

#JusticeForMoka: A Conversation about Prison Abolition, Transformative Justice and Mutual Aid

This roundtable is based on an online webinar that took place at York University, one early Wednesday morning during COVID-19, on May 19, 2021. It was visited by about a hundred people and co-organized by students from the ENVS 5073 New Social Movements, Activism and Social Change at York University, including Kafia, Jennifer Donnelly, Jaye Garcia, Bria Hamilton, Chenthoori Malankov, Snjezana Prugrinic, Susanna Redekop, Joanna Delos Reyes and Alan Trumble, along with Professor Jin Haritaworn. It was transcribed by Jennifer Donnelly.

Jin Haritaworn: Hello, good morning, everyone! I'm so glad you're here with us today. I would like to acknowledge that most of us are on land that's stolen, depending where we're tuning in. From Palestine to Turtle Island to the old empires in Europe, there are struggles against displacement and forgetting everywhere. York University is on land that's been claimed by many nations, including the Mississaugas of the Credit First Nation, the Huron Wendat First Nation, the Haudenosaunee Confederacy and the Metis Nation of Ontario. And today as we talk about abolishing the prison industrial complex we remember that the prison industrial complex (PIC) along with the academic industrial complex (AIC) arrived on Turtle Island on the same ships that brought settler colonialism, slavery, transphobia and genocide. And we remember that the abolition of the prison requires the abolition of those racist and capitalist systems that the prison, and the university, were always meant to uphold.

So I have the pleasure to introduce you to an amazing collective of activists and scholars. My name is Jin Haritaworn. I'm an associate professor at the Faculty of Environmental and Urban Change at York University. This event is brought to you by students from a Master's Course that I have the honour and pleasure of teaching, called New Social Movements. Students have met every day this month to think about what it means to do activist scholarship that is in the service of communities, how to build community inside and outside our classroom; a community that's supportive, that treats students, faculty, and non academic community members, especially those of us who are racialized, queer, trans, or otherwise sore thumbs in the elitist hallways of the institution, as valuable, three-dimensional human beings that deserve to take up space and resources, and how to share our learning and give back to community, which is how a lot of you ended up here today. We want you all to join in the conversation after the panel, so if you'd like to ask a question, you can do so at any time. If you look at the bottom of your screen there should be a Q&A box. If you click on it, the ask-the-question window pops up and you can type your questions, and we'll select a bunch of questions that fit in well with the conversation. So, we'll try to answer as many as possible, but apologies in advance if we don't get around to answering all of them. And we'd like to welcome you into our classroom community, and we also ask that you are thoughtful in how you make space and take space and recognize and celebrate the labour of Black trans women, that we are learning from all the time but that is often seen as disposable.

And this is exactly the subject of Moka Dawkins' film *Surviving The Block* that we are here to discuss today. We are honoured and delighted to have her here with us. So if we were meeting in person right now, this would be the time for our standing ovation. It's awkward online! Welcome Moka, we're so thrilled to have you. Thank you for joining us, for making time. I first saw you, you wouldn't remember me because I'm not famous, but of course I remember you. You gave a keynote at a Transgender Day of Remembrance event that was organized by Freedom School, a program for Black preschoolers and elementary schoolers that's led by LeRoi Newbold, Nauoda Robinson and others. And you gave this speech to a bunch of two to 10 year olds, breaking down prison abolition to them in a way that was accessible to them. That ended on, "Don't become police officers when you're big!" And I'm sure they all remember that. And you'd just been released, and I remember how amazed we were that you found the strength to talk to our kids and lift up your communities at a time when you'd just gone through the worst. And as it says in Moka's bio, she is a Black trans freedom fighter who does all this while still being targeted by police and courts, partly because of who she is, but partly because she continues to stand up for Black, trans, queer and non binary communities, and opens her mouth for abolitionist issues and causes, like Defund the Police, [Black Lives Matter](#), and prisoners' and sex worker rights organizations like [PASAN](#) and [Maggie's](#). Moka's accomplishments in her advocacy for trans prison reforms have led her into a life of humanitarian, community activism. She currently works for the University of Toronto and Ryerson University as a research and development specialist, alongside her community work, and you can watch her documentary [Surviving the Block on OutTV](#). I know a few of you joined us for the screening yesterday. And you can help Moka continue to do her amazing community work by contributing to her [Go Fund Me](#) campaign, which we've posted all over the Facebook event, and we'll keep dropping reminders to you throughout this event today. I will welcome you properly in a minute Moka, but first let me also introduce our beautiful student organizers. So big thank you Susanna, Bria, Chendoori, Alan, Snjezana, Jenny and Jo, for all the work and the really thoughtful organizing you've done to make today a good experience for everyone. I'm incredibly proud of you and grateful and appreciative for everything you've done. So the team has chosen two amazing activist scholars as panel moderators. I keep learning so much from both of you and I can't wait to see you in conversation with Moka.

Jaye Garcia is a fat queer Latinx community-based organizer, with a passion for nurturing communities of care and for transformative healing justice, that we've all benefited from so much throughout this class, as they've held space on numerous occasions for us to breathe and to ground. Working towards the MSW at York, Jaye is eager to centre anti-oppressive and intersectional practices to redress the harm experienced by service users and frontline helpers, who don't fit the status quo in nonprofit and post secondary settings - which are inherently colonial, white, and ableist AF. With rewritten survivor and healing narratives of their own, including their recent settlement from Edmonton to Toronto Jaye remains bitter, but eager to partake in collective action and visualizing and working towards futures that celebrate the marginalized and abject in meaningful ways. Thank you, Jaye for holding space today.

The second moderator is Kafia. She is a fat, queer, Black woman, a first generation Canadian, Black feminist, artist, amazing writer, and a community organizer who has actively worked with various diasporic communities in the Dixon area, York Region, and Peel Region. Kafia is an incredibly promising Master's student in Environmental Studies and is specializing in the

racialization of space, digital culture, and food justice. She believes that food is a political tool that can dismantle social inequalities, colonial institutions, and foster racial liberation. Outside of school she is a pop culture, and Afrofuturism fanatic, who loves indulging and critically analyzing music, film and television. And we've had a taste of that and numerous excellent presentations and coursework. It's a pleasure to have you all here in conversation today. So, over to you, Kafia.

Kafia: Hi, thank you so much for your introduction Jin, I'm going to be going over the community agreements. We have spent the last three weeks sharing space and building a community of reciprocity, support, and peer to peer mentorship. And one thing that's been amazing is on the first day of class, Jin asked us to come up with a community agreement and throughout the course we've stayed true to these agreements. I would like to reiterate two community agreements for this conversation. In our course, we try to create a space where everyone can aspire to be their whole three dimensional self. Please do not feel as though you must compartmentalize yourself. I see you, I hear you, and I appreciate you taking the time out of your day to be here. And in this course we believe that everyone should show up as they are, and allow others to do the same. I believe this is the most important community agreement, and hopefully this sentiment shines through during our conversation with the legendary Moka Dawkins.

Today, we honour Moka. We choose love instead of hate. We choose desire instead of damage, we choose abolition instead of being complicit. Now, without further ado, I will pass it on to my amazing co-host Jay Garcia.

Jaye Garcia: Thank you so much Kafia, and we'll link those community agreements to folks in the chat real soon so you have a look. In terms of just some brief comments I want to share before we dive in and welcome of our beautiful, stunning, and after watching the film yesterday I realized, one of the most hilarious people on this planet. Our guest of honour, Moka Dawkins. I just want to share a brief here in reflection with everyone in attendance, in terms of what it means to be activist scholars, but also what it means to be scholars period, we know, time and time again as QTBIPOC folks in this room, and beyond, that research seeks to cause harm, research does not seek, oftentimes, to uplift our communities. Rather it seeks to harm us, or to exploit our labours, our traumas, and there are too many historical cases of this in the history of so-called Canada. Such as the tribute cloak crisis with Inuit folks, with residential school systems and eugenics, and as well as the ongoing dealings with the HIV/AIDS epidemic that still we find our communities, oftentimes exploited for the sake of Big Pharma, money, and the Canadian so-called re-perpetuations of multiculturalism: "we're welcoming were polite", etc. But, we choose to stand against those narratives, and to reassert different narratives and events like these. Following the work of folks like Eve Tuk, and striving away from damage-based research, which seeks to do exactly what I just shared, but rather seeking a light towards desire-based research. Which we follow a lot with folks like Adrienne Maree Brown, and pleasure activism, where we seek to uplift fellow voices and centre the voices, who have done this labour, who we owe a great depth of gratitude towards for honouring us, not only with our knowledge but, and I hate to say this is as a QTBIPOC identified person myself, to be in this very room to see a livelihood past the age of 30 as a non-binary person. And of course to share space with folks,

you know, and not to label Moka herself but with folks like Moka, share her tremendous story in her documentary, who is alive and has survived great deals of violence and continues to write. This is not a, you know, popcorn feature film, this is real life. And this is a conversation that we're here to have, but we're also here to enjoy ourselves and to honour the pleasure that we have to converse and dialogue with Moka. So, other than that, in terms of setting intentions for the event, Moka is here, Kafia has embraced us with community agreements. So, without further ado, please join me, in kind of whatever ways, I know we can't see each other on video but a round of applause for welcoming the incredible, the honourable Moka Dawkins here with us. Hello Moka, how are you?

Moka Dawkins: Hi! Thank you so much for having me. Thank you for that wonderful introduction. It's a nice thing to wake up to all that love in the morning, you know?

Jaye: (laughs) I mean, we're so lucky to wake up with you, Moka, and in another conversation we can almost call this "Wake Up With Moka". But you've already got a great podcast called "T-Time Tips with Moka" so, we're going to be here. We will support and celebrate all the love of Moka today. But, how are you doing this morning? You know, before we kind of dive into some of the like, you know, questions and other things, just how are you? how's it going girl?.

Moka: You know I'm doing, I'm doing a lot better. I woke up, had my first cup of coffee, had my shower, so I'm feeling a little bit more awake than what I was a little earlier. Um, but yeah I'm really just, working on my community initiatives that I have with different organizations and universities throughout, Ontario. And just staying busy and focused that way.

Jaye: Amazing. And before we dive into the film ,and just something you know where we get to build a better rapport and also because you are stunning human being, who also is a human being and not just someone who should be pedestalized. I want to ask you, you know, as of late. What is your favourite pump up jam or better yet, what's your favourite song to twerk along to as of late? I want to know.

Moka: as of lately?

Jaye: Sure. Yeah.

Moka: Um, one song, do you guys know Spice?

Jaye: Oh!

Kafia: Yes!

Jaye: Of course, yes!

Moka: I've been, she has this new song with Shaggy and Sean Paul called "Go down deh".

Jaye: Oh, I'm not ready.

Moka: Yeah, you haven't heard it?

Jaye: Not yet. No, I haven't.

Moka: Oh, yea. It's on YouTube. That is my jam right there. Um, it gets me, gets me awake and gives me all that energy that I need.

Jaye: Thank you so much for embracing us with that we'll definitely have to look into it. I know one of my favourite Spice songs is "Inches", and that video where she's just showing all the wigs, you know, oh. Stunning. Oh, thank you so much. I mean, I guess, you know, we'll get into the film trailer viewing right away. I do want to warn folks that, of course, handle yourselves with as much care as possible surround yourselves with as much positive energy as you need. This trailer is a bit hard and again, this is real life we have Moka here with us. But I just want to ask Moka, right before we show the trailer, was there anything you wanted to say either about the film, how you're doing or anything before we dive right in? This is still your conversation, at the same time.

Moka: I just want to say, you know, for those who have real sensitive emotions, if you didn't see the film last night. I don't know what clip is going to play right now so I just want to give a little warning there is some, what it was a gruesome, for me it was very gruesome. So, there are some images and scenes in that sense. So, that's all I'll say until let's see, until we watch it and then we'll come back to it.

Jaye: Sounds good. Thank you so much, Moka. I'll allow my colleagues Susanna and Alan to play the clip for us, and the rest of us can hide our videos in the meantime.

[Trailer]

"There is growing concern in this country and fear about deadly attacks against transgender Americans, particularly trans women of colour. Last year, a transgender person was murdered every 31 hours worldwide. In Ontario alone, 20% of transgender people have been sexually or physically assaulted.

"It is a persecuted identity, it is an identity that often suffers the worst physical and mental violence."

"Black trans women, the highest statistics in terms of trans women killed, whether stabbed, shot, beaten, assaulted."

"We will not stop fighting until the senseless murder of Black trans women end."

"Globally, of the people murdered over the last decade, 61% of those were reported to have been sex workers."

"I've seen my clients turn on a drop of a hat and it's a very scary moment when someone's grabbing you by the neck it's like."

"They are seen as dispensable"

“And people involved in sex work are being mistreated, and finding themselves in very difficult situations and Moka is a very good example of that.”

“Emergency, do you require police, fire, or ambulance?”

“What I see is blood everywhere. Very gruesome.”

“Jay thought that, yeah, I can do what I want with Moka and hurt her. And there will be no repercussions of that.”

“He lashed out at her, stabbed her, and maybe was going to kill her.”

[End of Trailer]

Jaye: Alright, and so I want to honour and give Moka and the rest of us a moment to just kind of take a breather in that. We have our lovely colleague, Snjezana, who is going to ground us back in to the conversation with a brief breathing exercise that I'm so grateful she gets to do.

Snjezana, I'm going to pass the floor on to you, and you're also a good friend of Moka's aren't you? Feel free to introduce yourself and for you two to say hi to one another for a brief moment.

Moka: Hey girl!!! (laughs).

Snjezana Pruginic: Hey. I'm so happy you're here with us, so great to see your face, you look amazing.

Moka: Thank you. Thank you. So nice to see you.

Snjezana: Thank you. So we just wanted to take a second to just kind of ground ourselves because I know that there's a lot of heavy conversation today. There's a lot of things that may come up for people, a lot of emotions. So I want to invite everyone to just take some space to really kind of ground ourselves in how we feel we can be in a safe space, so if you feel comfortable, you can, you know, close your eyes or you can turn off your video camera as well for any of the panelists if you want. Just to kind of get in your own space, and for everybody else, just find a comfortable position where you can kind of sit in, maybe keep your gaze down and just start by taking a few deep breaths. And let's just start by inhaling together, and exhaling together. And we'll do this two more times and you can make a sound if you need. You can just let it go. Release it, can also maybe shake your body a bit as your release. Just let it go. Let's do it one more time. Just for a few seconds I just want you to notice and feel your own hands, your own palms, maybe they're touching. Maybe they're resting against the table or your legs, or maybe they're holding something. And I just want you to feel them. Feel the temperature. Let them relax in whatever position they are so you can just let the gravity kind of pull them down and anchor them, let them feel comfortable. If you want you can even have them touch each other, hold your hands together, in whatever position feels comfortable. Sometimes when we hold our hands together it's like giving ourselves a little hug. Just for the next 10 seconds, just really enjoy the feeling of your hands touching each other in a relaxed space. Anytime throughout the conversation today, if you start to feel overwhelmed or heavy. Just come back to your hands touching each other, come back to that feeling of nourishing yourself, of self love, in which we can ground when things get a little intense. Let's just take another deep breath and

then on the exhale, open our eyes, and we can come back into our event. I'll pass it back to Kafia and Jaye. Thank you.

Jaye: Thank you so much, Snjezana, through everything you have to share, I learn so much from you continuously every day, and it's such an honour to share space with you. Thank you so much.

So, Moka, Kafia and I, as you're aware, are going to have, you know, our own kind of dialogue and we hope in a way that we, as fellow QTBIPOC folks, the Queer, Trans, Black, Indigenous and other People of Colour, in power here in conversation. And, you know, we want to acknowledge that we allow to show up as our own three-dimensional selves, and also keep in mind that you know sometimes there's also an audience, even if we can't see it. So, let them have it right, we're here to educate, as well as to empower (laughs).

But I wanted to kind of, you know, still focusing a bit on the film, but still giving us an opportunity to kind of continue with that kind of grounded energy that Snjezana had just put us through so tenderly. I want to ask everyone to think about, which I noticed in the film, and were some of my most gleeful moments to bear witness to, was you Moka surrounded in community. When you are with the fellow folks who embraced you upon exiting the prison, at U of T, at different events and I just want everyone to tenderly think about, you know, who is in the community, whether you've done an pod mapping activity for Mia Mingus or not, or you thinking about one or two people. I just want everyone in the room here to think about, you know, those that you adore, where your chosen fam, who invest in your well being and your energy. And with that in mind, Moka, I'm going to ask you this question if you're okay with it. I want to know, you know, who is Moka? According to your community? I know you've stated throughout the film, you know, the crown, the police institutions, who they say I am is not who I am. And I just want to give you back that floor here with us, and we're just going to start off right off the bat, who is Moka Dawkins? And what would your friends, your tender community, say, you know, about you? How would they describe you?

Moka: I would describe myself, Moka Dawkins is fun but being, humorous, energetic, loves to, you know, give as much as she can to her community. Love to see smiles on everybody's faces. It's like, as weird to explain a bundle of joy. But that's just what I (laughs). And, how? I hate to speak for other people. Um, but what I can say, in reference to what I've heard, my community pool, about me from my work, and other engagements that I have done. And as well as from the Justice for Moka campaign is, you know, they have you know came at me with a very loving and kind hearted words, you know, as calling me inspiring, a great motivator. You know, a leader. A compassionate person. There was just there was a lot of kind things in a lot of different areas, and a lot of different places where people had said, a lot of beautiful things to me. So those are just some of the things that um stuck to the heart.

Jaye: Thank you.

Kafia: Thank you for your beautiful response and honestly that film had me laughing with you, crying with you, and you know desiring prison abolition as well as screaming ACAB, you know.

Jaye and I were talking about it the entire night, and I just, I'm wondering, what do you hope people will take away from this film, if anything?

Moka: Um, the knowledge, the knowledge of really understanding, seeing, I really went through that situation. And the reason why I decided to do the video is because I wanted people to see it and to see how, you know, institutions play a role in Black genetic trauma. And, you know, it's there, they're confused and they don't want to understand our reactions to certain situations. But they don't understand, you know, the history in which you know, that institution alone has impacted that genetic influence towards our culture. So it's, it's, um, it's very, um, how I see it. Like I am wording it in an academic term type to say because, you know, obviously I'm speaking to a university, but in a humane sense, you know I just really want to, you know, people to see the the pain, you know, Black pain. People to People like, you know, try to white people always try to relate themselves to situations, but that's not you being in Black pain. That's not you being, you know, someone's telling you to be held accountable for, you know, the death of someone's life that that's ridiculous. You know what I'm saying?

When you're for, that was ridiculous to me especially in the fact that you know I was, I was the one who was attacked first and fighting for my life, this was like a self defence situation. So to really, you know, having to really have no choice but to engage in the supremic institution and to actually you know see the powers in which they used to, you know, dismantle community. You know my case is a very high, you know, a factual relevant in that matter. When it comes to looking at communities. Because the judge, when it came to motions alone, the judge wouldn't even let me have a professional expert come into explain, you know, the dangerous and diverse situations that minority of people of colour who are sex workers experience. You know, he just shut, he kept shutting down the doors purposely, and then you know manipulated the jury into their conviction. Because what nobody knows is that during the trial, the jury had came back with questions because I had, the crown was trying, I had caught up the crown at one point in time because the crown was trying to tell me what they're like. What were they saying? I can't remember what they said. But I had called them out and I had told them to play the whole statement, because they had asked me a question pertaining to my statement at that point and I was like, Listen, like you're trying to, I see what you're trying to do so play the whole statement don't play half of it, right? So, the jury had even came back, pulling time asking for more information asking like when this was like said when Moka had said this. This information wasn't put into evidence, like why? You know? They came under asking because they want to see. They were curious because even though... it's weird, because, it's like, you're, how the system works is like they put your like. When it came to the video disclosure of me speaking with the police. They put it into evidence but when it came to the trial and the jury, they only use selected pieces of that whole evidence, so the jury could see, so it was like, and what it was. It was a situation I wish not even my worst enemy to be in, situation I wish I wasn't even in. But you know, that's just the way you know, how the system chooses to, you know. They felt like they had authority over me as they thought, they said like "I'm going to tell you you're a killer I'm going to tell you you're a murderer and you did this." You know, and I obviously like, you know, I'm coming from a state of shock where I had just lost a few friends who had been attacked like Sumaya that year and stuff like that. And I've seen, you know, abuse firsthand, as well as other trans on the corner so like, for them not even, for them just to like purposely like try to mute me

and then say like this is what you have to accept. Like I wasn't, I wasn't accepting, I wasn't. One of the things.

Jaye: I want to thank you so much for your just, tender and brave honesty Moka, and, you know, truthfully, just how you are sharing your narrative. You are a storyteller, and you are a storyteller, with a force to be reckoned with. And I just want to ask a bit of a follow up question if you're okay with that. In terms of some stuff you just shared and I'm thinking about, you know, in terms of rewriting the narrative and that struggle that was evident that we saw a bit in the film, and of course you shared today, you know, as you kind of continue to note. There's such a tender heartedness that we get to embrace and witness from you in terms of, not wishing this on your worst enemy, not wanting, you know, your attackers mother to go through more pain and you know you are such a considerate human, and we know that, folks who go through this, we never wish this on other folks. We never want folks to endure pain. That is not what we want to see in abolition futures, right? We don't believe in the way that institutions, the police, traditional Social Work institutions even, ripping away kids from their homes, like we don't want that. We don't want pain. We want to work towards healing. And I want to ask in that kind of sense, Moka, as you have continuously kind of sought to rewrite those narratives in your advocacy work, you know, how else do you strive to kind of rewrite, you know, not just that narrative that you've gone through. Not just your life narrative, like what, moving forward, excites you about engaging in this work? What about moving forward? Today, moving forward, you know, what do you focus your time and energy investing in? Because I'm so curious, on that note because, I love the story we're witnessing, and it's a real story this is your, this is your livelihood. So how are you envisioning where your story is taking you next? I'd love to know.

Moka: I'm taking me next, I don't know. Um, you know, the future always holds wondrous possibilities. So, for me, I am hoping something in God's will for me. One thing that grounds me, as I am a Christian, people think it's kind of weird like you're trying to push and yes I'm a Christian tranny [sic]. And I do believe in God and that is my foundation, and that's what saved me, and that's something that I really tried to execute in my everyday life. Is to, you know, I've been through a situation and God delivered me from that situation. And, you know, knowing and, you know, being in a life that you know, I could see where people fall very easily. You know, it's just, I just want to extend that love that he's given me, I just want to use my body, my vessel, to really just hold God's love and put that into words to the community. So people could feel like you know, people could see that, you know, God's work comes from more than just a church, and you know, his love comes from a diverse range of people it just doesn't come from heterosexual people. You know, the Word of God is never meant to be dismantling. So, if someone ever uses the word of God to dismantle you, know that they're not actually teaching you the Word of God, but their own selfish will, for what they want to see and perceive of you. So, with that being said, I still love, and that's the energy that I put in towards my community. Towards you all. You know, to make sure, you know, whoever, you just never know what situation, who could encounter what, but, you know, as long as there's some protection out there and you know there's some awareness and stuff like that. We're moving forward to a better future and that's all I really ask for.

Jaye: Thank you.

Kafia: Thank you so much for your beautiful response, and you really brought up themes of mutual aid and it made me think about how mutual aid is, you know, supporting your communities, and the way that the state has failed to do so. And you do a lot of that, but you also put in what you get out of that, and your community has always been there to support you. Jaye, I know you have some thoughts on this and I'll let you share yours as well.

Jaye: Sure, I guess they mean in terms of mutual aid, you know, and I, you know, respect and acknowledge that we're in a university context. And also, you know, and I'll take the hit myself, and just say, fuck the university. I said it. Like this is still also a punitive institution that does what it does to its students who have to endure all the brunt work. I'm not even going to get into the context of my own personal stuff with the faculty of social work, but I love them, I love what I study but also, oh my goodness. This is hard. So, in any case, you know, for mutual aid, I want to see it as more like a value system and ethos, and I just want to reflect with a big quote that I take away from Lila Watson, who is a Murri Indigenous, Australian activist. Who, this quote for me is timeless, I sit and I ground myself with it a lot, because this to me, in practice, I don't care what academics have to say about mutual aid. You know, I want to hear about what real people, what people on the front lines, on the grounds have to say about their experiences, and why they do this, and I try to ground myself a bit with what Lila Watson, again, she's a Murri activist from Australia. You know, also colonial territory, and she says this. "If you have come here to help me. You are wasting your time. But if you have come here, because your liberation is bound up with mine. Then let us work together." And just oof. I got chills just saying that out loud. That felt.

Moka: Can I comment on that quote?

Jaye: Please, please.

Moka: You know what, I feel like it's a little bit, a little bit broken hearted. Because I feel like, you know. She's like, "if you're just here for me, then forget it but if you're here because you know you have some type of tie to me well let's get you free." But yet, she still remains brokenhearted, you know what I'm saying? So it's beautiful to see the love that she will put in to care for other people but like the love there for herself also needs to be threaded and, you know.

Jaye: Thank you. And we're of course, always adding to these conversations and adding to knowledge and Moka, thank you for addressing that bravely. And, you know, of course, and I think, you know, especially talking about QTBIPOC folks, and all of our different dynamics even, you know, hurt people. We are oftentimes people leading with trauma, leading with harm, who've gone through just everything and back. And I know that it's so hard also to lead with that self compassion and tenderness, and I myself seek that journey. So, so tenderly. But I just want to thank you so much, Moka, for bringing that nuance forward because it's too important, and we can't forget that. And I'll let Kafia address the question. Sorry, Moka you had something to say.

Moka: Nothing to say, we must remember to strengthen those who strengthen us, you know. That's how, you know, the reverberation of love goes, spreads around quicker, you know.

Kafia: Thank you so much, Moka.

And as your film highlights queer and trans people of colour routinely sought to address the harms outside of the prison industrial complex. What are some strategies for hashtag Justice for Moka employs to redress systemic violence and harm?

Moka: Some direction, Justice For Moka is taking your asking? Sorry.

Kafia: Yeah, so what are some strategies that Justice For Moka is taking to employ, to redress systemic violence and harm?

Moka: By keeping the story on the front lines, by really, you know, being a vocal visual advocate. In this manner, as well as, you know, also engaging with community and doing anything I can really to support community. And, you know, not only like give knowledge, you know, and in ways of dealing with certain situations, to say like if you get arrested from the police, or if you're putting in a situation and you don't want to call the police like what, like, how do you kind of maneuver those things. So, yeah, some of the strategic works that Justice For Moka has been doing is really working with community organizations and getting an understanding of what these community organizations, offer. And then at the same time, where they, where they are developing in growth, to better serve the community as well. And then, you know, connecting those resources on the same page so everybody has an understanding so you know, community protects community.

Jaye: Thank you so much, Moka, and you know I have to say that, you know, keeping this story on the front line, you know, and I can see when Kafia and I were talking to each other on the phone last night, I was opening up about my own kind of survivor narrative that I couldn't help but feel connected to. Truth be told, and not to go too deep into it. I just recently moved from Edmonton to Toronto to flee violence myself, out of some stalking behaviours that just got out of hand. And you know, I think our communities all know too well in terms of survivor narratives, you know, they're too common in our community. They're too common for folks who carry the brunt of the margins have replaced by. And by no means do I want to compare my survivor narratives to that of yours, right. I just want to say that, for me, one thing that really just spoke a lot of truth last night was just how, you know, which I have to quote Kafia for this, you know, like, "resilient and yet you know, fuck the word resilient." Because that exploits us at the same time and labor that we invest in, but those strategies and those moments of hope and of tenderness, that you still offer as a result. Is just one of those things that for me as, you know, a survivor of sexual violence just places me in a really cared for opportunity. And I want to jump back a little bit to that kind of, you know, revolutionary circle of love that you kind of talked about in that way. And can I ask you Moka to expand a little bit on that, you know, what does it mean to find and be held in love in our communities? What does it mean to invest in that love?

Moka: You know, I think that's a very sad question to ask. And the reason why is because you see, you know, the colonialistic effect. Still to this day in cultural deterioration and racist iteration and, you know, here we are forced to be in a white system, where it's not really our culture but adapt to it. Where we kind of learn, we kind of lose our own roots of like how to really appreciate one another, know what appreciation is because you're kind of forced you know genetically, you know, I love genetics (laughs). But you're kind of forced, you're kind of forced, yeah you are kind of like, you know it's part of the genetic trauma for Black people is because you're forced to be around these people, you're forced to like these people, you're forced to fight your way in. And so like you're forced to find a way of even ground, where you know you, you're always thinking okay well maybe if I do this, this might be a little better and you think like, that's an implementation of love but it's really just, you know, a strategic move right, in order to survive properly. So, you know, the caring factor and stuff like that for me, I believe it really comes from the home. It's something that, you know, you have a lot of education on and academic curriculum on you know, emotional intelligence, and psychology of emotions and stuff like that. But you never realize that, you know, in any of the textbooks, they never teach you about love, they never teach you about happiness, you know? This is white man brainwash. You go into the class happy and educated to learn and then you're ending up like kind of depressed because you're just self diagnosing yourself with a whole bunch of things. So, it's for me. I learned the real power of love from home, from my family. Even though, you know, we had our, we have, everybody. Every family has their secrets and their front door on locked, okay. But, um, you know, it was just really like holding on to that, and then implementing that love like really using the scriptures and loving your neighbour. So learning what you learned from at home and taking that love that you learn from at home, and loving your neighbour, in that sense. And then from there, it just grows and prospers, because the way one person could love another person is different from another person but yet. That's the evolution of love because it's the learning of, "wow like that's how you care for me, well I want to mix this with how I care for you", you know, and it just prospers in that sense. But yeah, did I answer the answer the question?

Kafia: Yeah. I think you did. And, you know, I really think like we talked about this a lot, but, you know, as QTBIPOC people, we, we experience a lot of things and you know we hold on to anger, but I feel like healing is learning how to love. And I kind of think about how Toni Morrison says that race, racism as a distraction, you know, it tires you out, it exhausts you. And we're always exhausted because we're thinking about, how can I prove this person wrong? How can I prove this person wrong? But, you know, we need to choose love instead and I think love will uplift us. So on that note, I would actually just like to talk about love, but also ask instead of, you know, as QTBIPOC people were always so focused on survival. You even mentioned it just now, but I want you to imagine the future, for like, what do you imagine as the future for queer and trans people of colour? And, you know, in a world where anything is possible like what are your hopes and aspirations?

Moka: To be honest, it's just full equality. Like, unfortunately I don't think that's something that could be established, just due to the fact that it's like, it's a colonialistic state that is trying to induce equality. So, it's kind of weird I don't know how they're going to fix it. It's a lot, there's a lot there too, you know, it's very weird. But, you know the future, if you look at like you know the

BIPOC community and trans community we are the last community to see reparations [?] for, you know, the humane injustices that we've been through, you know, for centuries, still happening to this day. You know, due to colonialistic affairs, and, I guess the only, the only thing that I could say right now as of this point is, you know, a better future for me, which is the. There's no more judging, we're not here to judge one another and there shouldn't be no judgment. There should be no animosity held towards someone just due to the colour of their skin, or something, you've heard of these things. A better future for me is, you know, alleviation of those things. And, you know, ameliorates to the, you know, to the barriers that have been put in place for no reason. So, yeah, I, you know, that dream for full inclusion is still real but I'm really doubtful if it's actually possible. I'm still hoping for it, but that's what it looks like for me.

Jaye: And thank you for being brutally honest, right. And I reflect on, you know, some scholarship but even just what community, says right? And when we think about, you know, diversity and inclusion, even for example, you know, just exploring that topic. You know, it's still diversity and inclusion on the master's standards, on the standards by our white colleagues, white institutions. You know, part of me is always you know, as a social worker thinking about, jobs in the future for example and I may just say quickly. Social workers do not get a free pass. And, you know, perpetuating violence, we are also an extension of the police state and the arms, as much as we try to dismantle it. Abolition of prisons and systems also means abolition of social work. At least in the way that it's been established. It is still a part of that colonial project, you just have to acknowledge that first and foremost. But going back, you know, looking at like equity, diversity inclusion jobs and it's like, "okay", you know, you're going to put through some people of colour to brunt the work, to overtired themselves, and also to engage in labour that no one is willing to actually invest in rather than to check a box, right? Because some white man with a pocket of money, or a budget line said, "I guess we can invest in this", and, you know, it's always that question of, like, okay, diversity and inclusion by Justin Trudeau standards? By Doug Ford standards? By Jason Kenney standards? That's the reality of it, I know and I have those hesitations myself about investing in so called diversity and inclusion, only because it just reasserts that we should be grateful that we were given a seat at the table, you know. Which Solange, in her album, Seat at the Table, really challenges that notion right? But I guess, since I kind of digress on a bit of a rant here, you know, and I know my hesitations, about future building, I'm still in always forever bitter. But still, eager right, because our communities invest in one another to see ourselves, even if it is through these so called systems right. We still have to see ourselves at the platform and investing in ourselves. And, you know, I guess I wonder if I can ask as a question, you know. What kind of keeps you going in this work, in supporting other folks, and other folks who invest in you, you know? You know what keeps you going in terms of building hopeful futures that our people, your people rightfully deserve?

Moka: To be honest, it's God you know, it's Jesus, it's the power of the blood that keeps me moving. You know,, one thing like when you take in your scripture, you know, I'm just gonna give like a little basic knowledge. But when you really take in your scriptures, and you understand on the spiritual mindset, you know, you get a, you get an unknown strength that you didn't think that you could possess inside. You know when you allow God to come into your heart. And for me,

it's really thinking about, you know, when you watch Jesus when he came to earth. And you know, it talks about how they beat him so he was unrecognizable. And he still needed the strength to carry the cross, they still made him carry the. The pints (?) of blood on his back. So, when you think of like you know it's. He says, "Blessed are those who believe, who see and those who", anyways he says whoever doesn't see blessed are them. Okay. And, and, it's like when you actually think of that and, you know, you need a, you need a sense of strength you think like this is one person, and this is love. This is the lucky just, you know you think the courts couldn't find nothing bad against him. The even the churches rose up against him, different communities rose up against him he traveled, you know from place to place preaching the Word of God. And all he did was go to love these communities and to strengthen them and that's, you know, it's just when you turn around and you kind of see that, you know, you know the revelation of Christ into your life because you know you are an image of God. And when you take it into that sense and you just say, "Lord, like you know, I can't, I can't go on no more", like, you know, I felt beat down before, especially by the police, by the system, like I've had my shit tapped, my phone tapped my, my computer tapped. You know, for no reason because I, just because I spoke up politically. You know what I'm saying? And it was against what they said, I actually brought awareness to a danger that they were posing. You know, it's just, it's just like, those are the things like when I feel like I'm beat up in that sense, like I just remember Jesus and I'm like, you're saying like, you know, that's some real hood strength like, for him to like (laughs) keep moving forward. Like, you know. Still having to carry you know the planks of wood and then have to get beaten some more, and then nailed down. It's crazy, because when we put that imagery in our head, we only think of what the media had projected in it. But when we actually taken the word, like take the book itself and read it and you know it says like you know how they actually beat him, the factual evidence of it, it's hard, it's really hard. So that's the strength that I hold on to, is you know, Christ and all that he's been through. And I just, you know, I use the power of the blood every time I'm feeling down.

Kafia: Yeah, I guess my only follow up question would be is, do you have a specific Bible verse that you refer to when times are tough?, Or, or is there anything that keeps you going and motivated?

Moka: There's Second Corinthians. I think it's eight, Second Corinthians, chapter eight I can't remember what verse. Wrong, I could be wrong, because I'm really like, I know, I know this word like I read it I know the scriptures, but like to tell you where to go in the Bible, girl I'm the worst for it. But I do believe the, what it says is, "Do not despise the chastening of the Lord, because the Lord chastens those who, and corrects those who we love." So you know it just reminds you times and when he tells you like you know you're going to see a lot of suffering, but you know in the long suffering that you see, you know, that's, that's the point where I need you to lean on me. You know, and I need you to really, you know feel that power and feel that love that I have for you, and that's what's going to uplift you and that's what's going to, you know, carry you high and get you through that situation because there's nothing that, there's nothing that, you know, he won't bring those situations that we can't handle. You know what I'm saying? So, for that like I just, yeah, that's it, like when things happen to me I just say, Lord, wherever I'm falling and you're trying to correct me, let me know now let me go to the word. Let me get to the Bible, so

because I pick up my Bible sometimes, like every morning, I read my Bible every morning. Every morning I do some random reading. I just take the Bible and I'm like, "Lord, where am I going today", and I just flip the book. And it's funny because it's always still relevant to like what I'm going through or whatever the case may be. So it's always that strength. And even sometimes when I'm angry and I'm upset with people, you know, the worst that comes to me, he's like vengeance is his, and you know he just gives me that peace amongst all of that. So, it's like it's, yeah that's, that's that, I just, "Lord anytime I'm falling, just show me where I need, where you're trying to correct me Lord", and I just pick myself up from there.

Jaye: Thank you so much for that, and you know, I have to say that, I know for a lot of us in queer communities, especially racialized communities, and I'm leaning on my own experience right, you know. Moka, I have to say that was so tender and in such good company. You know. I grew up with my mama, you know, really putting down the Word of the Lord, and scriptures down, and I know like for my own personal sake I have my own little kind of religious traumas here and there and I know about her communities do sometimes. And, you know, I just want to acknowledge that and I'll ask something a bit, I actually want to share, if I may, I know that each and every time there's something that keeps me grounded and connected in kind of wherever I'm at in my complicated faith with the Lord. You know, there's always this Bible verse that I remember when I had night terrors growing up, and some of other trauma stuff too. My grandma and I would always read and pray aloud together. Psalm 91. I don't know if you're familiar with that one but it's that one, basically, that kind of says, You know, "I will say of the Lord. He is my refuge and fortress. My God in Him I will trust, you will not fear the terror of the night, nor the arrow that flies by day, the pestilence that stalks in the darkness, or the flag that starts at midday". And I just have to say that I'm just so appreciative. Just you sharing your, your faith, and your space here because it, you know, it connects me to a lot of tenderness, with my own mom in some of those ways. And I know that, you know, spirituality is something that a lot of us are blessed with and have so many nuanced relationships with, and you know, you can feel free to reject or accept this question if you feel. But I wonder if you have any words for folks, whether it's because they may be reconciling their relationship with their faith, or just kind of navigating the world, you know, with those complications. I guess I just wonder if there's any words of encouragement or any thoughts you have in relation to what I just shared? Yeah.

Moka: Yeah. Again, um, you know, whoever tells you anything about the Word of God to disassociate you from Christ is not really preaching the Word of God to you. Because I get it supposed to uplift you and bringing together, sometimes there may be harsh things to accept, but everybody at the end of the day is a sinner, and nobody is walking on this earth 100% purified in Christ. So, with that being said, for those who feel disassociated with their spiritual relation to Christ. Um, my suggestion would be first off let go of all those things people said to you. Let go of all those feelings um, you know that you harbour. Because, you know, people have hurt you. Do to it, don't be mad at God, don't be mad at the world. It wasn't there to hurt you, it was there to strengthen you, unfortunately you know the devil is a real thing, and I a thing, that's right. And, you know, he does have, you know, the power to possess and do other things and you know really. He wants to disassociate you from your true salvation in Christ, and you know it's those soft subtle, it's like really soft hurtful place where, you know, he's going to try

to really, you know, move your trust away from God. This is where we see like a lot of community people falling into the effects of drugs and alcohol to cope with, you know, their emotional distress. So, you know, just really alleviating yourself of these negative feelings and thoughts that you harbour and what people said and return back to the word, because the word didn't leave you. That's one thing that I want to tell people, the word didn't leave you. You left the word, you know what I'm saying, the Bible is still there. And it's because people have, you know, persuaded you into a belief that it wasn't there to build you up. The word is there to build you up. So the next step by situate. In my opinion, and full healing for those who feel disassociated, is once you let go of those negative things people told you about the word in Christ, go back to the Bible, because the Bible always stayed in the same place. The word of God has always been there, it's never left you. And, you know, I wish you so much love and strength and blessings. In the name of Jesus Christ on your pronunciation [?]. Christ.

Jaye: Moka, thank you so much. You are embodying such incredible strength and, you know, we're just, I don't even know, I just want to say we don't even deserve to have you in our conversation and you just, so much tenderness, I invite Jin, to kind of transition us into a Q&A. I guess with our lovely audience who has, you know, not had the luck of being Kafia and I, got to talk to you directly and, like, y'all can be jealous if you want. Like, I will take this and I'm happy, I'm gonna live my best life I don't know about y'all. But, it ain't about me and Kafia anymore and Moka thank you so much for this tender conversation. Kafia and I will still hang around and also add feedback or work with you on some of these questions of course and we're here to guide you and be your peers as well, however you want us to be. But, we'll pass on the floor to Jin, to kind of transition us into that portion now. But thank you again, Moka, so much.

Moka: Thank you both.

Jin: Thank you, I'd just like to give you a round of applause.

Moka: Thank you.

Jin: Thank you for sharing, and thank you to all three of you for allowing us to be part of this intimate conversation. I mean it's amazing - and neither of you have met before right? - how it's ended up in this completely unplanned way on this really intimate topic of spirituality. And I love how you approached it from a love and healing perspective, because so often, you know, the dominant narrative is like, spirituality and religion harms queers, right? So it's been really beautiful to hear, you know, what Jesus has meant for you and to hear you cite Bible verses. So we have two questions, and please feel free to continue dropping questions into the Q&A button which is at the bottom right of your zoom box, you just click on it and then it allows you to type in a question.

So our first question is by [...], who asks, "from the perspective of someone who's trying to become an ally," if I understand correctly, "what are some positive languages, actions, that actually helped to uplift, validate, and dignify [your] QTBIPOC lived experiences? And what are some positive actions and behaviours you've experienced by allies, community members, chosen family?"

Moka: Um, I'm gonna answer the question backwards. So, things that I've experienced as positive from allyship is, you know, really coming out to support the Justice for Moka movement and, you know. Especially following me from jail to, from police station, to police station that time, that was very much appreciated, nobody really had to go out their way to do that for me. So all of that love, all of that care has been received. And it's being emulated back into the community. That's a beautiful experience that I had with allyship. Um, what was the beginning of the question?

Jin: So I think that's answered, you know, some concrete actions that have actually been helpful. So people actually showing up.

Moka: Oh sorry, attitudes and languages. So, okay, this is one thing that really really gets on my nerves, because I've encountered. Personally, especially in the city of Toronto, people who use, you know, the Justice for Moka campaign, or Black Lives Matter campaign, Not Another Black Life, no matter, whatever the campaign is, I see people use that as an identity project. Instead of actually having, you know, a humane cognitive sense of really wanting to be out here and supportive to the community. So, my suggestion is, if you are one of those people. Because when we go and when we take to the streets, you know, in real life like everybody likes to think that it's going to be peaceful and calm but people really get arrested, people really get beat by the police. And this is where, you know, stepping up to the front lines is very important. So, you know, to see people like step back when it comes to that, you know, this. My suggestion for you is just, if you want to act like you're supportive, in that sense, support Black businesses. Definitely, donate to Black organizations. You know, there's the Phase One basketball team in Scarborough that supports the basketball. That's Black led by Wayne, by Wayne Dawkins, I'll say his name. He's my cousin. By Wayne Dawkins. (Laughs). I hate to make that comparison, you know, I don't want no one to know, like shhh. But, he's out there, he's doing the thing, for you know. You know, for the Black kids out there, so they're staying out of trouble, they're staying, you know, he's gotten a lot of kids back into school and really focused on, you know, a lot of athletic futures for them. Whether it be like, being a basketball coach, being a basketball trainer, you know, whether it be, what was the other thing. Whatever, he just works in that industry. So there's that as well. There's also, what is? Oh, Freedom School, that has already been mentioned, so there's, there's ways that, you know, people could be like, you know, sideline allies the way how they like to be in a more supportive matter, and those are some of the languages, and...

Jin: Especially for students, you know, the temptation is to learn all the “politically correct” languages, and then put it on your CV, right? And they're actually the ones benefiting from it, you know, and not the ones who are going through it. So the second question is by an anonymous attendee. “Hi I'm an Asian Canadian woman and I'm also a queer who experienced discrimination inside an institution. What will be your advice to have a strong voice for folks who are being discriminated by institutions like colleges?”

Moka: To always speak up. And never be afraid to speak up to the highest that, don't, if you, never be afraid to go to like the board of directors, or the president or whatever the case may be, you know what I'm saying? If you are in a state or in a situation of that much discrimination, and that's, that's, that's a danger, you know what I'm saying? So, go to the highest level of, you know, who you can go to that institution, bring that complaint forward. Don't allow no human resource person to deal with it because you know, you don't want it to fall through the channels, you want to send, you want the situation to be dealt with accordingly, and timely. So, my suggestion for that is, if you experience that goes straight, straight to the top.

Jin: And once again you're modelling that through your own bravery. Thank you. So, there's another question by [...], who would like to hear more about what you do to relax, unwind, and recharge. "Do you have any advice on how we can take care of ourselves as activists and have fun?"

Moka: Bible, number one. First and foremost, you know. "Seek ye first the kingdom of heaven and all things will be added unto thee." Next is, I like to, I just started, I got a trainer, a gym trainer. So I've been working out, and I've been eating healthy, it's been killing me because I miss my oxtail, and my jerk chicken, you know, my ackee and salt fish and tings. You know, I missed the good food but I mean, I can still eat fish, like I eat fish and chicken breasts. 10:45:42 But, you know like, I missed the good stuff man you know the oil, you know what I'm saying, some basic little things. But yeah, so I just really do that to really stay active, motivated, and healthy is what I do.

Jaye: Can I ask?

Jin: And your podcast, Moka. And we're all like, I'm actually considering buying black soap, because of what you said about black soap as, you know, being able to cure everything.... and Jaye wanted to say something as well.

Moka: Black soap? You mean?

Jin: I think in one of your podcasts you said that you like to use it as a, as a self care thing, and how it's really good for eczema, and also hair.

Moka: Yeah. Yeah. Tribal Eye, you get the black soap at [Tribal Eye](#), in Kensington market.

Jin: Sorry, Jaye?

Jaye: No, that's okay. I was gonna ask Moka, and this is you know, as a new settler in Tkaronto, because the moment you said you miss your oxtail curries, and I'm sorry to take us back there, I got to know where does one find good jerk chicken? Because the only place I found good jerk chicken so far is Albert's on St Clair West. And I know that's not the only place, but like, where would you say like, where you get your jerk chicken from? Because I need to know.

Moka: Girl, I get my jerk chicken from my, from my kitchen I know how to cook! (Laughs) Yes, I know how to cook, you know. So, I've been in the kitchen whipping up things. You know, it's so sad, it's really really sad that there's not a place that I could tell you where serves the best jerk. I know my, like my aunty she has. She like she makes my jerk sauce, she makes her homemade jerk sauce, and I get it from her, so that's how I have my jerk, and stuff like that. So, I mean if you guys want some jerk sauce I could definitely tell my Auntie, it she'll probably sell them to you guys. But you got, it's homemade and it's great. You want to see?

Jaye: Support Black business.

Moka: Support Black businesses, you understand?

Jaye: Yes, please!

Moka: Right now, I got a sample with me right now. I'm gunna go, I'm gunna go get it.

Jaye: We're doing this folks. I love. And with the Pride flag on the chair. Just like, yess. This is OMG.

Moka: Here we go. See my jerk sauce? That's my jerk sauce. And I wish you guys could smell it, good.

Kafia: Oh my.

Jaye: I'm just taking it in, like, this is real life right now. (Laughs)

Jin: This makes me wish we were actually at a kitchen table together.

Moka: Here we go.

Jaye: Oh yeah. (everyone laughing). Thank you for embracing pleasure, for our witness.

Moka: And that jerk in there is tasting nice boy!

(Everyone laughing)

Jaye: Oh my goodness. Here we have it.

Moka: I've got to make jerk fish or something.

Jaye: Thank you.

Jin: Love it. Thanks for like modelling the self care that you just preached. So, we have a few more questions, we also have some praise from the YouTube live stream that Susanna is going

to read out in a minute, and we have 10 more minutes and then I'm gonna hand back over to Jaye, and Kafia, and Moka to say some final words and we'll wrap up. But yes, Bria would like to know, what is your understanding of transformative justice. What are the themes, what are the main themes of transformative justice to you?

Moka: It doesn't exist. It's silent. And it's something we hope to accomplish in the future. That's me putting it in the nicest way, I, my grandma always said if you have nothing nice to say don't say nothing at all. So, that's what I have to say about transformative justice. We're in a. How could you seek transformative justice in a colonistic state? It's never going to happen. So, when you again, like the manipulation you could see you like they could say, inclusion. They could say, diversity. But that's not what they perpetrate to the public. So, I mean, here's the hoping.

Jin: They say it's going to take many generations, right. So.

Moka: If you really want to like look at it, like, you know, as the colonistic root of, you know, our suppression, that suppression is the British Empire. Which still holds authority over Canada, even though Canada claims to be independent. So, until that rule over Canada is actually gone, until land acknowledgments are no longer land acknowledgement and actually re-appropriations of land given back, you will not see, there's no such thing as transformative justice. Don't let the white people fool you eh. Because they've been fooling, they fool BIPOC people too. Don't get fooled that they, poor Black people, Asian people, all type of people they fool every type of community they are manipulative. Okay? So don't be fooled by that, it's true. Don't forget, we are still doing what our ancestors did, eh. We are working through a colonialistic system, we are not in freedom. So. No theoretical here too on top of that. (Laughs). Yeah.

Jin: So yeah, we've run out of time for more questions, apologies to those who would like to discuss further. So I don't know, are there, Susanna, are there any highlights from the YouTube live stream chat, that you want to share with us?

Susanna Redekop: Hi everyone, it's been great to be able to hear your amazing things to be able to say Moka, thank you so much. Over on YouTube Live, we have just a little bit of wonderful feedback and comments. Rose Blooms Black says "this is so healing, thanks you for, thank you for affirming up the word is here to lift us up." And then, especially to do with your jerk sauce. "Yes, I want to see it" and "I can smell it" and "I love the jerk sauce ASMR". So, that's really quite amazing, and also Rose Blooms Black again saying, "I'm glad you called out transformative justice as a cop out, and a way to avoid actual justice" So, thank you.

Moka: Thank you. If you guys want some jerk sauce. You can add me on Instagram @Moka_Dawkins, and I'll get in contact with my Aunty for you guys, okay? That's what I'll do, I'll give you my connect. Okay.

Jin: Yes, we're definitely knocking on her door. So, thank you one more time to all three of you, this was a truly beautiful conversation. Jaye, Kafia, are there any final words from you? And then you will hand it back to Moka.

Kafia: Of course. Yeah, I just want to thank everyone who came out to support us today. I also want to thank the team involved in organizing this event so Susanna, Alan, Jenny, Chendoori, Joanna, Bria, Laura, Snjezana, and my beautiful co-host Jaye. And a big thank you to Jin for being such an encouraging, and inspiring instructor. And thank you, Moka, for paving the way, and telling us about jerk sauce and spirituality! Like where, like, where did you get that from? (Laughs) You know what I mean? All of that in one sitting. But also, I just want to add like one last final thing, I want to say, you know, Audre Lorde always says "the master's tools will never dismantle the master's house". And like you said we can't keep using the same tools, we got to dismantle them all, and we got to make new tools. And people like you are literally paving the way, and I really appreciate all that you've done for us, and because of Black trans women, we are here, and we can exist as multi dimensional and I just want to thank you once again. I'm going to pass it over to Jaye now.

Jaye: I really think, for me, I just want to say, you know, this has been a true honour and just the amount of reflections you have me sitting in, in the moment, and to follow from the film, to just even just bearing witness to your tea time, or just now with us. I have to say, you know, I'm sure you could dedicate an entire episode to the pleasures of jerk sauce in T-time in the future and I cannot wait to witness it on your podcast. We gotta praise your Auntie on the giving us the goods. And we need to support her labor, as well as yours. But I want to, you know, reflect additionally, just in terms of, you know, the truth of, you know, transformative justice, you know, and that I sit with and I kind of look back, and I know that regardless of futures, I just know that I need to see other folks like me in leading a movement. Those darker than me those lighter than me, all together, you know, embracing that definitive solidarity that we just know we don't get the same way now, and I hear you. I cannot imagine things in a world where we're still in a legacy of continuous, you know colonization, whether I see it or not, right? Like, I'm just sitting with that, move with that and reflect, but nonetheless. I just know that whatever hope I'm hanging on to. I'm still embracing the fact that Black trans women have continuously paved the way, they always have, they still will they don't get enough credit. And I just want to thank you, just for everything that you have shared, even just in space today, and being unapologetically yourself, because that's what we deserve from you, not to just treat you make some celebrity without any true feeling. Thank you for bringing scripture. Thank you for bringing jerk sauce. Thank you for being your radiance, your glow. Just everything about you that, you know, the world today was not ready for, and you served it, so thank you so much, Moka.

Moka: Thank you. It's been such a pleasure. Thank you for having me. And thank you everyone for coming and attending and listening to me go on and rant on. I really appreciate you guys. Good luck in your studies!

Jin: Perfect timing. So we have more praise in the chat. [Reads out the appreciations and names of folks who posted in the chat.] And again, the [GoFundMe](https://www.gofundme.com), don't forget to click on it and donate if you can. So what are you going to do with the rest of your day?

Moka: Um for me I have my training appointment at 3, and then I have some work in between and after, so. That's me and my day.

Jin: Okay, enjoy it. Alright, thanks everyone for coming. Take good care. Bye.