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RACHEL LINDY:

Hello, welcome... I am a white person with chin length brown curly hair and a brown and town -- tan white shirt... Before we get started I want to make sure that everyone has what they need to access the event, so thank you for your patience as we do that.

(speaks alternative language)

RACHEL LINDY:

If you would like to use the close captioning feature, please look at the button on the bottom of the screen, it says closed captioning or CC you should start seeing the captions at the bottom of the screen. In addition, everyone should be able to see the American sign language interpreter throughout the event. If you have trouble accessing captioning or the ASL interpreter please us know by clicking on the Q and a button and giving us a question... Or by emailing us at [rlsccolloquium@gmail.com](mailto:rlsccolloquium@gmail.com) and we will do our best to assist you. This information will also be here... I asked you to join me in acknowledging the (Name) and the (Name) community, the elders both past and present, as well as future generations. New York social -- University... Founded on exclusion and erasures on many indigenous people, and... Working to dismantle the ongoing legacies of settler colonialism. And now, I would like to introduce one of our editors in chief, the Review of Law and Social Change Colloquium: Resisting Settler Colonialism Andrea Green.

SPEAKER:

... I'm a white woman with long dark brown hair and a low ponytail, I'm wearing a dark blue long sleeve shirt with white polkadots. I'm here with Rachel Lindy, (Name), and (Name), originals tremendous editors. Welcome to day two of Review of Law and Social Change Colloquium: Resisting Settler Colonialism, a two-part colloquialism bring together 20... Activists... And explore the ways in which settler colonialism manifests itself in its laws, policies, and practices. Each year, our Journal host a colloquium on a complex and timely social justice Coptic with the goal of centering topics that have otherwise been on the fringe of legal academia. I'm so proud of our colloquium editors... To continue this tradition... I would like to extend a huge thank you to Rebecca, Rachel, and Camaro, as well as many of the staff editors who worked tirelessly over the last six most to put this colloquium together. This event would not be possible with our partners, (Name), the center of race and inequality, color...LSJP... And more than 20 cosponsors student groups which are listed in the program. Today we will hear from two remaining -- amazing panels, each running approximately 90 minutes. You could buy additional information about each finals in the program. Each panel will leave time for questions at the end. If you consider questions throughout the panel by clicking on the Q&A icon at the bottom of the screen, or email -- emailing (Name)@Gmail.com... You must have registered with us in advance of the event and you must be logged into Zoom with the same email address you provided for us prior to

joining the event. We will periodically announce a display for approximately 30 seconds, CLE but you must write down and provide to us after the event in order to receive credit for attending. Each code will be read twice. With that, we will turn things over to our day to opening power -- panel... To discuss current fights for indigenous sovereignty over lands with large populations of sellers, a US-based advocacy for the defense of indigenous people. This panel is moderated by Nadia Ben-Youseff... Nadia currently serves as the... A radical legal and advocacy organization working with social movements to dismantle racism... Economic depression -- oppression... Central to Nadia's life work... Nadia is happy when she is dreaming and building with co-conspirators towards horizons of abolition, decolonization, and collective flourishing. You can read her bio info in the program. Take it away Nadia.

NADIA BEN-YOUSEFF:

Thank you so much Andrea and so -- and the student organizers... This is really exciting and such a critical conversation. As Andrea said, I'm an advocacy... I am an Arab woman... With dark brown hair which is now shoulderlength, and I'm wearing a colorful flower print shirt in my home office. I am so honored to be moderating the first panel of today about Review of Law and Social Change Colloquium: Resisting Settler Colonialism. Why shouldn't the panelists is how we can speak about how indigenous people are organizing for sovereignty and decolonization, consider the ideological and institutional forces that are blocking our efforts or attempting to block our efforts, and then discuss effective strategies for achieving land back. We are joined by a remarkable group of panelists, scholars, organizers, artists, and lawyers and I'm going to ask him first introduce themselves and to share anything about who they are that they want you to know as well as a visual description and we will get started. You will jump right in. I'm going to ask Corina to start us off.

CORRINA GOULD:

... On the tribal chair and the spokesperson... I am also the codirector and cofounder of the (Name) land trust, the first urban indigenous woman's land trusts let in the industry. I am a small, brown, chunky native woman that is wearing a black T-shirt with Indian land on it and a denim shirt. And I am happy to be a part of this panel discussion today.

NADIA BEN-YOUSEFF:

Thank you so much Karina. Jamaica.

DR. JAMAICA HEOLIMELEIKALANI OSORIO:

(speaks alternative language) my name is Jamaica. I hail originally from (Name) on the island of Mei Brooks in the center of the beautiful blues Pacific ocean. I am a light-skinned Hawaiian woman with a short faux hawk sitting in my daughter's nursery so there's all kind of nursery things behind me. I am an assistant professor... Long time to wait of... And I'm excited to be here.

NADIA BEN-YOUSEFF:

Beautiful! Thank you. Boris.

BORIS SANTOS:

Hello everyone. Good afternoon, or good early evening. (speaks alternative language) my name is Boris Santos, he/him. I am much I am short brown skin, Latino, half Dominican, Salvadoran background.. Blue white and purple shirt. I am in early childhood educator, a former city and state legislative staffer and currently the treasurer of the East New York Community Land Trust. Good to be with y'all.

NADIA BEN-YOUSEFF:

Thank you! Radhika.

RADHIKA SAINATH:

... I am a senior staff attorney at Palestine Legal, and longtime activists on the issue of Palestinian freedom and rights activists as well.

NADIA BEN-YOUSEFF:

Thank you, and last but not least Murray.

MARIE CRUZ SOTO:

Hello everyone! Marie. I am actually a professor at the (Name) school of (Name) at NYU where I teach courses on many things including feminists and... US Empire and other things. I am also (unknown term)..., Puerto Rican woman of color with short curly hair and a white shirt. I have over the years been in many different community initiatives mostly revolving around (unknown term). I'm both in New York and (Name), and my cat wants to makes an intervention, I'm sorry! (Laughs)... Thank you!

NADIA BEN-YOUSEFF:

Thank you Marie. Thank you all. I hope you are all excited for this conversation, because on the introduction alone there are so many things that we can explore on the tactics we can use to get land back, what do decolonization struggles look like... This is the conversation we need to be having, so I'm excited that we are here together and also centering it understory ourselves. Who are you? And I hope our audience is asking themselves that question two in a critical way. Who am I? What power do I have? Where am I complicit in harm? What can I root in myself? How can I be in principal and solidarity with others? And knowing yourself is key. That is the first. What is it that we have to unlearn?... What is the gifts that we bring to the struggle? I'm going to go in the same order for this sort of open question. Were just going to ground our discussion and invite you to share a bit more about the ongoing struggle for indigenous sovereignty which you wrote yourself and your work, so how your showing up today, and particularly interested in what shift is occupying your attention, and what I mean

by that is the ships and maybe public narrative, or shift an tactic or strategy of indigenous resistance, or on a more negative front, settler backlash that is occupying your attention or political developments that you want us to pay attention to. So this can be promising or concerning so I'm looking for the shift but you want us to know about in your particular struggles, so Karina if you don't mind starting us off.

CORRINA GOULD:

We should've gone in alphabetical order (Laughs) thank you so much for inviting me to be on this panel. I think what I want to talk about, the work that we have been doing for over 2 1/2 decades in my home territory, so I didn't explain when I introduce myself that I'm from the San Francisco Bay Area. My ancestors on the East Bayside of San Francisco Bay had been there since the beginning of time. The mountain behind (indiscernible) is now known as Mount Diablo so as indigenous people, we are netted to our mountain and waterway. Our waterway is (Name), we are named after the Confederate villages of (Name)... Made up of five of the tribes that were enslaved at the mission of San Jose... And the colonization that happened in California was much different than what happened on the East Coast. But I think that we don't talk about that enough and the history that is sometimes available to us. So I spent a lot of time demystifying the(unknown term), romantic. That happened in our territories and talk about the three waves of genocide that have happened here... When we talk about history in California, we think it all happened around the same time because everything else in this wave of settler colonialism... And 17 -- in 1776, when they were starting to develop the mission of the (unknown term) in San Francisco, it was the same time that they were signing the declaration of independence on the other side of the country. We did not have the same settlers here, that came here to our territories first, so that mission. That began the destruction of the California native people past San Francisco Bay to (Name), and that lasted for 99 years, the enslavement through language and our spirituality being taken away. We have to think about solar colonialism and what they came here for, what do people come to our lands for and how are lands have been taken, and we think about... What do they take away first? They take away the spiritual context. They take away people's connection to the land and to their land-based and that way they try to form -- inform our decisions through human beings -- as human beings through these new lands. The take away our spiritual practices and when they do that they take away also the strength of women and how we have been a part of the spirituality and competent societies that we had in our lands. And so, we do not talk about that will stop move forward 99 years... And there's this... Huge swaths of our lands are given away to Mexican soldiers that, one, the battle of Spain and their independence, and our ancestors went from primarily being slaves and submissions to slaves at these ranches. There was no man to go back to. The land had already been dispersed, so we became slaves at these ranches and... Really good records from which they took villages and who was married -- forced to marry who, who died... But during that. It stopped. Again, the disintegration of our people... And then the ongoing occupation of what is called the United States because our land was never ceded to any of these governments, and the state of California was created on laws that was about mass extermination of California native people and most funded by federal dollars of \$1.4 million to kill native people... And so, we do not talk

about these histories and this ongoing running of genocide and then the continuous paper genocide of our people by only mentioning us in fourth grade history and then we disappear from the imagination. We become invisibilized... Decide to be easier to be Mexican, to be something that you were not in order for us not to be killed off. It is only been in my lifetime that we had been able to begin our -- to tell our true histories and have people other than ourselves acknowledge that we still exist. We are not fairly recognized tribe and therefore we do not have government to government placement ships of the United States government. So what happens when you become something that you say you're not? What happens when, who are you then? If you are not connected to your mountains, waterways, your ancestors that had been praying for you for thousands and thousands of years? And so, it has been our fight to really bring awareness to the bay area about these ancestors that had been stolen and hoarded away in institutions, not to be (indiscernible) and that is really how we began to do this work around (indiscernible) Nan -- land trust... How do you get 9000 ancestral remains returned... and not have a land-based... We needed to ensure that there was never our ancestors to come back to, but not only that, there was a time in history were indigenous women and leadership needed to be happen -- needed to happen... We engage not only our tribal people in our ancestral (indiscernible) and belief systems, but everyone who lives in our territory, which is their responsibility for settlers on our land to the indigenous people, to the waterways and to the land? What is their responsibility to ensure that there is a continuation, that there is an importance to giving land back to indigenous people and not about the spear about what is going to happen if there land is returned, but how does that actually correlate with us all surviving in this world? That indigenous people have practices and spiritual ways of being on this land that have lasted -- has lasted for thousands and thousands of years... So the first urban indigenous woman land trust was created to do just that work.

NADIA BEN-YOUSEFF:

Thank you for that Corrina. That trajectory and the ship that you are talking about deserves greater recognition... Shifting both material conditions and discourse, but also you raised, you know the infrastructure of the settler colonial nationstate that make this resistance and reclamation so difficult... You talk about federal recognition, you talked about, you know, federal resources, so thank you for looking up the shift that we need to be recognizing, the importance of telling your history and your story. Thank you for that. Jamaica

DR. JAMAICA HEOLIMELAIKALANI OSORIO:

There are a few things that I have been noticing. First, it is a good shift. It is recognition of the horrible violins. It is a good shift that I feel like more people in Hawai'i, perhaps come across Turtle Island, are becoming more aware, were more willing to see the mechanisms of the violence of the state.

Whether we are talking about standing rock to (Speaks alternative language), To black lives matter protests and demonstrations across the world.

More and more common people are starting to see, visibly, the violence of the state. More people were implicated and protected by the violence, are starting to see and become aghast by that violence.

So, dad, is a really important shift to recognize in a place like Hawai'i where we have been raised to think about Hawai'i as a multicultural, racial paradise. Which is come obviously alive. It was told to sell a statehood.

The other big shift that we are seeing in Hawai'i, I've been really lucky to be involved in activism around land restoration since the time I was born, like, surrounded by these movements.

One of the things that has been powerful to witness is the growing intention of ruining our organizing and movement work in our stories, our histories, our values, our teachings, our epistemologies, is not just ornamental, but central to it.

I do not mean to say that this is brand-new in the last decade. But the knowledge that we have in 2020, you know, about our histories, our language. Both, ancient and recent. All of that is so much deeper than it was the time that my father was organizing in the 1970s.

I think about how powerful... You can look at the example of the movement to protect (unknown name), that has been going on for over a decade, but noticeably, grew in attention in 2019, where we consecrated a place of refuge. A traditional place of refuge and we followed our ceremonial teachings to mark that area, to... I do not know how to say it in English. To protect place, to name our jurisdiction.

That became a site of gathering and resistance towards the settler state, towards the occupying, ongoing military occupation.

All of this knowledge that we have, that truly, we only have because, as one of my friends says, we only know our chance because one person reversed to stop chanting. We only know our own hula because one person start dancing. We know (unknown name), because one person stopped telling them.

In the 1970s and 80s, organizing around the protection of natural resources like (unknown name), that was bombed by the US military, starting in World War II, there were people at that time period who realize that we also need to invest in the education of our people, to reinvest in Hawaii language, to reinvest in these cultural teachings. And now, we are the benefactors.

Come from the first generation of Hawaii in virgin schools. So, what is possible in our front line is almost unimaginable... Unintelligible to generations, maybe even one generation before.

I see this as away as a position of strength, we remind ourselves of why we want liberation and sovereignty. Because of our connection to our connection to one another.

And also, settler allies in Hawai'i, because Hawaiians are way outnumbered, to show them, not just tell them that we come from a better way to live, but we continue to live this better way, in relationship to our land and each other.

So, that has been challenged by COVID. Like, everybody else's movements, COVID has thrown everything into a problem. But I think that has been huge shift in our position of strength and how we organize will stop I'm excited to see how we continue to network and support others in doing work and organizing, that is both specific to the needs and addressing the harms that are being committed on whatever land and peoples that are being committed on. Specifically, tied to the land because that power has never been beaten. The power of the land.

I am pretty stoked that we are moving in that direction.

NADIA BEN-YOUSSEF:

Thank you for that. I want us to dive in more into those openings. And this moment. Where is the Empire trembling? Where is it working? And then where can we push?

I want to lift up Professor Audra systems idea of indigenous refusal. It is an ongoing refusal of reality that exists today and as so long is that colonial reality exists, there will be indigenous refusal. I love that and am grateful for that.

Boris, I would love for you to talk about the shifts that is occupying your mind right now.

BORIS SANTOS:

All of the people on the panel are bad asses. I knew it was going to be good, but it is one of those things where it is great when you come on.

I want to focus on our shared history and add on to what Jamaica and Corrina were saying, or alluding to, when it comes to their geographical struggles. And challenges of what they are fighting on in their lands.

I want to make a quick remark to back up in the colonial/settler times and then back in New York in the 50s and talk about that shift of the systems.

So, when you talk about colonial settlers and what they brought here, they brought slaves, genocide.

And they brought systems of one, the political system of Republic, a representative republic. And also, an economic system of capitalism.

When you fast-forward to modern day, all the way throughout time, you look at why BIPOC people have been oppressed, it is linked through all of that. You talk about the -isms, it is linked to that.

One of the things that I see shifting is the systems. I see shifting of systems of private property. I see shifting capitalism. I see shifting the political representative system of the Republic that we have now, throughout the city, state and federal. Towards working for people, to working for people that have been oppressed.

I want to quickly say, you talk about when colonial settlers had arrived throughout. There has been injustices. Social, economic injustices. In East New York, we are talking about one of the big books, it is called *How East New York Became a Ghetto* by Walter (unknown name). It has a good telling of East New York, Howard became a ghetto, when he talks about an urban environment (indiscernable) investments. It has been divested.

He talks about the redlining that occurred. And also, the blockbusting that came.

So, you had a couple of black and brown people move in and then they say, "ethnic whites, people are moving." The only people allowed for mortgages, and loans, and going towards Long Island and drying the red line was the white people. You start to create a black and brown pocket in East Brooklyn.

You have a white flight occurring.

You also do not allow for black and brown people to thrive. Mortgages were not given, and if they were, they were given in ludicrous ways where folks do not have the amount to pay and guess what? It was a foreclosure waiting to happen.

This is where we were at.

And we talk about the stripping of land. And now, Brooklyn is hot, the housing market is hot. You see gentrification that have seeped from my hometown, where I am originally from, Williamsburg, and it does not look like where I grew up in the 90s anymore. It is because of the waterfront rezoning that from Bloomberg's days and then the gentrification seeping all the way eastward.

So, right now, our land is super valuable. And we are focused on how do we build collective systems. How do we pay homage to how indigenous folks lived and thrived? And restorative Justice practices. And collective land ownership.



So, that is what we are focused on in the COT. We believe that we can shift the political and legal system to shift towards this cause.

We are lucky and ambitious. We usually say (indiscernable) and we are out there organizing. We are out there serving. (indiscernable) with a survey from us, talking about what you want to see in this vacant lot that is publicly owned and is decrepit. What you want to see in this NYPD lot that is actually rented by the NYPD, but actually belongs to a different agency (indiscernable) housing (indiscernable) that is supposed to develop housing?

We have a homeless crisis. You see all of that.

I want to talk about that and focus on that shift in concrete ways. I will be alluding to some of the things that our membership is fighting on.

Again, thank you for coming on. Great seeing you all.

NADIA BEN-YOUSSEF:

Boris, thank you for that. It is exciting to hear you say. We believe that we can shift it. What I am interested in is exploring what it means to shift a settler colonial system? Is it about shifting? How does it get us closer to decolonization as we had these visions and horizons of a social transformation? An economic system, political system that protects our people. Where they can thrive and have what they need. Is that possible in this framework?

I am excited to get into that. I love all of the experiments that you are all doing. And the ambition. It is right. Radhika, what are some of the shifts that you are thinking about? Better concerning her promising?

RADHIKA SAINATH:

Sure. Just to give you a little bit of background for those of you who do not know us. Palestine Legal, we are legal defence for the movement for Palestinian freedom here in the United States.

We provide legal and advocacy advice to students and professors who are censored, harassed, blacklisted or discriminated against for speaking out against Palestinian freedom.

As far as the shift that we are seeing, Palestinian legal started in 2013, but I have personally been active in this issue since 2002, 20 years ago. I went to Palestine. It was during the second (unknown name), where Palestinians were rising up against Israeli colonization, apartheid and ethnic cleansing.

I went and lived with the Palestinians and for about one year and 1/2, with the International Solidarity movement, doing nondirect violent action. Before I went there, when I was in college, there was no student for Justice Palestine club. I do not think I heard the word "Palestine" when I was in college. I was in left circles, I was part of the immigration justice movement and the labour movement and you name it. I was there.

I did not hear about Palestine at all. Stress and I will say, since starting to work in Palestine Legal, we provide defence for those who need it. And the vast majority people who have come to us have been students or professors.

Why is this? I think it is because those are the people who have been attacked. These are the people... Change often happens with the younger generation. We have seen this with the South African apartheid movement, the anti-war movement.

And because of this growing movement with Palestinian rights amongst US college students, in particular, what we saw in Palestine Legal is this organized attempt by anti-Palestinian groups to censor and punish people in US college campuses. So, about 80 to 90% of the people who came to us were students or professors.

Since 2014, we have documented nearly 2000 incidences of suppression.

In the past year, the shift that we really saw, which was actually pretty inspiring, despite how actually... You know, discussing the events actually were in Palestine that were taking place.

For those of you who do not know, I'm sure most of you who are in the audience will probably be watching the news. But last May and in June, we saw international attention on Israel's attempts to ethnic clans communities in East Jerusalem. This was not new. But what was new was more media attention on it. And then, followed by a bombing campaign in Gaza where entire generations of families were killed.

And with what was happening in Palestine, the uprisings, we saw a Palestine Legal, a record number of people coming to us in these weeks... Our phones were ringing off of the hook. What was really interesting, what we saw, was that it was not students or professors that were contacting us. I mean, there were some part of it, but we got calls from farmers, from makeup artists, from therapists, doctors, children's books authors. You name it. Across the country, people were coming to us saying that they, for the first time, were speaking up for Palestinian freedom in the workplace or on social media and, unfortunately, they were calling us because they were getting fired or called in or harassed or falsely accused of anti-Semitism.

Outside of the story, I do think that things are changing in this country and abroad. I think people are aware of what is going on in Palestine. Maybe, in small ways. But other people have been there all along. I think there is this growing movement and it is pretty inspiring. It is exciting to see here in Palestine Legal.

NADIA BEN-YOUSSEF:

Thank you for that, Radhika.

About what you have been seeing in terms of shift?

MARIE CRUZ SOTO:

I wanted to start by saying that there may be some people who disagree with me... But, we are not an indigenous group, as in, tracing our relations to each other and to the island. Back to pre-European counter times. So, (indiscernable). The people of (unknown name) are basically a community that has evolved from European immigrants, settlers, and I will use the term "(Speaks alternative language)." People who came in enslaved and have been recently emancipated, from the region that survived the massacre of Spain and other empires did in particular.

The community of (unknown name) is a part of that violence. It started with Spain, and Spain, in fact, conducted a raid in the year 1514 that was including a massacre, (indiscernable). And then, it proceeded to claim that the island was theirs for three centuries. It is not clear to me, there is not evidence that that was a fact. But that is what Spain claimed. Thinking about systemic violence, right?

Officially, Spain then said this colony started in the 19th century. And then, claiming that classic colonial moves: when does identity start, whether they get a raise, how do they get reformulated? Those kinds of things.

We are a product of that history.

But (unknown name) and Puerto Rico, and are very Caribbean example, in the longer history of colonization, it has to do with the sugar industry, the plantations. But also, in 1898, basically, the US took over and kept Puerto Rico from Spain.

So, Puerto Rico was a colony of Spain and then it became a colony of the US, and it is still the case. They do not use the word "colony" but it is still one. That is what it is.

So, settler colonialism is definitely an issue.

I want to perhaps mention that under the US, in the 1940s, the US expropriated three forts of us, three

forts of the land. We had this elongated shape, three quarters of the island, the Western and Eastern part and squeezed everybody in the middle, and created a land strip. In the US, they proceeded to store ammunition, in the east, it was just bombing.

And that happened in the 1940s. It squeezed people in the middle to make us meet in the middle. It really flustered the immigration people. They wanted to keep people out. For different reasons, that did not happen. But it did. That was the plan.

And they made life very difficult. And they plan to continue doing so, but the unwillingness of the local population, the unwillingness of the community and the transnational networks of solidarity put an end to that. In 2003, the people with the broader international community kicked the navy out. They were forced to leave. I want to emphasize that that was a huge win.

Growing up, I would've never imagined that was possible.

But that is that. That entailed a shift. It was a militarized island and kicked the lady out. (indiscernable) it is still in federal hands. I want to link what I am saying to settler colonialism and now.

Perhaps some of you may know, or may be familiar with what I am going to say: we have struggled to live in this island for centuries. They put up with the Navy, with the military occupation, for decades. They put their lives in the line, to get them out.

In the meantime, for most of those decades, they were alone. There was some solidarity in Puerto Rico and the (indiscernable) diaspora, but for the most part, the people in the US did not care or no. And they benefited from what was going on, the kind of destruction and oppression that was happening.

1999, 2003, disobedience got a lot of attention. The Navy gets kicked out, and suddenly, there is this turn where we have become the Spanish Virgin Islands. And all of this on said... I will use the word "settlers"... From the US mainland, from US citizens, coming in.

What I want to say is that what became of Victory... And it is a victory. Now, the struggle is many ways, more complicated. It is dealing with people coming in after the Navy was kicked out. And basically, making life very expensive for people here come offering money, to basically what is a poor community of colour. A colonial and colonized for community, of Puerto Rico, and people getting kicked out of the same civilian plan strip that the Navy created.

There are places in the island that that are unrecognizable. (indiscernable) and then, the newcomers. The settlers. And this is the struggle now. This is what we are facing.

I know I have talked for a bit, but I can come back to this, the things that are going on, that have participated. I wanted to say that this is settler colonialism in the now. This is the challenge.

NADIA BEN-YOUSEFF:

My goodness, this is like the best class I have ever been at (Laughs) I'm so grateful for your teachings and so much that I think, maybe I'll open up for all of you to respond... As we are interrogating tourism as settler colonialism and an extension of that and thinking about, Marie, when you said transnational solidarity, that is a big shift. That is an important thing for us to consider as we are looking to RD colonized world. What does it look like for indigenous community, for the global South, for the multitude to organize together? And I'm just aching about this colonial logic, settler colonial logic of elimination of the native, that you are seeing across the stories... There's so much that we can talk about, I'm going to try and do one more question and I have a time limit and a couple minutes, but I was just wondering if we can get into this, the idea of what are the forces right now, we keep ourselves in the now as you have instructed us, the primary forces that are blocking indigenous organizing and demands for decolonization.

I think you can go deeper into this idea and forces like tourism, ideological forces in terms of, the right word fascists shipped, or other structures that you are fighting now. So Karina if you can start us off, I may have to stop early to give you the CRE code.

CORRINA GOULD:

... One of the oldest sites in our territory was owned by (Name), and we've been in lawsuits for the last five years and it has been this point of reference for people all throughout the Bay Area but is also been in our national place that people have reference because we connect that sacred site to (Name), (Name), the Amazon... So have been able to do that, but it's these laws that were created to take land away from indigenous people that continue to show their ugly heads and continue to dispossess us, continue to create these ways and systems that we cannot get land back in the ways that we need to have them back. It is created as a nonprofit to get land back, it is a tool that we decided to use to create a land trust in order to put the land back in indigenous hands, but as you get involved in this crazy system of nonprofit law, in which you cannot and can do, can you house people that are working for you without jumping through hoops and getting tax exemption? What are the things that you have to continue to do in these games that you have to continue to play and the systems that were not set up for you but keep you dispossessed from your own land?

So I think that is one of the things that we are really working on. How do you get to reimagine these laws so that you could actually do the land back work in a way that actually changes who we are.

NADIA BEN-YOUSEFF:

Corrina, every single sentence... The panelists are telling you what is the challenge. What is the block? And where you need to push, thinking about land ownership, picking about the laws that are not designed to protect our people. That is where we need to be pushing our resistance and I am stopping for a second to give you the CLE. Congratulations, it is SUGAR4. You are seeing on your screen. That is the CLE code, SUGAR4. Thanks so much for being here. All right. Now, Jamaica. We are asking again, what are the forces that are blocking indigenous organizing and the demand for decolonization right now?

DR. JAMAICA HEOLIMELEIKALANI OSORIO:

I have to pick just one? (Laughs) I'm just inspired by everything that everyone is saying... But I am thinking about how most of the only useful things I learned about the law I've learned from critical race theory, and this particular thing that I learned from Chuck Lawrence... He taught me that laws were created to protect white property, that's what the Western and American law was created, and I think about how we cannot reform that. I think about how that requires an abolitionist approach. It requires a complete deconstruction and creation of something new. And I think about how capitalism, back to pick one thing, boil it down to one thing that is ruining everything about my life and the life of my people in the life of many of our peoples, capitalism is the biggest obstruction to any kind of liberation. You know, Hawai'i has been made to bend over for big businesses at least since the 1880s. If we were talking about (Name)... Funding to build water funds... Creating these infrastructures that later get transformed into, you know, hotel water infrastructure, so straight from sugar into tourism, or if we look at the overthrow to this fake annexation which I will not go into detail in, but you're all students, you can do the math here... And statehood, all of those were based on the insecurity of white property... Is because (Name) called up his homies and said "We fear for American property." So at the center of the colonization of Hawai'i, the occupation of Hawai'i, is this question of white property. So I think, of course, capitalism and the greed and wealth of the few contributions to the second biggest obstacle of Hawai'i in specific cases and of course, that is the notarizing of our oceans. From military testings... The live fire training was so loud that I woke up my partner and my daughter on multiple occasions. Our house shook, we just call them bombs because that's what they feel like. And this is ongoing right? And it continues because it is profitable. It is profitable for the state of Hawai'i, certainly not profitable for the people of Hawai'i, but it certainly holds to uphold Hawai'i as a training ground and the first shield of the American... Trans indigenous and transnational solidarity, 25% of this island alone is man's that were stolen by the military and are currently used by the military.

So all of these other places that the US military are going to wreak havoc on land, these people will, they're being trained here. They're using our land to train to bring death upon other people. There is a need for us to be more flexible in terms of our analysis of the US military and I think about how all of that, capitalism, the -- the way the US military is both funded and protected, it is the cause and consequence, also feeds into our other problem which I will not go into great detail, but this is tourism. Hawai'i basically has a mono economy of tourism and the military making love to each other. Everyone

is wrapped up in this economy. We are constantly told that we cannot live any other way in Hawai'i, Hawai'i citizens are being held hostage in this really not just unhealthy, but abusive relationship that is causing us -- caused through military and tourism spending. We are all connected to and that is what makes it so difficult to overcome. During COVID, you are told by our state, they lied, he would not survive if we kept our borders closed. We would not survive about tourism... They were lying! The corporations will not survive if the planes weren't coming in, but the people can. So what we need more than anything else, his creativity and fortitude. Along with principal struggle, making sure that the battles we are fighting do not make us complicit in violence and harm brought upon other people, we also need creativity and we also need this belief that we can win so (Name) we talk about taking the Navy out, I think about the struggle of the 1970s to take Nagy -- Navy out of (indiscernible)... I think about how that island is no longer bombed... Nobody thought that a bunch of 20 something-year-old.. Would kick U.S. Navy off of their island, but if you can do that, does not mean we can do basically anything else?... And as capitalism will try to tell us, we live in a time of scarcity... And so, I just want to leave that with us, if I don't get to say anything else today, this idea that we need to recognize the abundance around us and the relationships we create with each other and the teachings of our ancestors and of our comrades, that is the kryptonite to capitalism because capitalism only works if we believe in scarcity. Okay, that's all I have to say.

NADIA BEN-YOUSEFF:

Where to even start? We need to recognize the abundance around us, we need to recognize that we can win. The life capitalism, the life settler colonialism, the live white supremacy, but there's no alternative, it's not true. And if we organize with that vision... Then it is possible... And you're in the space of hope and I'm wondering as you are organizing and East you know

BORIS SANTOS:

I do want to honour something, I agree with Jamaica, capitalism is the number one obstacle.

It is how we see it here at home. I also feel like, as you go through life, you realize that one of these courses but it to crystallization when I was back in American University. My first private institution, I only did two years, got as a transfer student and I took those two years of courses, got my bachelors in political science. But the Martin Luther King versus MLK, work within the system, versus working outside of the system.

I would say, Malcolm worked inside the system. Like, showing up and doing interviews and media, working within the system.

As you go through life, everyone's context is different.

If you are in Murray's situation, I am there, I more willing to work outside of the system. I do not give

two cents.

Versus where we are at in East Brooklyn, most people are working families and have to work to survive and put food on the table.

So, you realize, how can we dismantle capitalism that way? We will do with it what we have and try to build collective wealth and collective ownership.

So, the tools that we use are, yes, a community land trust, it is a non-for-profit model, it works to attack apartheid board. We have 15 board members, they come from surrounding communities in East New York. They come from residents that live on the community land trust land and they are not just technicians. Folks that helped her down and give their enterprise and motivation to push it forward.

So, we know one thing is that in New York, or anywhere, land is not cheap. So, acquisition and then, once you get that, what are the development laws? And the labour that comes with that?

All of that is finances. You have to work within the system of capitalism and banking institutions and the system of lending and credit and all of that.

But then you want to push the governments across the board. Federalist system, you want to push it across the board. Talking these laws work for us? How can we allow for community acquisition and development funds to acquire land and the development of land, solely through public funding sources without leveraging the private market?

That is the focus that we are in. And we are sort of tunnel vision focus on that that is the case in New York. And then, I want to say, being creative with those models, with what you have. The community land trust system works with leasing the land that we own, but that land still stays under the COT, under the COT name and deal. And after the ground is up for renewal, 99 years after, the board will say, because they have a robust culture...

Cultivation and community land. That is the level that we are on. In terms of utilizing these systems that, yes, they were put there, but we are going to make sure that we are going to push them, for the furthest break of radicalism to work for us.

I gave you some insight on some concrete examples of work pushing forward.

NADIA BEN-YOUSSEF:

Thank you, Boris. Just a reminder, we will be turning soon to the Q and A, so, if you have questions come up with them in there for the panelists and hopefully we will get to a number of them.



You are raising interesting questions about working within the capitalist system, within the settler colony, the laws, the structures. How are we fighting for decolonization and plan back and then, what does it look like to be in such good relation that we are able to develop community land trust and collective land ownership and honouring of indigenous peoples? What would that require? What are the shifts that are required?

I am interested in all of these. I hope that lawyers and scholars and healers in this audience are listening. The law is the problem, capitalism is the problem. The militarization and military-industrial complex is the problem. Boris just raised 50 precincts. What are our values when all of our public funds are going to policing? To the profiling and incarceration and surveillance of our people? What would it look like if we changed those priorities in a budget system and the public system?

These are some of the forces that were fighting against. So, Radhika, some of the forces that are blocking the struggle for liberation in Palestine that you want to raise for us now, that you are fighting for, against.

RADHIKA SAINATH:

The settler colonial state itself. Who are the indigenous people? Whether it is the actual introduce people themselves, the Palestinian people, or here in the United States, people who are in solidarity with them, I think the answer is the same. It is the state of Israel and its staunchest defenders.

The New York Times actually have documented this. But, the state itself, the state of Israel, have thrown millions of dollars into stopping the movement for Palestinian rights.

Specifically, allotting money to stop the boycott movement of Palestinian rights. So, you know, boycotts are a time-honoured tactic used by social justice movements for change. You know, from Gandhi's quit India movement to get the British out of India, to the Montgomery bus boycott, two great boycotts, you name it. Boycotts have been an important tactic for social justice movements. There is a growing boycott movement for Palestinian rights. Civil rights groups have called on the international community to support Palestinian rights for boycotts.

Is boycotting entities that are complicit with Israel's human rights violations. It is not about identity, it is my complicity.

There have been a lot of efforts to throw millions of dollars to stopping the movement. At the end of the day, it is Israel. It is the Australian ministry of strategic affairs, and it is about half a dozen to a dozen of very well-funded anti-Palestinian groups here in the United States that have been working to stop movement for Palestinian rights. Through filing lawsuits, through filing legal threats that are baseless,

to pressuring universities, to censure speech. I will talk about that more later.

NADIA BEN-YOUSSEF:

Thank you, Radhika. Did you hear that? 6 to 12 well-funded organizations.

We are talking about 6 to 12. Imagine that. Who is benefiting from the systems of oppression? If you imagine that, who is looking for a D colonized future? Imagine that. What is the multitude verses 6 to 12? I would love to hear that.

Marie, I want to hear a bit, and we will go into some Q&A... The forces that are blocking the really amazing organizing and demands for decolonization. Others that you might want to share.

MARIE CRUZ SOTO:

I will be brief just opening it up for Q&A. In this particular case, it is the Empire, the Imperial apparatus that is situated in New York and Washington, DC, in different ways.

There is also the colonial state, in the case of Puerto Rico, part of what the US did is basically outsourced the labour, the colonial management of the colonized people.

So, there is that. So, there is also the workings of racial capitalism. Thinking about the tourism industry. Gentrification.

In the particular case of us, thinking about colonialism, there is the added layer that Puerto Rico, anything that the colonial state can do is up to the approval of the empire. So, there is very limited space and manoeuvring, even if people wanted to put an end to some of the things that have been happening. Some of the very unequal displacement of people under this possession of people in places like this.

This is also happening in different parts of Puerto Rico. Places that settlers like. Settlers like being next to the beach and the coast. There is this marked displacement of Puerto Ricans that come after hurricane Maria, after the fiscal crisis, after the (indiscernable) by President Barack Obama, people making Puerto Ricans in very vulnerable situations.

People move into Puerto Rico in very empowered ways. And that is something that must be thought about.

I also wanted to say that it is very clear in the case of Puerto Rico as well, that a big part of the problem is the law. Puerto Rico is a colonial state. Nothing in modern times that have been put into place by the colonial state has ever been meant for the well-being of Puerto Rico. That is clear.

It has always been a colonial state. So, the law is colonial law.

I also want to say, thinking back to the militarization and the things that I have not mentioned before, colonial law is backed by violence and the military. Going back to something that Jamaica was saying, there is an intimate link between the lobbying post for violence and being backed by violence.

So, you cannot do away with the relationship with Puerto Rico between colonial and the military. And military police. And the police as well.

I said I was going to be brief, and I keep forgetting to say things that have been put in place a stop perhaps, with the Q&A it can come up. I will leave it at that.

NADIA BEN-YOUSSEF:

I wish we had certain hours left. I would just flag, that I hope you all have a chance to give final remarks, things that you want to make sure our said, we will make time for that in about 10 minutes.

Marie, you said that a big part of the problem is the law. This is a legal colloquium, a big part of the problem is the law. And what Jamaica lifted up, critical race theory, the law was created why? To protect white property, white supremacy, the law is the problem.

What does it mean to work within that law? And I think lawyers and law students need to think about that.

We have three questions that have come up. Please, if you have more, let us know. There is 107 disciplines in the room with us, so, if you have questions, please put them in there. At least, I can read them out if folks can think about them and have them in the air.

We have a question that you all can answer, around collective struggle and how do you build collective strength across struggles when land has been taken in the name of white property, multiple times. So, when it is both stolen and indigenous land, and then gentrified. So, building collective strength, if something needs to be said about that... I will read some more that had come in, but if you wanted to say something about that, let me know.

A second question: what would you say is the role of spirit, creators, source in this journey of decolonization, abolition and creation of new systems? So, the role of spirit, creator and source.

There is a question for you, Jamaica, but also others: advice on how to respond to concerns within our own community that say that sovereignty is not possible. What are the intermediate steps towards that

goal?

So, collective strength across trouble, multiple colonization, and the role of the Spirit, and then a question for Jamaica and others, what happens when folks say that it is unattainable?

So, anybody that wants to start, please.

DR. JAMAICA HEOLIMELAIKALANI OSORIO:

I can tackle that directed question so that folks have more time to reflect on the collective question.

When elders, or anyone, says sovereignty is unattainable, the first thing I think that you should say to the person is, "I love you and I am sorry that you are wrong."

The State and Empire is upheld by the belief that nothing else can ever exist. And it is held up by a false narrative that it has always been this way. When I grew up, I felt like capitalism has always existed, patriarchy, the US empire, or whatever else always existed. Or whatever empire is meddling, that is not true. For many of us, who are lucky enough to be connected to and learning from our indigenous lifeways and teachings, we know that our society have long outlived, our teachings have long outlived and survived and out thrived these systems that we say cannot be killed. Cannot be defeated. So, we begin there.

We begin with the recognition of, that we are often told in Hawai'i, the fact that we are occupied is proof that we cannot suck govern. The fact that we have been colonized is proof that we cannot be self governed. This has been the cause and the struggle of our current condition.

We need to fight that discourse. With everything that we have. That discourse allows many of us to get lost in a disbelief in ourselves. You can think back to (unknown name) who said that the cultural bond... With the cultural bond does is that it annihilates their beliefs in themselves, their teachings, their languages, so on and so forth. It is the work of colonialism.

When we give into that, when we number one, believe that mac to get into that is to believe that we live in a linear line scale that always ends with conquest, fear violins. If that is the world? When we said it is impossible, that is the world that you live in, you believe that Empire was inevitable. That conquest was inevitable. What you are living in a world where you are failing to recognize all of the ways that we have won over. From dispelling the Navy, from I do not know... There is no 30 minute telescope on (unknown name), they been trying to build a thing since 2007. There is no 30 minute telescope out there. The state of Hawai'i spent \$12 million trying to remove a bunch of Hawaiian max coursing and dancing and telling our stories.

They were doing that because they were showing everyone that we can live in defiance of the state. That we can actually live sovereign and we learned that from transnational, trans-indigenous solidarity, with our cousins across Turtle Island. We learned that kind of refusal in standing rock.

So, I do not know... We always need to approach them with respect. That is not the same thing as agreeing with them. It is not the same to respect and compliance with. What we do is we stand in the long, intergenerational teachings of our elders will stop not only can we have sovereignty and liberation, not only can we live in ethical relations with each other and our land, but we have and we will again.

NADIA BEN-YOUSEFF:

Jamaica, thank you. We have about 10 minutes left so I'm going to invite you, whoever you want to -- however you want to close off your remarks, you can answer any of the questions that have been raised... Before the end. I leave it to whoever is ready to go. Boris, do you want to start us off?

BORIS SANTOS:

Sure. I think I just want to uplift the shared histories across what everyone on this panel has shared in terms of the systems we combated, but had been in place, I even saw the comment in the chat about to own, and that is sort of in some way, these legal systems due to your brain... We are stewards, right? But at the end of the day, with us, I do want to say that we are operating through the legal system and that is important to highlight. And to say that we are forcing the boundaries there, but what that looks like here in this sort of, you know, pocket of East New York in terms of resisting is not necessarily what it looks like in other places, and it looks have to be bolder and outside the system. And I do want to say across certain areas, we do have allies. We have socialists in office nowadays. That was not true before, right? Whether you say those are sellouts or not... That will always be true in politics, but at the end of the day, that has to be included in all of this too is our politics are changing and there is talk about how Palestine is viewed nowadays and how it was sort of 1/3 rail in terms of, you are talking about that right Radhika... And here in New York, in the most liberal progressive of corners, it is still like, get you in trouble if you are an elected official.

But I want to say that all of that is changing. We should work at the end of the day to ensure that we get the boldest amount of change at every generational point. And I think from my generational and what we have gone through with capitalism, right, the financial downturn in 2008 which was self-inflicted -- self-inflicted by Wall Street... And supply chain issues and living in abundance, we are working across corners of the world and showing that cross solidarity and I just humbled to be among the panel and just want to let everybody know.

NADIA BEN-YOUSEFF:

Thank you Boris. Radhika, are you down to go?

RADHIKA SAINATH:

Sure. I just want to echo everything Boris was saying. I agree that things are changing... Andrew Yang got called out... When he was unequivocally supporting Israel and he was shot. I also just want to echo the thought about cross-selling area I think that with the Palestine Solidarity movement, it is not just a one issue thing. It is a diverse movement, it is intersectional, and you know, people have been really involved... For black lives and the Dakota blacklight -- pipeline... And people are just standing up against the systems of oppression and I would say for the law students that are probably in the crown - crowd and others to not feel, I don't want to take weight of my talk to be, there's a lot of oppression gotcha. I think there is strength in numbers, people are speaking out, and if you are targeted in any way, it was a call. Our services are for free.

NADIA BEN-YOUSEFF:

Thank you Radhika. Marie?

MARIE CRUZ SOTO:

I'll say this. I remember going to (Name) in Japan and speaking to people over there and having this beautiful and absolutely horrifying moment in which I just felt we could understand each other just because we had so much of the horror of this horrific history of militarization. And I just want to say that, and that, we share many things, we can talk to each other (indiscernible) and those networks exist and sometimes (indiscernible) they get energized with those transnational networks that already matter. People thinking together, people conspiring together, it does make a difference. I also just want to briefly mention about things that have been happening in (Name). One of the things I've been involved with is thinking about how to remember the past of the community and again about creating an archive... Gathering of documentation (indiscernible) usually your paper documents are elsewhere. They may be in Washington, so thinking about collecting that for more people to have access to that history and not pass... Narrating otherwise. That's one. The other initiatives are more linked to reconnecting people to the land and I am thinking about working directly with the soil farming, the push toward sovereignty and that sort of way, and I also want to mention that thinking about just reconnecting to the land that women have been at the forefront of this. It is really exciting work that is happening.

NADIA BEN-YOUSEFF:

Thank you so much. Corrina?

CORRINA GOULD:

So many things just running through my head right now... I think that there are some law students in any way that are out there that wants to look up the document of discovery, that's how this whole thing started. And if we can (indiscernible) so that indigenous people were able to take care of their own

lands and govern themselves in ways that they should have been able to that we will be able to be moving in a different way. If you can just imagine that the doctrine of discovery was not used in the past as a way of claiming land, but they actually use that against indigenous people about 10 years ago in the state of New York, that the doctrine of discovery was a reason to not have land returned to them. So you have to wonder, these laws that were put in place, many of hundreds of years ago, are still affecting indigenous lives and there is this idea... Our territory 200 years ago, there is no concept of hunger or homelessness, yet we see thousands and thousands of people on our streets now. That was not something that was ever thought of before. How do we, as human beings, begin to wash and sweep people away like trash? I would begin to think about what our spiritual grounding in the places we are active, what is our responsibility to each other. What is our original teachings about going back into the circle of life with the brothers and sisters that have gone astray. What is the responsibility ourselves as equal to everything that was created on this earth... Where is our responsibility for the next seven generations that are yet to come, my great great grandchildren should have freshwater just like yours. We should have clean air to breathe. Clean so to grow our medicine and foods, and trees and plants should have the right to exist so we can breathe and so we are the voices of those who have no voices. And we can pray over... And see that actually beginning to take place this year, our salmon have come into our waterways that have not been for generations, that we know that collectively in our spiritual practices that things can change and move, we just have to get out of the way. I think when we are bringing people together of different minds and different backgrounds, we are able to move mountains. We are able to sit together and have the protocols that we need to put impact in place so that we can see each other as human beings again. And so, I'll just leave it at that.

NADIA BEN-YOUSEFF:

What a remarkable way to close our time together. I just want to buy everyone to, if you are sitting still to close your eyes if you don't mind and just take in what we just heard. What Corrina offered was a reflection, a vision of indigenous sovereignty, a collective flourishing, were our people have what they need. We believe that this world is possible. The D colonized world that we are building is possible. When we say everything must change, it can feel daunting, but we remember that people like (Name) says "That is an invitation to do any little thing"... Thank you for being here, what an extraordinary conversation and I feel honored to be a part of it. Until victory, onwards. It is an honor to be in the struggle with you all. I'm honored to be indiscreet, great conversation.

SPEAKER:

Hello, I am one of the other colloquial editors, I am a black woman with brown box rates and a brown shirt. Thank you so much for Nadia and the rest of our panel for leading us to such a powerful conversation about the work being done to reclaim indigenous land. It was incredibly inspiring to hear about your work and all that you do. We will now be taking a 30 minute break. Our final panel will begin back here at the same length at 6:30 PM. We are so excited to have your back.

(Break)

SPEAKER:

Thank everyone for coming back. We'll now be turning to our 4th panel. We are organizers. Their efforts to fight against settler colonialism, right here at the local level.

Remember, if you are an attorney seeking CLE credits for this event must have registered with us in advance,

and must write down any CLE codes the moderator announces and displays during the panel.

We are gathered again on the unseeded land ... Vastly join me in acknowledging this community, their elders past and present as well as future generations. New York University and their view and Social Change also acknowledges that was founded upon exclusions and erasure of many indigenous peoples. Putting those on his land this institution is located.

This development demonstrates a commitment to the beginning to dismantle the ongoing disease of settler colonialism.

Our final pin will be operated by Professor Jason Williamson. Jason Williamson is the exact director on the Centre for raising quality NYU Law School. Prior to assuming his carpal in June, 2021, Jason spent more than 10 years as a staff attorney and Deputy Director with the ACLU's criminal law reform project. He focused primarily on 4th amendment police practices will-- collectivist reform litigation. Prior to joining the ACLU Jason worked as a litigation associate in the law firm of (unknown name) in New York, and served as a law clerk for Judge John Stirling Johnson Junior in the Eastern District of New York. He began his legal career New Orleans in the months following Hurricane Katrina. He later was a staff attorney and founding member of the to help regional services. Now call the Louisiana Centre for children's rights.

Jason also serves as an adjunct clinical Professor in the New York University School of Law. He received his bachelors degree from Harvard in 1998, and his JD from NYU in 2006. Jason. Take it away.

JASON WILLIAMSON:

Think as much and I just want to thank all of the organizers of the event, and all of the folks that put in so much time to put in such an incredible 2 days of learning and sharing and I want to thank the folks on the previous panel which was amazing and set us up for what I hope will be a great conversation.

I appreciate Khmers introduction and I don't want to take up much time for turning over to our



remarkable panel. I'm going to ask them to introduce themselves. I want to make sure that we do them justice, I want to get out of the way and give them the floor. But it want to be clear that the mission of the Centre is to identify and confront all of the laws, policies and practices that lead to the oppression and marginalization of people of colour, particularly in the united states./So-called United States.

That endeavour must begin with an acknowledgement that the foundation of this country was built on the backs of native people, and enslaved Africans. And in the process, of enslaving and decimating our communities? Not only the colonizers attempt to take our freedom, our culture, our lives, they also took our land.

And now, ironically, the powers that be, in this country and around the world, guard that state land with their lives, and fight with every fiber in their bodies against efforts to push back against settler colonialism around the country and around the world.

I know the previous panel was focused on how settler colonialism's manifest in various parts of the world and this country, we are focused here tonight on specifically, a New York City-- on New York City and its traditional lands, and it is clear that although this panel is going to focus, to some extent on where some of us resided now, that this is obviously a nationwide, worldwide problem, issue, and that is intricately connected to all of the things that we have heard prior.

I am going to turn it over to each of the panelists to introduce themselves before we get into just some of the general questions that I have, then we will have some time for Q&A later on in our time together so certain Vanessa will let us in fact it's great to be here. I name is Vanessa and I am a light-skinned them, nondisabled since then European and Jewish background. -- for both settlers and currently known as the Flint New York I'm here presenting art against displacement. A coalition of artists and arts workers seek to emphasize the demands of those large likelihoods are placed at risk by crematory to focus in resettlement, to a solitary grassroots-- groups--grassroots we confirm that justification is not an inevitable effect overdevelopment interviews let the work of cultural producers to be wise in place of longer term and businesses. There see all that the LES not for sale, stop displacement.

Really honoured to be here with you all.

JASON WILLIAMSON:

I'm going to turn to John, first, I wanted to say first that I am a black man wearing a blue turban and wearing a blue and Gray shirt --

JOHN JAMIL KALLAS:

My name is John and I am a white skin Arab with brown hair and a short brown beard. I am wearing a great sweater and tie-in here representing within our lifetime that is particularly invested in organizing

from here, on occupied land, towards Palestinian liberation, and liberation of all oppressed and colonized people.

JASON WILLIAMSON:

What we turn to Amin and Crystal . I have a beard and I have a hat and I think it is burgundy and a sweater, of sorts, and a necklace of silver that is the holy month of Palestine. Next to me is crystal.

CRYSTAL HANS:

By and white and I have long blond hair, concurrently, I am wearing a black and red sweater.

AMIN HUSAIN:

We are looking to decolonize this place, movement generated ... As a way of asking questions them on her questions like (unknown name) would have said, reality and dreams are contradictory, action synthesizes them. And I think we think of the city and rethink of the museum and interconnected struggles, as a place in which, where we are, New York City is a strategic location which can both amplify struggles but also articulate ways forward for folks that want to get free.

CRYSTAL HANS:

Just briefly, one would want to be a part of this panel, he and I are both part D colonist placed and also previously went to law school, Amin was a lawyer and left and I still am, currently a lawyer, I actually went to NYU, graduated only a few years ago. And I knew, as I was starting to go through 1L if you did not feel right, is not feel like I was learning but I really needed to be learning, and 1L was not a good year for me I actually got really sick at the end of that year. The decolonizing's place was more or less founded in the summer of my 1L year and it was founded in the gallery space, called artists space and it was not an art show, is a community organizing space. There was film screenings and potlucks and organizing and action in the community and a lot of love.

When I went back to NYU from a 2L year I went back with a clarity of what was going on and where I was and what it wanted to do. So thank you for having us here today.

JASON WILLIAMSON:

Thank you so much for sharing that, and I hope that we can return to this question, given the number of law students and lawyers that I'm sure we have joining us tonight. This question of where the law fits, and where lawyers that in this equation. When we go to Tricia.

SPEAKER:

Hello everyone I am Tricia I am calling in from Brooklyn. I'm a black woman with natural here, I'm wearing a burgundy turtleneck, I'm a descendent's community applicant for the African-- the African burial ground. I support immunity engagement working group, arts and media and strategy. On the

youngest daughter of 2 Sierra Leonean Creole parents that came over from West Africa in the 70s.

On the healing circle facilitator, community organizer, I'm an organization mix tape that I cocreated. His mutual aid grassroots group... I also forgot to mention that I am a Board Secretary of the abolitionist home to downtown Brooklyn, 227 abolitionist place that was recently landmark so I'm happy to be here.

JASON WILLIAMSON:

Thank you so much, and Samantha I'm going to give you first dibs since you last introduced yourself.

SAMANTHA BERNARDINE:

Can everyone hear me good? Good evening, I'm Samantha Bernadine, I am a Brooklyn night, to describe myself I currently have short hair, I am brown skin, I have a gap between my teeth, I am a full figured woman, I am wearing a burgundy and multicolored pattern dress and I'm wearing gold bangle earrings. I define myself as she her, and I am pleased and have the honor of being here. As I am saying, I am a Brooklyn night born and bred, my parents are from the island of Grenada, spice island, I am first generation here, I am also a mother of one but I feel that I am a mother of many, I am a New York City public high school teacher.

At the high school community development that is based on Erasmus campus that is next to the African burial site in church Avenue in Flatbush, Brooklyn. I'm also the coleader currently of the Flatbush African aerial ground -- burial ground coalition, I hold many positions as a community activist, teaching is my second career. I have been a social worker for 16 years before making a transition into teaching. Currently I teach (audio issues), majoring in history and finishing up my Masters in education. It is with great honor to be here to represent the Flatbush African burial ground coalition and all of its members and networks, our main mission is to give honor and give space to acknowledge, to have the city acknowledge that our people have built this country, and to letter the community members be aware that right next to them, there was an African burial ground that they were not aware of, I am proud to say that within less than a year of the coalition finding itself, forming itself, that we were able to stop the city from putting a housing complex on top of our ancestors so to all of my coalition members into all that have participated whether they signed the petition or helped in rallies or helped with the artwork to educate our community, I think you and -- a great round of applause for the work that we have done, that within less than 12 months were able to stop the city of New York from building something on top of our people yet the work does not stop so that is why we are here to make sure that everyone is aware that our ancestors will not be silent and that we give voice to those who do not have a voice at this moment. So thank you.

JASON WILLIAMSON:

Thanks so much for that Samantha. So you know, as I said, I want us to have a broader conversation

as well but I want to start with just a question about doing this work, in occupied Lenapehoking, what others call New York City in particular. And they wonder and again Samantha you are welcome to take a first crack at this, but if others want to jump in, you know feel free. I am wondering if there are, if you can identify any unique challenges or advantages to doing this work in a place like New York City which, an urban environment, a place that is, at least parts of it, fairly racially diverse, a place that at least fancies itself progressive politically.

What does all that mean and, in your work, have you found there to be particular challenges that you think are specific to New York, and again as I said on the other hand, are there things about New York City and the way that it is set up in the demographics that make the work easier in some ways?  
Samantha Mack --

SAMANTHA BERNARDINE:

Sure. The unique thing about the work, when it comes down to community activism, you really have to be all in. And it is really difficult for a city that is known for not sleeping. And in this work, you really don't sleep (Laughs) You are having multiple hats and you have to have multiple people making sure that the work is continuing. So to do activist work, in this city, you have to have a coalition of people, have a network of people with different talents. And the beauty of it is that there's so many people who have multiple talents and skill levels. The challenging part of it is dealing with the red tape, the bureaucracy, that you have to go through.

The hoops and the hurdles, you can't pick up the phone and call one person and get an answer right there. You have to go to multiple channels, there is a lot of waiting and patient that you have to have at this work. And, but the key to it is strategizing. You have to strategize each move you make, it's like playing in chess. So, while we are doing this work, and as important as it is in the mission that is so vital, you have to look at it from multiple angles and look at it from multiple people's eyes in order for the message to get across in different ways, but yet the essence doesn't leave.

JASON WILLIAMSON:

Thank you for that. John, do you want to weigh in on this, and I'm think specifically as somebody who is doing work-based here but sort of in the diaspora, in the pumphouse city diaspora, is there anything unique or challenging about doing that work remotely from a place like New York, and conversely, is there anything that you think is helpful or more advantageous about it?

JOHN JAMIL KALLAS:

Yeah, I think that particularly when it comes to solidarity with Palestine, there are a lot of advantages to being in a place like New York and just being you know, within the borders of the United States in general. The US is the largest, you know, armor and funder of the Israeli occupation forces and has long been kind of the primary force enabling the continued settler colonialism of the land of Palestine.

So being here I think grants us a particular advantage in working to kind of hold back that support in different ways, hold back that kind of you could call it settler colonial solidarity, from this massive empire to this you know recently established settler colony. And I think particularly in New York, I mean Bay Ridge has a large Palestinian community, who will never fail to show up when the time for mobilizing you know is called upon. I think we saw that this past spring and throughout the summer with particularly with within our lifetime had this massive protest campaign called globalizing the father campaign, which was immensely successful, we had rallies and events that hosted thousands, tens of thousands of people.

Over several months, and I think that just goes to show how seriously people, particularly here are taking this kind of work and I think there are more standardized campaigns, like BDS has been around since 2005, the boycotts divest sanction campaign. We now have campaigns to restrict the nonprofit status of settler funding organizations that have, take US money or money from the US and give it to settler organizations in Palestine that are extending the processed -- of Zionist settler colonialism. So I think particularly because of our position here at this time, we have a very important -- rule in Palestinian liberation as well as all anti-colonial liberation movements to manage and holdback the kind of power and support that the US will give to those imperialist colonialist missions throughout the world.

JASON WILLIAMSON:

Thanks John. Vanessa, any thoughts on this?

VANESSA THILL:

Yeah, one of the things that is a real challenge for organizing in New York is just the power that real estate has here, so I think of what settler colonialism looks like here you can almost look at it as the privatization that is happening, privatization of the air. You know, and really the way that I came into this work was I lived in New York almost 15 years and just watching such drastic changes happen in different neighborhoods, gentrification and the displacement of the long-term communities that had been there, I started to learn more about that and you know, art against displacement was founded around the same time as the colonize this place, we started to learn more about how local politics were, you know how is this occurring and looking into the kind of power dynamics that happen something like a rezoning, which is a legal mechanism.

Where the mayor can basically privatize the air, with the stroke of a pen. And it is often developers and people who explicitly stand to profit from this that are really authoring these major changes in those manifest you know, in our city with things like the Williamsburg waterfront or Long Island City. And you know, what I really got involved with in the fight to stop for luxury towers going up on the waterfront and to bridges, we saw one of the sites was at 80 read cursed slip, which was a seniors home and the

design of the building cantilevers up and over it 10 times the size, and it is a very explicit way that you can kind of see the logic of settler colonialism which the prior panels have described as this kind of specialized regime of domination, right?

And so, what's also amazing about New York is that there is such a long history of community organizing and you know, it's the origin of public housing, it's the center, was the center of the Lavery movement -- labor movement and has a really radical history and unfortunately today the role of nonprofits has been I would say very destructive as far as kind of skewing demands towards concessions and so I think is a very fraught place to organize because there were so many powerful interests and differing opinions at play. And I'll leave it there.

JASON WILLIAMSON:

Thanks so much Vanessa, Tricia, any other thoughts you want to add?

TRICIA OLAYINKA BEN-DAVIES:

Yeah, Vanessa, just that last piece you are saying made me think about language and how there are interests who try to redefine certain terms. And how that is so destructive, in the case of the burial ground, the term affordable housing, affordable housing was going to go up on this sacred site and it was something that you know, they were like who would be against affordable housing but it's like, affordable for who? You know the system at which that they make that determination is completely flawed, everyone knows it's flawed, but it's just the lay of the land and it's just how it is. In terms of the, and about that PCS, in -- piece, in Flatbush, the area median income is about hundred and 30% I think of what -- 130% of the income and it's just unrealistic and really just respectful -- disrespectful.

And then in terms of the abolitionist house, currently there is the economic of element Corporation that owns the park next door to the home, you know mama Joy who was the last owner of the home before she died fought for many years against this entity and they are currently trying to co-opt the term abolition and just completely white wash it -- Michael whitewash it of its actual history and its insane. (Laughs)

So there's just this thing of language and I think it's important for organizers to have a handle on the words that we use and what we actually mean, when we say... --

JASON WILLIAMSON:

Thanks Tricia, and then crystal or amend, anything you want to add on discussion of doing work in this particular place or particular moment?

AMIN HUSAIN:

Thank you, kind of affirming everything obviously that has been said, I think that D colonize this place -

- meant to be a call, a modality, a D colonial formation that has -- moves with time because movements need to keep moving. But in focusing on how it began, it began as a response or an answer to that question, because what you had was a Brooklyn Museum, a public institution that has a show on the fourth floor that is called This Place. And This Place was a show that began in Israel, where they you know, militarize the technology around drones.

And that was kind of, and it came to our attention that what they did was pay 12 artists from here to go over there and take pictures. And then bring those pictures and put them on exhibition, and it's this humanist approach but when you look at the images you see that Palestinians are barely visible, then you see what looks like Brooklynites, white settlers that could have been in Brooklyn except they were by an olive tree. And then you realize the museum is doing something other than exerting art. It's a form of knowledge making and of subjectivity and of neutralizing and normalizing what otherwise is you know ethnic cleansing settler colonialism all these kind of violences.

And right next to it is an exhibition that actually critiques gentrification because what everyone knows is museums are also kind of agents have to enter the cage and, right? Actually the history of the Brooklyn Museum was created by the elite that is also why you have a bridge that connects these two areas. Right, because Brooklyn, the Brooklyn Museum was supposed to be in the backyard of the people that lived on occupied Manhattan to go and hang out, right? So that history over there, and they have all this kind of stuff that was looted, looted people separated from their belongings and their objects, both their objects and their bodies so right over there, in the Brooklyn Museum.

You are coming from a Palestinian struggle, and you are then realizing that you have to think from when -- where you are, and you are on occupied land and whether you are a settler or you're a guest or it is a forced migration, that is a position elegy in which you think with what now, how do we move, who do we need to talk to who is not in the room, who needs to be in the room, it is always context specific but in the context of Brooklyn it is obviously unseeded territory, it is stolen, it has stolen things, and if you're going to organize around Palestine, you have to then reach out to the local community and see what struggles are actually involved there and how can you amplify gentrification.

So the answer to the question then became, that should inform how we move and what kind of coalition in the non-organizational hierarchical structure do need in order to move legitimate because every you take is a way to answer that question and then build power simultaneous. So that's like, that's where DTP comes from and that's why we bring a lot of strands together.

JASON WILLIAMSON:

. That's amazing. I really appreciate that and it feels like a good segue into my next question I will stay with the 2 of you right now. I want to acknowledge how important a conversation it is, throughout this event, and also acknowledge that it is not a conversation that is happening often enough, including

about folks were fighting for or claim to be fighting for social justice, racial justice, and other contexts.

And as all of you know, the summer of 2020 has been often sort of cited as a point in which there was some sort of racial recognition in this country, I'm not sure I would go that far, but following the murder of George Floyd there is something different that the respondent and the attention that race and racial justice started to get. The conversations that were to be had because of that.

Not sure if we are still in that moment but I would like to think so but I am not sure. I raise it to ask whether you think this is a moment in which it may be possible to get folks, who are doing all kinds of social justice and racial justice work, to connect the dots here and understand why this conversation about settler colonialism is part and parcel a part of a larger conversation that we need to be having and we need to come together in order to build the kind of future that I think all of us want.

Part of why I ask is that I think it is safe to say that all of us, on the screen here, and I would venture to guess that many of the people who are joining us tonight, are on board, and see the logic in all of this. And for him to ask him that we would be there already. And so, how do we mobilize a critical mass of people, again including people who profess to be committed to equity and social justice, to really get involved in settler colonialism resistance, and whatever form that may look like.

So I will stay with Amin and Crystal right now. But I want to your everyone's thoughts on this.

AMIN:

So I will try to... This moment we are in is so critical. Just like the 60s in the 30s. If you do not learn from the past and you don't learn how to move together, you will be crushed. And I mean this sincerely. The biggest challenge in New York City is counterinsurgency. The biggest problem in New York is counterinsurgency. We are not using the language enough. It is not a question of a framework of settler colonialism, is how do you understand oppression and how do you build resistance in struggle. It's not a question of this law or that law, it's all the tactic possible. And the question is is there spaces that can be inhabited typically?

Our moment right now is one in which... The way forward has to be asking first questions. In the black liberation struggle, in the notion of enslavement, one of the 2 colours in which this settler colonialism project is upheld enslavement and stolen land and genocide of people. In that context, how was that result and dealt with so far? And will the structure in the system, as it is set up, involved are participating into it or does it need to be abolished? And something else created simultaneously? This is a very strategic question, because it is not a question about campaigns right now, it's a question of what is your analysis of the moment? You had 2020, George Boyd, and they gave you Eric Adams.

We are concerned! We are concerned. But it's an analysis of power and power gains its response so if



you're talking about chess, what is our move? And we don't have to move altogether but we need to move in the same direction, and we need to be communicating, separately, together and separately but in agreement.

And the agreement is, in DTP the people that we work with there is a diversity of tactics and how we move and we will figure out how we will go together. It has to be in the struggle, that is the assimilation into an imperialist colonial project. And that has to be in political orientation.

So you say house that directly impact the organization? Well one of the books that just came out, you know, is called neither native nor settler. And it looks at the political experiment of apartheid and postapartheid and looked at the technologies that were actually set out for the United States. The United States generated the settler colonial remark and then got imported to Israel and South Africa. And in the United States context, the indigenous people, the Native American publishing the 2 state solution. It's called the reservations.

And with the Black folks, it was a one state solution, it was assimilation so if you're talking but bring the structure down, we actually... Was that actually mean if the structure will let you do that. So I find out one under investigation by the FBI from Google. We are in its right now, and the people in Ferguson, when they were doing the stuff, and the limelight power stays away from you and then with a limelight goes down, they lynched people.

So we have to come together and help support each other and be used, for example we talk about mutual aid, we just need to focus on the mutuality not just the aide. As a mutuality of obligation that is actually contextualized in struggle. So the Palestine, it's like a specific in its struggle, the black liberation struggle is specific, all their demands, all of their convictions, all of that is worked out in struggle, but is essential in our city to recognize that they are going to crash anything that is effective. Just like they did with move in Philly. Just like they lynched 38 Native Americans, right? During the Sioux uprising, and hung them the day after the emancipation proclamation.

This country is built on separation. Coming together? On a politics right now? That is going to be the difference.

JASON WILLIAMSON:

Well said, needless to say, is anyone else have any thoughts on this? I have a related question but I want to give everyone a chance to weigh in. Samantha?

SAMANTHA BERNARDINE:

I was going to mention something in regards to the Brooklyn using and how interesting they have an exhibit on ....

JASON WILLIAMSON:

Samantha, you are bringing upon us a little bit.

SAMANTHA BERNARDINE:

(audio beaks up)

JASON WILLIAMSON:

I'm not sure if you can hear me?

SAMANTHA BERNARDINE:

Can you hear now?

JASON WILLIAMSON:

Yes you are good there for a second

SAMANTHA BERNARDINE:

I will come back

JASON WILLIAMSON:

Do you want to give it another shot?

SAMANTHA BERNARDINE:

Can you hear me better now?

JASON WILLIAMSON:

We can hear you but it is a little bit garbled. Maybe try turning your camera off, just while you are speaking, and that might help with the reception.

SAMANTHA BERNARDINE:

Is that better now?

JASON WILLIAMSON:

Better now

SAMANTHA BERNARDINE:

Is very interesting that there is a exhibit at the Brooklyn Museum, I lived about 5 blocks away, and its placement as well as

(indiscernible) of them tear for over 14+ years, and have seen tremendous (indiscernible) but before

there was a museum there, (audio breaks up) that area was settled by enslaved, and free African-Americans. Or Black people that had gotten pushed out, due to the development of Prospect Park and wanting to establish, the (indiscernible) that we have right now. So it's very interesting, as it was pointed out and I see you shaking your head... Behind New York City. We talk about colonialism, the references are geared to certain regions of the country, and as much as we, again, going to school in New Hampshire, at Frankel and Pierce College which is (indiscernible) University and to (indiscernible) to understand that luxury but we talk about enslavement, we talk about colonialism, when we talk about Kim and him to be able to strategically find that we from them, (indiscernible)...

JASON WILLIAMSON:

I think we may have lost Samantha. Maybe she is going to try to change computers. So while she does that, what let some notes jump in, I know Tricia, John, anyone who wants to just tackle this question how to be built coalition? And I appreciate everything that Samantha was saying, that she was talking about the irony in the fact that the land where the museum is now, it was occupied by formerly enslaved and freed Africans. So it's all connected

JOHN JAMIL KALLAS:

I'm particularly interested in this kind of dynamic between mobilization and as a means said -- amen said, -- remind me -- it's relatively easy to mobilize people, especially in moments like this, especially right now there is a reason to take the streets every other week. How can we take that energy, take that mobilizing spirit and how can we organize it? Because we need that kind of infrastructure in place because, not just to keep pushing but to be able to defend ourselves and take care of one another because resisting settler colonialism doesn't just mean reacting to it it means advancing our struggle to de-colonize this land, to colonize Palestine to D colonizing for settler colony to rid the world of this violent imperialism that is currently dominated by US hegemony all over the world and I think when it comes to building this kind of coalition together, the fact of the matter is we all have the same enemy.

We all suffer from the same problems and it's all soft -- enacted by the same settler colonialist whites and premises to imperialist system and what we want to talk about is how to come together against it is that we need to make it is clear to as many people as possible that we share a common enemy and struggle and to take that spirit that people have to go out into the streets to mobilize and to fight and to take that into energy to get organized into come together into just be together in this kind of way that can help build this alternative structure that isn't settler colonialism, that can actually challenge settler colonialism wherever it finds itself a challenge Empire wherever it finds itself.

JACOB REMES:

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TRICIA OLAYINKA BEN-DAVIES:

Thanks John --

JASON WILLIAMSON:

Thanks John, Samantha if there is anything you want to add before we moved to someone else please feel free.

SAMANTHA BERNARDINE:

I wanted to say, we are in a moment where we have to seize it. And I'm going to be very honest, one of the struggles of doing this type of work is finding out whether people are in it because they are fashionable or if they are in it because they are really about the cause. You know, it was sexy to be on Eastern Parkway and walking down Flatbush to the Berkeley Center and holding up -- Barklay center and putting the sign up in the window saying black lives matter or blue lives matter or all people matter or, but then it died down. And we are still seeing the same things happening.

Where are people right now, well they are like, that was then, the pandemic is done I had nothing better to do. Let me go and meet me in a coffee shop. So that sometimes is the struggle of finding out whether or not people are truly invested in the cause or are they in it because the season says it's to be in it. Or this would, this is real great content to put on my Instagram feed. You know, so you have to deal with that, I think we are at a point in this country where we have to hold people accountable by any means necessary, you know there is a saying that Marcus Garvey created that Bob Marley put in one of his songs which was, you months -- must emancipate yourself from mental slavery.

That goes for all of us, whether you are of African descent or otherwise. We have to mentally get ourselves out of a colonialism world, where you think that is what is supposed to be. No, we need to question everything and if it means that questioning how I got here, how am I able to achieve certain things in life, how am I not able to achieve certain things in life, why are there all these barriers put in place, they are not put in place please you do not have love, they are not put in place because you are not smart. They are strategically put in place to keep you in a place of needing and wanting.

Because someone else is going to profit off of that need enough of that one. So I wanted to make sure that you know, in coming back on a different computer, that that statement is really place and for all those who are on this call, or on this program that you are in it because you really want to learn more. And learning more also means showing up as well as taking the mirror and looking at yourselves and some of those things that you will see are not going to be nice, they are not going to be comfortable but when you approach it and address it and acknowledge it, you can definitely do much work in this fight.

JASON WILLIAMSON:

Thank you, that was worth the wait for sure. I will come back to a piece of that shortly, I want to hear

from Tricia and Vanessa on this but before, I want to make sure that I share the CLE code and that code is six elder. I will spell it, 6 EL DER will stop only --. Only VE is capitalized, I should be clear. 6 Elder.

Tricia or Vanessa, I wanted to give you a chance to weigh in on this question as well before I moved to a related one.

TRICIA OLAYINKA BEN-DAVIES:

Thank you all, I am so appreciating this line of conversation. I think that Amin, what you shared about the need to being a multiracial, you know force is really important and you know, we've seen what something like that in history the reaction that gets, you know with Fred Hampton's work with the Rainbow Coalition. And I think Samantha, what you are speaking about is sort of like meeting people where they are at and sort of understanding that you know in 2020 we were all experiencing like this collective traumatic experience and we were all reacting in different traumatic responses, folks with wealth were "I'm going to give to every black led group."

You know, and the protesters were going to hit the streets in protest into eviction defense and people were activated. Not everyone has the capacity for these things and we all have strengths but I think the key piece is again to echo Samantha, are you doing it out of guilt or out of performance? Or are you really trying to be a part of something, it is easy to look back at the past and say, these movements happened, they were so great, and well if I was alive then, but you are alive now. These things are happening now. And so I think it is really important that yeah, we think about the struggles but also remain place of being trauma informed with each other, especially with the burial ground work that we do, you know.

Samantha was saying that we did a lot of work in a short amount of time, we accomplished so much but these are like deep you know ancestral these are legacy, these are people -- our people were stolen and brought and everything that we faced, that stuff, that truth lives in our bodies, those things really still impact us, some of us don't have a language for that yet. And I think that as we do this work, it is important now, to meet people where they are at and for the folks who are ready to heal, you know, we get to do that. And hopefully, the others who are not ready to get activated you know, hopefully it doesn't take like something cataclysmic to get them to wake up but you know, you have to keep marching on.

VANESSA THILL:

Thank you for that. That if I could just add, you know 2020 was certainly a breaking point and we really saw an explosion of tenant organizing, right, in the midst of people not being able to pay rent. Suggested a very basic level, the number of people that were feeling like you know, this is a struggle that I need to be involved in just in a very basic level of housing. But from our point of view, with

hurting its displacement, we came from a displacement frame and I think you know, with the phrase, our neighborhood is not for sale.

Really we've expanded in the last few years to think about, I am just thinking back to all of the different moments of 2020 you know. And the way that the housing conversations around housing also laid the groundwork for people to understand Palestine a different way. That you know thinking about cancel rent, what would it mean to cancel rent forever and this idea that there should be no rent on stolen land and there should be no evictions on stolen land and I think there is a real need for us to do more centering of the colonial narratives in the housing justice space and I want to lift up Emily Johnson's work in the lower East side who is not able to attend you now represent and, she has been working with us in art against displacement that she is from the Yupik nation and she has definitely done a lot, just one person to shift to the narrative around East River Park and climate change.

To kind of, so I think, to what others have been saying about, are you really in the movement or not, I think there is a need to really continue to grow consciousness and a big part of decolonization is going to have to be dismantling whiteness. And that is really the big obstacle that we have and because of whiteness's relationship to property so that is something that I am really at from a legal standpoint, that is something that you all will be interested in. There is an off -- author, Cheryl Harris who in the 90s wrote about whiteness as property. Because you know, property rights are really conflated and intertwined with race, when you think about the right to exclude.

You know, and really only wait possession and occupation of land was validated as a basis for property rights so I think we have to keep coming back to that and you know just to give a kind of sense of the breath of the struggles that are happening you know eviction defense, trying to stop the privatization of public housing, that's happening in New York. Fighting these luxury developments, and rezoning's. Advocating for rent stabilization for small businesses, supporting registrants and squats, you know advocating for community self determination, I think there is more work that needs to be done to elevate indigenous kind of ways of thinking.

And we heard in the last panel from the East New York unity land trust which was really interesting. Fighting the 8 billion dollars new jail construction, fighting to defund the police, fighting for a free Palestine, a free Puerto Rico, workers rights, I won't go on too much longer but. You know artists and architects even organizing their workplace. Amazon workers organizing in Staten Island, the Jin Fong restaurant workers in Chinatown, home care workers who were forced to work 24 hour shifts. You know solidarity with an housed people, solidarity with those inside writers and then ice detention and prison and I just say all that to kind of show how much of the struggles are interconnection -- interconnected and I think there is real work to be done to develop consciousness around that and how we understand the root causes of these things which are settler colonialism and racialized capitalism.

JASON WILLIAMSON:

Vanessa that's fantastic. I want to stay with you because one of my other questions that I was going to wait until a bit later but I will go ahead and ask now, and all of you have kind of alluded to this in describing the work that you do-- work that you do. But what is a true, or truly decolonize future look like?

And it does it require abolition in the broadest sense of the word can be attorney about prison abolition? Defunding the police? Offending capitalism? All about. Does it require that? Or is there some way? Should there be some way to achieve the future that we want to achieve, within the box we find ourselves in right now?

Part of why I am asking that, at the little bit what Samantha was saying is that this question of how far folks are willing to go, to support movements? How much people are willing to sacrifice to get to where we want to go?

So from earnest perspective, from a human perspective, was that future look like, how do we get there and is it going to require a complete tear down in order to make it happen?

VANESSA THILL:

That is a great question and I think that if we understand police as there to protect property with violence, which really you can see that happening, daily, in New York. They are there to enforce for the landlord's need, they are there to clear out homeless people, they are not there to serve the people. This is something we all understand. So, think that abolition is very much intertwined with decolonization because, yeah, police are a major way, and major thing standing in our way, really. To think about what it would look like, and the role of art in that, I think about there is the scholar

Court on the repatriation of cultural objects is a quote that I loved how metaphors for justice occur in society for justice occurs. Some else said it takes creativity in order to, my point of view, which may not be shared by all of my comrades in art against displacement but I think, more and more, that is actually going to take mobilized workers as a tool to transform society.

So what is being to organize labour towards decolonization? That is something I am interested in. We had the first little hint of that without tower that I described at the beginning, the architecture firm that designs that tower, which is called "shop". The workers there have an effort to unionize which is kinda being crushed right now, but it is kind of first opening up -- what would it mean to actually collectivized again leverage to greater solidarity with workers struggles. You see this in Palestine like the Oakland dockworkers for example, and even the teachers unions try to get cops out of campuses and things like that.

So it's something that I'm interested to learn more about. That's what colonies this place that says "under the University and the museum, the land" so what is our relationship as mobilized workers. What is the -- based relationship to land look like. So I'm curious also if others have thoughts on that.

JASON WILLIAMSON:

John do you want to weigh in on this? Is abolition the only road?

JOHN JAMIL KALLAS:

In short I would say yes, I think with a longer response but not a complete response because decolonization is not something that big point and picture and say that is what is going to look like I think it is something that we are constantly building. We are building the plane as we client is a saying that I really like. Because I feel like as we build towards that future and the horizon, as we build to abolish these structures, it is people generally committed to abolishing the current order of things, placed too many people at the bottom, at the mercy of the very few rich and powerful people specifically within the US and the global North more broadly.-- This has been saying but abolish Israel, we need to completely dismantle Zionism because freeing Palestine means destroying and ending this settler colonialism. And I think that very similarly in the United States, especially when we talk about police, please are the people protecting the property and protecting whiteness just as you have US soldiers occupied so many places in the Middle East, for example, to protect US property abroad, to protect imperial interests, yet the police here serving that kind of domestic Army that is protecting capitalists interests within the US, within the borders of the United States.

Is a that what we have learned from 2020 and what we are continuing to learn anytime anything happens, quite literally, is that the police do not keep us safe and that we need to continue to build for the future without presence.

There are particular institutions that try to uphold the current order of things and our mission, I believe, is to eradicate the current order of things. It is to restructure things and build something new, something much more human, something that gives dignity as life and fulfilment to far more people.

JASON WILLIAMSON:

Thank you so much John. Amin or Crystal?

CRYSTAL HANS:

I want to tie this into what you've been saying so far and related to what I actually do as my day job. I am a lawyer and I represent tenants. So New York City has been doing a lot of these things lately,



right to counsel, give every tenant a lawyer, as if that is going to actually just solve all the problems but I don't see my day job as resisting settler colonialism, everything that I do is operating within the colonial system. So I can try to make the least bad things happen for my clients, but I am not helping them escape assistant who only say something like abolished landlords, abolished a system that would allow people to be made homeless for someone else's profits and money, that changes the conversation. Do you want to add anything?

SAMANTHA BERNARDINE:

I was just going to say a few things. One, by saying and being fully transparent in this conversation, additionally that we are in a platform with future and current legal minds. And it goes back to the point about language. The statement of defunding the police has become a tagline, a bumper sticker, and as one who grew up in Brooklyn during the crack epidemic, I understand exactly how the streets of New York work. And how police work. And actually saw the stop and frisk movement really destroy my community that I was born in and still live in to this day.

We have to be careful of using certain slogans. Defunding the police needs to be very... It needs to be thrown out because it is not taking away from the police will stop it is taking back the money that was taken away from education, from social workers, from mental health, from housing, we need to be very clear in our language, that we need to refund education, we need to refund housing, advocacy work, afterschool programs. I am in a building that has only one afterschool program that starts a handful of children is comparison to those that go into the building. There are thousands of schools in New York City that are trying to find ways, scraping, to have afterschool programs, extra curricular activity. So her youth programs for our young people.

During the Giuliani administration, he took all of that out, I remember advocating for that. And that is where that money went to, policing. There are, if you look at the New York City Police Department, a large number of our officers are officers of colour, and when you asked them you decided to become police officers is because they wanted to make a change in the community that they lived in.

So I am for policing, appropriately. And as I go back to the point of looking at the bigger picture, we have to look at who are the people, as police Plaza, that are designing the training, to assist officers in this mindset when you see a person of colour, they are a criminal before finding out there or not they've done anything wrong.

And that is where we need to use the bridge. We use certainly widgets, we continued this same colonial work them versus us. And when you have that wall up, no one is going to talk about no one wants to speak to someone if they think that the other person judges them another way. So I wanted to say that, because I hear people saying it, but they are not saying the solution. They are not coming up with a solution. Defunding the police is not going to help, if you take that money and you put it into

something that is not going to benefit the community. So I just wanted to put that there.

In regards to what ED colonized world will be? As the term is a going back to the past and bringing forth what is useful? We have that. I think of Black Wall Street, and it was a thriving community that survived on its own, however, because of the hatred and racial divide, the idea of something that was nonwhite driving it had to be destroyed in their eyes.? So if we could live in a world, moving forward, we have examples of that. Just have to change the system and the people in the system. And if we don't go out there and vote people in, if we don't try to rally up young people to become future leaders, then we are going to continue to have these conversations, and it will be more of a dream than a reality.

I am very optimistic, especially the work of the African aerial coalition, that when you put community members together, anything can happen. The power of the voice can not be silenced, when people know the truth. And whether or not there is a seat at the table, as Shelley Chisholm would say, let us bring our folding tables and make people hear us, force them that is what democracy is about. We are the people, and whether they acknowledge us, a have taken that oath, and we need to hold people accountable. That is the other shoe, the other challenge, fully people accountable.

When we voted for them or not, we have to hold them accountable, because they present us, not the people they think they represent. So I wanted to make that clear because, again, I hear certain things, and I have conversations with people, and we will continue to divide ourselves and not be successful if we are not clear in our messaging as well as the language that we use.

JASON WILLIAMSON:

We have about 10 or 15 minutes left, I want to make sure if there are additional questions from the audience we can address those and there are some that I think the art -- panelists can see so you are welcome to respond in writing if you would like. You know I just want to note that it sounds like Samantha, you believe that there is a way to achieve at least some semblance of justice or some semblance of decolonization even within some of the structures that we are operating in now.

I know there are some folks, including some of our panelists who believe that we need to tear down the entire thing and start from scratch. I think it just points to why it is so important for us to stay in dialogue right, and to continue to build with one another and find ways to move forward and figure out you know what the next steps are and how do we convince everyone else to get on board because as I said, and I feel like we can, we may have disagreements at the edges but there are some I think general agreement among the folks who are doing this work that it is important and is urgent.

But not necessarily so, mainstream -- among mainstream America. Tricia, I want to give you a chance to jump in on this in case there was something you wanted to ask, let's see if we have any other

questions.

TRICIA OLAYINKA BEN-DAVIES:

Thank you so much, there is a lot to say. The piece about language and not letting the slogan nest, the sexiness of these words, they woken us -- the woke nests of these words, trump what they mean and what we are trying to accomplish, for me D colonized future, I feel it means that it will definitely require abolition and again, what definition of abolition are you using? For me personally, I look to the abolitionists of you know, the 1800s you know, who in New York. Because New York was a slave state, Brooklyn had very active abolitionist history, those folks were willing to put their lives on the line for people who were in the community, who didn't look like them, the use whatever resources they had, to -- it to end slavery. As best they could.

And so I feel like it would take that level of commitment, whatever that looks like for individual people, like how far are you willing to go for these causes that you hear about that affect you, that affect people that you care about, I think also it's, for me when I think about words again, we talk about reparations like wanting reparations for the harm that's been done,, I don't think there is a number that you can put on that. The government can't repair with money, what was stolen and what was lost.

And so I feel like it is more about recompense, actually compensating people for labor of enslaved Africans, that went unpaid, New York, there are all these states that were named after slaveowners. There is so much generational wealth that people are enjoying to this day, that doesn't belong to them. It doesn't belong to them, and so honestly only God can (Laughs) Do the thing to make that wealth come into people's hands, who it belongs to. But yeah. That's all I have for now. Thank you.

JASON WILLIAMSON:

Thanks for that Tricia, and I think we have touched on this to some degree, but I want to ask one of the audience questions, which is what does it mean to do your respective organizing efforts on on seated - - on the ceded lands and how do you prevent indigenous erasure, I assume in the context of the work that you do. Maybe this goes to part, to the interconnectedness that we are talking about, but how do you stay mindful of that erasure that is foundational to this country in the work that you do on a day-to-day basis? This is to anybody, we don't need to necessarily have everybody try to tackle it but anybody who wants to give it a shot.

AMIN HUSAIN:

I could say something about that, again the question is that you want to be cognizant of erasure but that is harm reduction. The question is what are you engaged in, what are you for, what do you desire, what paradigm are you working towards. The concept of freedom is a concept we are not familiar, we don't even know how, freedom looks differently for different people. The idea of reparations around enslavement, are we talking monetary or otherwise? Is it reparations that go back to the struggle for

resistance and liberation globally, but are owed elsewhere, to each other?

Can that be the basis of a social fabric for a world yet to come that we are creating in the moment? You're right it's around language, and it's around everything that is in the language, but we are at a different conjuncture where it is about how do we move together. Right now the issue is like it is not that black folks need to get reparations, it is that the state is turning fascist. Fascism is just colonialism coming home to roost, and that comes from the black radical tradition across L are James and so forth, but the point I am trying to make amongst organizers and us in this room is we have the wedge right now. And we have to figure out, just with a little bit more detail, how to move and how to not harm each other in bettering our lives. Because the idea of affirming the system as counter to living into life, I can agree with you around, I want to do this campaign, I want to do that campaign. But right now the type of resistance, if it is ineffective, it crops up the status quo.

Propping up the status quo at a time when more people are being harmed globally in addressing the issues from a US centric and European way is not an effective mode of organizing. We need to recognize the debts that we have to others that are not in the United States. And not only recognize it as a native -- negative thing but recognize it as actually strength and power. Capital doesn't have borders, borders are for bodies and parties are to keep us incarcerated at different levels and apartheid exists in Detroit and in Michigan and around water and the question is whether we are colonized or not and some of us believe right now we are living under colonial rule?

And when we live under colonial rule than the police is an army, the police is an army out to kill us in the people in the police here in the North were created to discipline labor, they were created to discipline labor, the slave patrols were created in the South, that around property and slave catchers is not something that can be redeemed. Now is there a social, now is all the money going to the police and they are getting it from our communities and praying on it and that is a mode of social mobility? Of course, do we fault anybody that has that choice and not another and chooses it, no, but does that negate the fact that the police is in fact propping up the system and now you have Eric Adams who is black, as mayor after the George Floyd uprisings come in and put the facial recognition and reduce the bail stuff and bring back the mass incarceration, come on. We can't, we can't for the sake of our struggles collectively, so to the extent that we are working on things and that we work within smaller groups and we are trying to raise consciousness, fantastic, but ultimately this system is not redeemable and what we mean by abolition isn't in abolition of a building or a precinct or anything like that, it is in abolition of the terms by which we are forced to live.

Hand, there isn't one way in which we can live right now, we have to figure out amongst each other in the process of struggle so of course amongst each other there is different but we need to recognize and respect each other and know the various traditions. It is not about decolonization and abolition in this context, is about how do we get free. And how do we construct a Wii that knows how to protect

itself, and protect the people that loves and cares about. Can we know we -- it forces us to get an education so we can be in a rat race against each other for a job that continues to pay less over the year and whether you're Republican or Democrat, right, or unicorn, it doesn't matter. How can we not deal with that, tell me any person who is doing their job and they like it.

Isn't that what we are talking about, we're talking about time and place and being happy. It's not about a reduction of what past, it's how they are flocking us over time and time again. And using us against each other, and now they give us a land acknowledgment, and now we are happy with our pronouns and now, but the identity politics, is that really what they gave us is a politics of identity, not identity politics that goes to the combined collective and intersexual struggle, what we have right now is something different.

Yes of course our identities are critical to how we organize in the specificities of struggle is essential, but how we build together, we need to do both, to recognize the debts here as on unseeded territory how does that factor into my strategy and tactics and how I work on liberation and how...

JASON WILLIAMSON:

I want to acknowledge and I want to respect everyone's time, we have about four minutes or so left, you know your passion for this work and just for all of the things that need to come to pass in order for us to get to where we want to go is inspiring to me and makes me hopeful because as long as folks like you are out there doing the work ethic we have a chance. -- I think, and I want to give everybody a chance to make a closing remark and in particular, why we should be hopeful moving forward, despite the difficulty of the task in front of us. So anyone who wants to start can do that, do 30 seconds or so each. Go ahead Vanessa.

VANESSA THILL:

I don't know if I have closing remarks but I just want to make sure people saw in the chat you know you can, I recommend that you do check out the Confederation, they are still very much in active tribe, the you know, actually wrote to them by email and they responded. I worked on an exhibition about redlining and we included some of their writing about their own concept of sovereignty which of course predates the US government and you know, does not derive from it. So I think there is a real need to do more, I think to be honest with you, we need to do more, especially in the housing you know, among housing organizers. We need to dig deeper, we need to be thinking about property.

What are we talking about, what are we talking about with affordable housing, all these concepts. We need to dig deeper to make this really radical into you know, if we are going to transform our society then let's do it. And let's center the folks who are most marginalized and who have been most harmed. And who have the vision, who have the promise of light, we need anticapitalist ways of being. So we can definitely look to them for the vision for that, as someone asked in the chat, like what is an

example of no rent forever? You know indigenous ways of being, there was no rent. You know people could just live, so that's hopeful to me.

JASON WILLIAMSON:

Excellent, thanks Vanessa. John?

JOHN JAMIL KALLAS:

When thinking about this question about hope and especially because I do organizing around Palestine particularly, I think of it as an international question. And I think about not just hope right here where we are, but hope globally and the fact that people are coming together internationally different ways to confront this international system of oppression, and I think there's this incredible quote I a Palestinian revolutionary -- by a Palestinian revolutionary, imperialism has laid its body all over the world, Eastern Asia, the heart in the Middle East, its arteries in Africa and Latin America. Wherever you strike it you damage and you serve the world revolution.

I find that a deeply moving quote because it makes me think about the fact that you had 70 people mobilizing about Palestine last summer, around black liberation -- liberation in the US, we have these movements that are anti-imperialist pushing back against US neoliberal rule that has for so long plagued the continent, in Africa and all over the world. It is so easy to get hopeless when we think about just ourselves as individuals alone right here where we stand facing this giant grand Empire but the fact of the matter is that the vast majority of people when they come together can bring this empire toppling down so easily. And the people are coming together globally, we are getting closer together and we are communicating and we're learning to challenge the forces of Empire will building something newer and so much better.

And so I think that there is absolute hope for the future and while it might not happen tomorrow it might not happen next week or next month or whatever, we are coming into this time where there will be this kind of global revolution, this world revolution, were so many ways all over the world, people are challenging him really settler colonialist weights premises rule, and that is the date of your closer liberation.

JASON WILLIAMSON:

I think we may have to leave it there, but I also want to respect everyone's time and I'm so grateful to share the space with all of you tonight and for everyone who was able to attend. Thank you so much for our fantastic conversation and totally the start of a much longer one. I will turn it over to Camara or whoever wants to close us out.

SPEAKER:

HANCHI:

Thank you all so much for joining us and for being here, a huge thank you for our panel and their moderators. Today's panels for so energizing and inspiring we are all really grateful to have been here and witness it and learn from you all.

So this concludes our colloquium, so again, they get to all of our panelists from today and yesterday and operators for both yesterday and today for sharing their work and reflections and calls to action over the past few days.

Thank you so much to our life captioners and our ESL and Spanish interpreters for helping us make this event as successful as possible and thank you to our partners, the student Bar Association and our many student group cosponsors and many of our committee members and volunteers for helping to make this event possible as well.

AMIN HUSAIN:

Recording and transcript for both sessions will be available shortly @socialchange.nyu.com (indiscernible) featuring works from some of our panelists which will be coming up this spring and we will email you when that is posted. We hope that everyone leaves this event with new knowledge, new perspectives, renewed inspiration. We hope to take action resource provided via email help support see you in translating the ideas and examples shared over the last 2 days into action your own working communities.

Thank you also much and have a good night.