reasons. Agencies are constantly being told to not bring authentic self. We are told to be professional, which means having distance and boundaries with the people we work with, as if we are other from them, above them, or don't express the same things that they experience.

We are told to leave our own emotions at home, we are paid, our staff are paid not a living wage we are not recognizing their value, also our staff is living in poverty because were not paying them enough. So, we are costly being told not to bring our authentic self to our work, so it's hard to push against that and be authentic with the people we provide services to.

On top of that, being as a very light-skinned (?) person, I have power that I don't want to give up a lot of the time. Why people have a lot of power in social services that they do not want to give up, and

when I do my grassroots organizations with brown grow rise, I have been chosen to be in a position where I choose the ways I abuse power. That is a part of our hectic self, you have to get messy, you have to make mistakes and get called out on those mistakes and it is not fun. It is really not fun.

It is good and where the real work is, but a lot of us choose to shy away from that more profound, authentic, grassroots organizing because a lot of people don't want to go there. We don't want to look at the ways we contribute to harm, and really have to confront that pain and shame that comes up.

So, I think that is another reason that there is -- things are sort of built the way there are in more professional spaces. We are protecting ourselves from really looking at the good things about us, but also the harmful things that we participate in, but I think that is where the good stuff is. What we are saying is that is where the real relationship building and work happens, and we are practising what we are preaching in terms of violence prevention.

ALEESE MOORE-ORBIH:

You all are too much.

(Laughs)

Think everybody needs to just take a minute and sit with the incredible wisdom that is being shared right now, and I think the affirmations. So many of us have been waiting to hear someone say the things that we have been sitting with. I think we need to take in the affirmation of how valuable you are, and how it is righteous to practice self-love, and see yourself as the greatest gift you bring to your organization, or to your work.

Let's just take a minute to just sit with that and bask in it. Just be with that truth. I think Jennifer said so well earlier, the power of being present with each other. I talked about the power of being present with each other, and the power of being present with ourselves.

So let's just take a minute and just be with our fabulousness.

I was talking with my coaches the other day, and she said to me, she had a statement that is still sitting with me. She said, "Aleese, self-love is a practice of being you without permission."

It sent me deeper in my chair, (Laughs). Self-love is a practice of being me, without permission. I feel like that is, you know, any relationship. If you're in a intimate relationship with someone else, it is intentional every day that you wake up and commit, recommit to that relationship.

Every day, whether verbalizing it, or not you get up and you are intentional and deliberate, doing things that says, "I am in this today. I am committed to this relationship today."

It is the same with the relationship with ourselves, that every day we have to wake up and recommit to loving ourselves, without permission. Without getting affirmations, because sometimes we don't get affirmations, and how good we are. Sometimes you have to wake up in the mirror and see your own magnificence on your own, let the mere reflect back to you how magnificent you are.

So I just want to take a minute and say thank you all who are on this call and those who are not, and listening to the recording later, who are doing this work and who are committed to this work, who are trying to find the balance of loving themselves and being passionate around the work. That is a hard balance. And so I just want to say, I see you, I sense you. You make this world a better place everyday. Your commitment to love yourself and to be yourself, without permission. Every day, makes this world little bit of a better place, thank you.

So we are going to move on to our next area, we talked a little bit about resources, obviously. We said the obvious things, we know money is needed in brick and mortar and all those things but again the greatest resource is ourselves and we stayed with that and the authenticity of being ourselves. And so we are going to move on and talk about, then, if what is needed for successful prevention work is rooted in our humanity, our authenticity, and having community, a shared community, authentic community, relationships, and what are the challenges around shifting relationship culture because that is what we are talking about here.

Shifting relationship culture, in the midst of all of the internal and external cultural dynamics that are oppressing and pushing in a opposite direction. So how do we shift that, how do we normalize this practice of self-love and being present with one another and being authentic? How do we make that mainstream and normalize that, in the midst of all the oppression? And I want to take that back, and say not even necessarily oppression. But Just in what is the normal practice is today.

TAMI TRUETT JERUE:

This is Taml again. This is a really hard question, and I am sitting here, Aleese and I'm started to tear up because of how you addressed the last question and some that up and it is beautiful, thank you. So I think this is the challenge, there is a lot of reasons for folks functioning the way that they do, and I really hate the word dysfunction because it is really about functioning.

We all function, we all function in our lives, we all do whatever it is that we do to get through our days. We need to support and love that, we function, it may not be the way that somebody is telling me I should function, but I am functioning just fine. And I think that the biggest issue, you know, as in -- an indigenous, an Alaskan native person, I think one of the things that is continually frustrating is we end

up having all these numbers and data about how terrible things are in our lives but we don't see the numbers with the data about how wonderful it is when a community comes together to help.

How beautiful it is, that even if we have lost some of our ceremony but the ones that we do do, when women get together to sew because we are putting someone to rest, and we are sewing all of the things that need to happen while food is being cooked, and we are here with the body in our community halls and we are gathered together playing cards or sewing or cooking and lining caskets or any of the things that we do in the four days that we have that person with us, To send them on their journey.

There is sadness, happiness, realness, thought-provoking conversations that are just sitting with each other. That is community, it is messy. It is messy. We are messy, but we all put on this pretending that yeah, we have that whole idea of racism, we have got internal racism going on and a lot of our (audio issues) that really hurt people that are in a leadership role that continue to carry on that hurt. But we also have these people who are just givers. And lovely and beautiful, and you look at them and maybe from the outset, you don't see that beauty because you have never experienced anything with that, because you don't give it an opportunity. You don't give the opportunity to see them.

So I think that it is a really... Cultural dynamics are going to be different than in every community. It doesn't matter, if you are a community in Anchorage or if you are a community in my community or if you are a community that, each community has its own set of rules. We have to be able to figure out if those rules are working for us, because if they are not, then how do we change the rules? And I think for now, that is all I will say, but thank you for the question.

ALEESE MOORE-ORBIH:

Challenges around shifting relationship culture.

JENNIFER KHALIFA PONCE:

If I can add, that was so well said Tami, and what you mentioned Elyse while you were speaking was the word commitment, that stuck out to me, and I feel that word -- sometimes when you hear the word commitment, I think of the word force, and commitment, I am committing to showing up for this. I may show up beautifully one day and handle everything perfect, I may show up really messy the next, but giving our self time and grace and space in the way that we are committed to our own internal work into the ways that we are authentically showing up for our communities, for communities and that really stuck out -- stood out to me.

CLAIRE BARRERA:

I am thinking of just sharing an example of how we shifted our programming in the program that I work

with, (unknown term), over the last five or six years which we started off a little bit more with this approach of like we have got a input as much information to the youth as possible because we want them to be OK and we want them to be well and we want them to be social change people.

And then the feedback we got from youth over and over was the sessions that they like the most were the ones where it was all about play and joy. And I'm thinking of this because of what you were saying, Tami, going back to redefining what prevention is. So we ended up really shifting our model. We still talk about social justice, we still talk about -- bring up specific issues, but we try to embed that mostly within programming that is culturally specific, creative, pleasure-based activities.

Getting kids connected to the land, going swimming. Rollerskating, making art together. Things like that. And also trying to reflect that in our collective in the ways that we organize, that we are organizing from a space of being connected to each other in relationship, talking about our personal lives, bringing our whole selves to this space, having food, having fun. And that is I think what makes it sustainable, it is also hyper local and decentralized. So not trying to reach this huge swath of people, but how can we deeply reach the people that we have direct relationship to, on the land that we have direct relationship to.

So that, we know that we are doing that stuff well from a place of personal knowledge and we are thinking about dosage and depth versus quantity and breadth. And, I think that leads to that more sustainability. Not that it is still sometimes exhausted work (Laughs) But I think that there is more sustainability in that. And less hierarchy, and the practice is the same as the outcomes that we are walking, that is that idea of prefiguration that the weight we do the work is also the way that we reflects the world work trying to create a that is the question I'm always asking myself, is the way I am doing prevention work reflective of the world without violence but I would like it to be, versus we are going to do stuff now to make the world later, but it is not going to be the same, like those things aren't lining up.

So I think that is a question all organizers and organizations can ask ourselves, and really push back against the forces that want us to do it their way. Because they want to maintain their power, and it's not easy when you're funded by those systems but there is always some wiggle room, there is always room to push back. Especially if we get together, and I think that is another thing I would love to see more of, which is organizations getting together and telling the funders "no, we are not going to do it that way." Because they divide us a lot from each other.

ALEESE MOORE-ORBIH:

Thank you, thank you. Some of what Tami said in a little of what Jennifer said, really resonated for me and brought up, kept bringing up for me crime and punishment and I think it may have also brought up (Laughs) Some of those things for some other folk because they see some similar comments in the

chat.

And that Tami so gently said, basically we put each other in a box and so we have this yardstick that we measure people by. Don't know whose yardstick it is, where it came from. (Laughs) But we keep measuring people by it, and if they don't measure up, then we penalize them. We punish them, somehow. Whether that is through actions, or just behavior, behavior, how you speak to them. What they get access to, what they don't get access to. Based on whether they meet our standards on the yardstick.

And so that our culture, that is reflective of our culture, we are birthed into that and it just becomes a part of our normal thinking. Our parents didn't raise us that way, we do something wrong we are punished for it. And it is taught to teach us, there is always negative consequences when you don't meet the mark. And that thinking permeates throughout our intervention work and our prevention work.

And also, and how we treat ourselves. And so, if we are judging ourselves always and finding ourselves wanting, then of course we do the same thing to others which I believe is what Claire is getting at, is that if we are not... If we are not allowing grace for ourselves, to make mistakes and to be messy, as we move through life, then how do we allow that in the way in which we do the work?

So if we are not learning how to love ourselves and give ourselves grace, then how are we doing that within the organization we work with? And how are we doing that out in the community with the people that we serve? So we are getting back to, I feel like this conversation is going back to our humanity. It is coming back to our authentic self, it is coming back to self-love. We cannot do anything that we are not, out in the world, that we are not already practicing within ourselves and that we are not practicing within our organization.

And I think that's fundamental as we think about building new pillars and strategies and approaches for prevention work, that come alongside intervention but don't mimic intervention. Is that we, rooted ourselves and ground ourselves in that self-love and that self grace and practicing with ourselves and with each other what we want to see, out in the world.

And so that is clearly, you know a shift in, in the culture of relationships that is not what we were taught but we are obviously longing for that. So let's move on to our next session, section, which is around oppression. There's that word. There are many intersecting oppressions and anti-gender-based violence work. Let's talk a little bit about how that shows up in prevention work, and what is it about those intersection oppression that divide us and why and how is that.

TAMI TRUETT JERUE:

Here I go again. (Laughs)

You know, I think a lot about this, and I think about this in terms of both my background, how I grew up, what I believed, what my parents and grandparents believed, because it totally isn't the truth. If that makes sense.

It's not my truth. So my truth, so how do we talk about oppression because it can be as little as moving around differently in the store because you look a certain way to security people. I have a story about my husband, who was the tribal chief for almost 32 years. The other day he went into a store to buy some tools, and his little short self, he looks pretty scraggly in his car hearts and working clothes.

He went around the store looking for some parts and had a store person follow him around. Now, the man goes in there constantly and is always buying parts or whatever he does, but this person very out-of-the-box followed him around.

So, he comes home and says, "Do I look like I am homeless?" And I said, "Why would it matter if I look homeless?" Willie said, "I had the weirdest experience, I went around the store and had someone following me the whole time."

They didn't look like someone that went into the store to purchase something. That's oppression, and the other thing that is oppressive in our own groups, so to speak, we oppress each other.

We have layers of approval. So, you can speak your language. Nowadays, that is not an oppression that is a miracle, but in my parent's day, and in my young childhood, we don't speak your language. That was oppression, but it has changed over time. The fact is that we slept people in the community, that when we talk about domestic violence. That's a good example of that.

We have people that want to leave because they don't want to be heard, but they don't want to be gone long because they have no place to live, they don't want to break up their family because that is where their support systems are, that is where their life is, and if they move into one of the cities they are going to be living what they consider, and poverty, but in their community is not considered poverty because they have a home, and ability to get food. It just doesn't make sense, doesn't mesh.

So we think about the fact that we want to send away the people that need their home, the women and children, and the men that want to be harming them. We don't want them to go away, they just want them to stop hurting them. So, that is oppression because we have to do a certain way. What do we do to help build up those people that might be doing harm, because of their own pasts.

How do we build them up to be people to not be the people that do harm? How do we do that, there is

no support for that. It is all in a justice system that is not working for people that are brown, or black. It is a justice system that does not work for itself, to be honest with you. So, why are we talking about -- we talk about prevention we do have the talk about this whole dynamic of the family. You're not a box and a victim, you don't necessarily want to go on a native shelter that is 500 miles away an airplane that costs you almost \$15,000 to get there, and no way back.

What do you do with that? Access to services, but what are the services that we are accessing? Does it really benefit my children, me, or my family. As the topics in oppression, but when we build it down to today, what does it look like? I'm afraid about my son going out at night late because the Fairmount Police Department, please don't have a weapon in the car because they're going to shoot you.

That is really too in our communities. As a mother I worry about that. But the fact is we are not dealing with it. I'm going to leave it at that, I will leave room for other people to talk, but thanks.

ALEESE MOORE-ORBIH:

Thank you Tammy, and thank you for weaving in some of your personal story to make it real for us. Thank you. So, we are over time.

Of course we are, we are facilitating, that means we are always over time. So, what I would like is if everyone can give one more minute, each of you can you give me one statement that you would like to take away. One word of inspiration, one sentence of inspiration, that you would like people to take away today. Give people hope, what you want to tell them?

JENNIFER KHALIFA PONCE:

Thank you so much, Tammy I just want to say thank you and as mentioned I want to thank you so much for bringing your story. There is no way to do antiviolence work without doing anti-oppression work, and I know we can have an entire panel just based on that. Just that alone, because we know it's impossible.

If I was to give one take away, I feel like that would be to be brave. What we started with, be brave in the conversations we are having, be brave in exploration and in your work. I know sometimes it can be scary. I too find myself being afraid, but I tried best I can to move out of it. So, be brave, yeah.

CLAIRE BARRERA:

I want to offer people, people of already been doing this work and have been for a long time. So, you don't have the invented yourself or do it by yourself. It is already out there. So, you're not alone.

TAMI TRUETT JERUE:

Be kind. It really makes a difference. Just be kind, whether you understand a person or not. That

kindness is beautiful, it really is. It can really help.

ALEESE MOORE-ORBIH:

Thank you my magnificent panelist, and thank you all participants. I hope this has been inspiring for you, as well as increase your knowledge, and bravery for this work. I also want to give a shadow to our interpreters who did an incredible job keeping up with us today. Thank you also for your work in this panel discussion.

I think I'm supposed to turn it over to Jacqueline at this point.

JACQUELINE MILLER:

I believe it is Leletha, if I'm not mistaken. Give it up for Leletha. The

LELETHA MARSHALL:

Thank you so much, Phyllis powerful words. Connecting ourselves for affirmation? Let me tell you, I almost threw my phone. That right there was so powerful. Wow. It's hard to do anything else after that, but we have to move on. So, now we will transition to open space to process what you heard in a session.

We are going to use the next 10 minutes to identify what you feel is call to action, and we are going to document one concrete action that you will take in response to that call. We are sharing a link to the chat, a pamphlet to facilitate your sharing.

Inside you can find the information that we captured for this session. Use it as a reminder for what was shared, we had remind you to add this concrete action steps to this pamphlet so others can see what emerged in those small groups, but you're committed to do moving forward. We welcome you to unmute yourself in the space to share your thoughts.

We will not be breaking out in groups, we will be sharing right here. We welcome you to unmute and share those thoughts, using the padlet to facilitate your thoughts and sharing.

CASEY KEENE:

Thank you, as we make this transition it will be brought up on the screen so we can see as you add your action items to the padlet.

I would like to start off this processing session by asking our chat monitor to uplift some of the comments that were shared in the chat during this powerful session, with all of us.

We would really invite anyone who wants to speak aloud to go on and meet yourself. We are asking Brecon to uplift some of what was in the chat.

SPEAKER:

Absolutely, we had many amazing chats in the panel. We had someone shared that this conversation really affirms the approach in this community as an organizer coming to a professional role about a year ago. It is a lot of pushing limits, and knowing exactly what those limits are.

Another person reflected that they think storytelling is a powerful and profound way of changing social norms and changing behaviours. The story has to be told in a way that people feel safe to engage in the process. Some people take longer to make the change, and often make changes for on lofty reasons initially, but as their behaviour changes over time it begins to have an impact on the heart, mind, spirit for the better.

People shared about needing resources to support the work, and environments to support individuals in the movement. We need community spaces, time to build these relationships and the support of leadership to take the approach. We need a corresponding to fun things like scholarships and funding that can support the efforts the panelists are asking for.

Cecile was lighting up the chat with lots of music. Thanks for that, as well as amazing reflections around redefining what professional looks like, similar to how I need to redefine what civilization looks like.

Let's see, scrolling through... "We need to re-create the village and know that it was never supposed to be an individual task." We need a restoration of our culture. Wooh! Yeah, I will open it up in case anyone wants to come off mute and share. But thank you all for some amazing reflections here in the chat.

CASEY KEENE:

Thank you, Breckan. Please feel free to chime in.

SPEAKER:

Hi, this is Cecile Johnson. I have to say that this has been a very heart warming, just being present with all of you. In the depths of openness that many of the speakers have shared, you know, real things.

I am a human rights defender and have spent many years, 40+ years in the movement working on this state of black America, documenting a lot of what's happening to us also.

So, to hear -- I would just encourage us. I am working on something, an African centred curriculum. I would encourage us to look at the root causes of even our own insecurities, and who we are, and how the system deliberately builds that. I was reading an article a friend of mine sent me in a case he is doing, and he kind of broke down the whole dehumanization process. At some point I will share that with the community, but it is a system that is creating exactly what you are seeing.

So, we have to begin to say how we are going to change this, you know? If we are going to change this then we have to work with our children. If we are going to change this, we have the pushback. This whole concept of professionalism is a joke, compared similar to civilization.

Who is civilized? The people that came in mass murdered us? Come on now. It's time to redefine our reality, and be strengthened by that because we don't want the next generation to feel and go through what we are feeling and going through. We have always been opposed, there is always been a negative reaction. So, guess what? Just expected and let's do it.

So I think that a bully is empowered when people are submissive, and I would just encourage us to become more more responsive, stronger. You would be surprised, you would be surprised, right? When you push back, and you push back, with the logic of the foolishness that we have had to tolerate for so long. That you will get some action, at least they will wonder, sometimes they will give you what you want.

Most of the times, they will give you what you want, because now you are speaking up, you are speaking up loudly, right? So I would say feed your spirit, that is why I put up some of those songs, (indiscernible) it was a man, one of our chiefs who gave us that song about endangered species and then I just heard something on the radio yesterday and the lady had won a Grammy and that was the song she just broke out in singing so I thought "wow." You might love that, we are struck -- feed your souls, we are stronger than we have been told. We are strong, Aleese I think her name is, she kept saying we are powerful.

We are in our time, so I would just encourage you that we are in the age of Aquarius, it is a time of massive change. A lot of these systems will be broken down, there is a light at the end of our tunnel and so we must be that change that we wish to see in all the things that we want to do just be at, and don't accept no for an answer. Thank you.

SPEAKER:

Thank you Cecile, and thank you to everyone who has participated so far. We will now go to our closing, as you know all the things -- all good things must come to an end. First facilitator Claire, will lead us through a creative integration activity and at this time, please turn your attention to Claire.

CLAIRE BARRERA:

Thank you. Alright, so we are going to do a little, as Lolita said, creative activity -- Leletha, so the first thing I invite you to do is find any feelings or thoughts inside you that tell you you are not an artist, you are not creative, you are bad at drawing, you are bad at singing, you are bad at acting. Take that, and if you can, just say "I hear you, I know you are telling me that for many complex reasons, I am going to set you aside over here because you are not going to be useful to me right now."

And see if you can find your younger self, that knows that all humans are creative in different ways, and that it is not a performative thing, it is not about getting something right, it is about like embodying and exploring a certain aspect of being a human. There is many aspects of being human, there is our intellectual cells, our sexual selves, our creative selves and we all have all of those things.

So that is what I am going to be explained today, setting aside self criticisms to be able to explore this aspect -- enjoy this aspect of our humanity. The creative exercise we are going to be doing is going to be one that involves drawing so if you can just take the next 30 seconds to make sure you have paper and some kind of writing implement with you, or if you have paint on your computer you can draw with your mouse. I'm going to pause for a second so you can make sure that you have something like that.

Alright. So we are going to do a little drawing warm-up activity, that I will guide you all through and I'm going to share my screen because I'm going to do it in paint so you all can see what I'm doing. So let me share that. There we go, OK. So the first thing I would like you to do is draw a rectangle on her piece of paper, like this. You can see it is going to be messy because drawing in paint is not easy. So don't worry too much about making it perfect.

You have got your little rectangle, and then you will draw this little curve, it will look something like this. And then, just give yourself a little stick figure on this side. My gosh, it is so hard to draw in paint. And now what I want you to do is to use your creative self to draw something across this gap that will help this person get from one side to the other. And be as creative as you are able to be. It really could be anything. So I am going to mute myself for a minute and 1/2, while folks play around with drawing that.

We are not going to show it to each other, it is just for you.

Alright, hopefully you have had some fun drawing that. We will do one more warm-up drawing exercise. Go ahead and draw another rectangle, similar to the first one, this time you will draw a little hill, and I invite you to give the top of a head some kind of hair. So I will pause again for 60 seconds to a minute and 1/2 while you drop some kind of hair and it could have decorations in it, it could have a hat, it could have anything you want on top of this person's head.

(Activity)

CLAIRE BARRERA:

Alright, that is it for our warm-up. So before we do our main drawing activity, we are just going to do a short visualization to give us a little bit of inspiration. So get as comfy as you can, wherever you are seated or standing, maybe you are laying down in your house or at your office, that is totally fine. All of that is good. If you feel optimal, close your eyes because sometimes visualizing is easier when you don't have your site, if you are a seeing person.

If you don't feel control closing your eyes, you can have that soft gaze in front of you, sort of an unfocused gaze, I'm going to close my eyes as I guide us through this. And first you will settle in, where you are a little bit. I encourage you to really feel the force of gravity. To feel the way your body is pressing against any services you are touching, so that may be the backs of your legs against a chair, that may be your arms resting against your body or against the ground.

It may be the bottoms of your feet touching the ground. And take a deep breath and on the exhale, see if you can relax and rest even more against these surfaces. So inhale, and exhale, releasing even further. One more time, inhaling, exhaling and relaxing even further. Seeing if there is any holding your doing that you don't need to be doing. Letting gravity hold that for you.

And I want you now to take a moment to use your mind's eye to imagine, given everything you heard today, everything you thought about or got excited about or questioned, and think about what you would like prevention to look like after today, in the future. So some ways that you can build that image, would include what colors come to mind, when you think about a beautiful world of prevention work, in the future.

What textures do you imagine? What people or plants or animals are present? What is the emotional quality in this future world of prevention? What are the feelings you have, the energy, the vibe? What kinds of sounds do you hear? And what kinds of smells are there in this prevention work you are doing? Or witnessing. What kind of weather, what type of environment are you in?

Are you inside a building, outside in nature? Are you in motion between places? What activities are you doing? Are you walking? Are you hugging? Are you dancing? Are you alone or with other people? What are the other people doing, if you are not alone?

How do you feel about where you are with the activities you are doing? What does your body feel? How does your heart feel? Take a few more moments to build any aspects of this visualization that I have touched on. It doesn't have to be super concrete, it could be an impression.

We can even talk about tastes. Are there any tastes you sense in the future world of prevention? Alright, I'm going to invite you to let that image settle, feel your body on the surface again and slowly come back. Open your eyes, slowly and gently. If they are open already, bring your eyes slowly back to the screen, and we are going to do our final drawing activity from this visualization.

So, taking a fresh piece of paper, or whatever your drawing surface is, I want to imagine that you meet an alien from another planet and you are trying to tell them about this prevention work that you do, what you don't have a shared verbal language. So, you decide to explain it in symbols to this family.

You know you have to use very simple drawings to do your best to convey to this alien the prevention work that you're excited to do in the future. I invite you to draw three symbols, limit yourself to three symbols. All rules can be broken and you can tell so everything I'm saying, but this is my invitation, because I like a container when I am asked to be creative so don't get overwhelmed.

So, three symbols that you can draw to help this alien understand the magical transformative prevention work that we are hoping to do the future. I will give you all five minutes to do that. Take your time, think it through.

If you finish early that's OK, but five-minute starting now. If you have any questions put it in the chat or speak up now. I will keep my eye on the chat.

A few more seconds for those who have not finished, go ahead and finish. Alright, so I am curious now if there is anyone who is excited or interested in holding the image of the was in sharing a little bit about what they drew.

I know we are a big group so it can be intimidating. Or, if you don't want to show us the drawing you can just tell us about it.

SPEAKER:

I don't mind sharing my personal (indiscernible) than showing you. I also appreciate parameters when being creative, so I did try to stay within the three simple notion, and also took the heart the concept you built of communicating with an alien.

So, I just drew these really simplistic person figures sort of in opposition to each other. So what was predominantly communicated in the first symbol was to say there is something causing lack of communication or anything causing between them.

The second symbol was more simplistic. I think given a lot more time I could come up with something

to symbolize kind of growing compassion, transition. It was a cycle but it was simple enough as a symbol (indiscernible) it's directional. So, the concept of the middle symbol is something happening here in the same figures are, in the next symbol, turned towards each other. So hopefully it's communicating our people's ability to -- we talked about dysfunction, but I tried to talk about functionality, right? So, point of the processes being a return to that function.

CLAIRE BARRERA:

I love that so much. I love how it told a narrative, it really told a story which is really lovely. Thank you for being willing to share that. I think we have time for one other person, if there is anyone else who feels like sharing.

SPEAKER:

If no one else is there I can share something. I did three symbols, the heart, the sun and people holding hands. The goal is for the alien to see that everything we do is for love. The sun is a universal symbols, so the holding of the hands was showing cooperation to work together.

CLAIRE BARRERA:

I love that. Looking for universal symbols, and seeing that collaboration occur. People coming together seems a good symbol of cooperation. Thank you so much for participating in this activity with me. Hopefully it was entertaining after the log training, and I will pass it back to my host.

LELETHA MARSHALL:

thank you Claire for that beautiful activity that may create activity, and before you leave the session today, please complete the evaluation. Your feedback is very important to us, and now we turn the floor over to our talent Weaver, Renée Kim, for our closing.

RENEE KIM:

Hello everyone, I want to give you some more information about the bits and pieces of our story as long -- along with a closing reading. As time moved on, I decided that I needed to reconnect with my heritage and my roots and go back to Korea. It was an epic trip, to say the least. I realized that this piece is what was missing from my story. The chance to hear sounds of a familiar language, to smell and eat the foods of my ancestors and to again observe how Korean I was and how Korean I was not.

I came back to Oregon jobless and worked a series of temp jobs and got a call one day about a job at the victim's assistance office with the district attorney, but I would be housed in a law enforcement agency. I coordinated a large federal grant to place victim advocates in law enforcement agencies and this is what is now known as co-located advocacy.

My first day at the police department was very different than my first day at the DV program. My on-

site supervisor welcomed me and got me lunch and introduced me to everyone, and it was really fun. What wasn't so fun was when one of the officers asked me I was the new radical feminist working there, and of course I said yes. And then later, somebody gave me a lecture about the town's family values.

While I was at this job, I was asked to be on Attorney General's task force to create a request for proposal for civil legal assistance for survivors of domestic violence. And I really had no idea what I was doing on this committee, however I met my future boss there. And she asked me if I would be interested in being a funder in administering the stop violence against women act for the state of Oregon. I said "no thanks, I like my current job." However, a lively conversation ensued, and I did apply for that job on the last day the application was due, and I got it.

That is where I learned to like, well, I learned to dislike spreadsheets, math, long meetings, etc. I want to say a few words about the vow of the state administrator meetings I used to attend all over the US. At least from my historical perspective. I often felt the same way at those meetings as they did at the local thou in visor report meetings, I was usually the only person of color and in some meetings people would ask me, or are you from Hawaii? Have an answer back and say no, I'm from Oregon.

At one meeting, at a wine and cheese perception, somebody asked me how I got to the conference because they didn't know that Portland, Oregon had an airport I just look at that person and said "I wrote my horse here." I wondered why I was at this wine and cheese reception we wouldn't even pay for a kids birthday case. At shelter. I wondered how I could dismantle this hierarchy and put back together with some balance and harmony, is a question that I still cannot answer today. And I was also thinking about leaving this job, too.

I want you to reflect on some of the jobs that you had and ask yourself these questions, am I receiving the support I need? What does shifting power and systems look like to you? Am I giving myself enough space in my life to do other things besides just work? Is it time for me to take a journey to who I really am? And how does it align with my mission of my work, and domestic violence? Please don't stress about answering any of these questions, because you have a lifetime to ponder them.

I want you to know, that I believe that we are the changemakers in this space. And we are the ones who are going to take the work of radical prevention to the next level. I also want to thank you for being here today, with all of us. And I would also like to read a closing reading, called 'calling the circle'.

It has always been scary to step into the circle of fire and light, to show up in the company of strangers, to ask or to offer it, our hearts race. Will we have the courage to see the world? The risk we take in the 21st century are based on risks human beings took thousands of years ago. We are not different from our ancestors, they are still here, coded inside of us. They are, I believe, cheering us on.

Again, thank you so much for being here today, I appreciate it and I will get the questions that I asked you all to you, tomorrow. Thank you.

LELETHA MARSHALL:

Again we thank you all for attending, and don't forget to fill out our survey. We look forward to seeing you tomorrow, have a great rest of your day!

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