

5-4-2021

Interview with Duyen Tran

Duyen Tran

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Interviewee: Duyen Tran

Interviewers: Brenna Mendonca & Yelitzi Ortega

Date: May 4, 2021

Location: Zoom

Collection: Auntie Sewing Squad Oral History Archive, SBS 322: Asian American Women's History, Spring 2021

Length: 30:39

Overseen by: Dr. Chrissy Yee Lau

Bio:

Duyen Tran is a 33-year-old Vietnamese American woman who currently resides in Los Angeles, California. Tran is a community organizer and aspiring family and marriage therapist. As a Buddhist practitioner, she applies Buddhist principles to her mental health work. Tran is a Sewing Auntie and Care Coordinator for the Auntie Sewing Squad.

Thematic Outline:

(00:01:50) Tran spoke about how her family migrated as refugees to Southern California when she was only four years old. (00:08:52) Tran discusses her community organizing around transit access, nail salon workers' health, and environmental justice. (00:14:45) The pandemic revealed to Tran the cracks in the system, or the inequalities which she had already seen firsthand, and how it became exacerbated during COVID-19. (00:18:02) She speaks about how Buddhism plays an important role in maintaining her mental health. (00:28:44) Tran shares how the Auntie Sewing Squad provided human connection during a time of disconnection.

Oral History Transcript

Brenna: Want to just start? Or do we want to go over something or do you have any questions?

Duyen: I don't have any questions, but maybe this: how long does it last? First, I just want to be mindful of your time.

Brenna: It goes from half an hour to an hour.

Duyen: OK. OK. OK, great. I just want to make sure I don't go over for you all.

Yelitzi: No, you're good.

Duyen: OK.

Brenna: It's no problem if we go over either.

Yelitzi: Do you want to start with the first question?

Brenna: Ok, yeah, I'm just gonna do like an introduction and then we can go into the questions and stuff. My name is Brenna Mendonca, and my partner is Yelitzi Ortega, and we are interviewing Auntie Sewing Squad member Duyen Tran over Zoom. Today is Tuesday, May 4th, 2021, and is 11:04 a.m. We're interviewing Duyen to document the histories of the members of the Auntie Sewing Squad and to learn through the experiences each Auntie has had. I want to remind you of your right to confidentiality. You can ask to stop the recording at any time, and you're not obligated to answer if you do not feel up to it. We can exclude parts of the recording from being published if you wish. And thank you for taking the time to be with us today. Do you mind introducing yourself?

Duyen: Sure. So, my name is Duyen Tran. I am 33 years old, and I am with the Auntie Sewing Squad.

Brenna: Awesome. OK. Can you tell us more about your childhood and what it was like growing up?

Duyen: Sure. Just a soundcheck before I continue. Can you all see and hear me, OK? I should have asked earlier.

Yelitzi: Yeah.

Duyen: OK. OK. So, let's see. So, I was born in central Vietnam and then I came here when I was four years old with my family and we came here and we lived in Southern California. We first came to Southern California and then we just have lived there since. And how my family and I came to the US was that we were war refugees from the Vietnam War. So, in a nutshell,

my dad was involved in the war on the American side. And once the war ended, because he'd been on the American side, he was actually imprisoned in an internment camp for about like over a decade. And so, because of that, we were able to qualify for a humanitarian aid sponsorship program. And so that's how we came here. So, we lived in southern California. And I'd say when we first came here, we lived in various cities. We lived in Montclair, Pomona, if you're familiar with this area down here, and we were among other refugees and immigrants and we were living among just really diverse people. And so I think that was a good kind of transition for us coming into the United States. It was hard trying to settle in a new country, but to see other people that looked like you, however hard it is, to just see familiar faces gave us some comfort. It wasn't until I say when I was like 12 or 13 that we moved to a predominantly white middle class neighborhood where things changed. I feel like that's one of the pivotal points of my life because I went from living and running the streets with really diverse people to a place where I became a minority. And that's when I first kind of learned about what micro aggressions were before I knew the word for it. Because when you're different, the reminder of your difference is always there on a daily basis. It just makes you feel like an outsider. And I just remember I went from a really diverse school to one where I was one of maybe 20 people of color. And just feeling like I just didn't have the same comfort of knowing that you could be this way and it's ok. Now I was constantly being reminded that I was different, an outsider. So, there's that piece of my childhood. And then there's this piece of my parents. My mom had been a teacher in Vietnam. My dad was a chaplain. And then when they came here all that couldn't carry over. So, they started sort of from the ground up and they were garment workers. And I grew up in the sweatshops, actually. And when they bring home the work, I would actually help them assemble it. And so from a young age seeing how hard it was for my parents to make a living. You're working so long and for manual labor and you're paid so little and we're scraping by. So, from a young age that's how I kind of got started in thinking about community. And community work, and community organizing because I was experiencing and seeing injustices. The discomfort of feeling like you're an outsider or microaggressions, and people make jokes or people don't care to learn your name. And people don't want to pronounce your name because they can't. And seeing your parents just work really hard for very little. And so all that kind of ingrained in me. And I've just had this idea from a young age that this is not right but I'm going to do something about it as I grow up. And maybe I'll go into it because I know one of the questions you had was around, why community work? If it's okay, I'll transition to that.

Yelitzi: Yeah, yeah, you're good.

Duyen: That's how I kind of got into it, I didn't even know what community work was, none of that. This was just how I was feeling inside, but I just knew that I wanted to work to uplift the people and the communities like the one I grew up in, refugees, immigrants, marginalized folks, and folks that are limited in English proficiency. And so, they don't have access to information to just live sustainably. My philosophy is that you don't get to choose where you're born into and what circumstances you're dealt. Those things just happen to you because of history. My parents,

if they knew that they'd be born into 50 years of war, into a country that had experienced half a century of war, they wouldn't sign up for that. But yet that's what they were born into. And so, we don't get to choose our destiny, but we get to choose how we respond to it. And so that's why I want to work with people that I think are marginalized, are oppressed, historically oppressed and under-resourced and underserved because they didn't necessarily choose those conditions. And so how do I support them to respond to it and to make the most of it and to actually push back against some of the things that make them marginalized? And so that's broadly how I kind of started to think about doing community work. And some of this was supported in college, when I was taking classes and learning what is community and what would community work look like? And I was a poli-sci major. So, learning about how politics and policies shape how communities are formed. But in terms of community organizing, I didn't even know what that was until I did an internship in college where as part of one class, we had to go to an organization and actually work with them and just intern there. And it was a community organizing organization. And I learned community organizing is about empowering people who are impacted by an issue to have the skills and the voice to push back and be like, "no I don't want these policies, or I want to have a say on these policies because they impact me directly." And that's so powerful because they stand to lose the most or they stand to be impacted most by that issue, yet they're often the ones where their voices and their considerations aren't even factored in. And so, yes, starting in college and then for ten years after college, I was a community organizer. Maybe I'll just stop there and let you all kind of guide the questions for me.

Yelitz: So, you mentioned that you were a community organizer for social issues and so specifically like, how did you begin to do that? Like, I know that you mentioned that you started kind of in college, like in some of the classes, like what were some of the works that you started doing that was kind of like the beginning of you starting like a bunch of community work.

Duyen: Yeah. So, I would definitely say that class was a springboard. So, I was at that organization. It's called the Labor Community Strategy Center, and it's been around for a while in Los Angeles. And I started while in college and then right after college. I worked for them and the issue that they worked on was organizing bus riders to fight for a more accessible and fair mass public transit system and the backstory is that, communities of color and communities in L.A. were displaced because jobs were leaving in the 80s and 90s in L.A. to go abroad for cheaper labor. And so, these workers that had been in the factories now don't have a job. And so, they're displaced. And then the bus system, it's being cut year after year after year to make room for projects that prioritize middle class, affluent people. So, they're being displaced twice again now by the bus system. And so, I got to work with the organization and get on the busses and organize people and see organizing done in Korean and Spanish telling folks, "it's your right to have a fair transit system. This is actually a civil rights issue. And here's how to fight for it. Speak to the MTA, speak to your leaders. These are things you can do." So that's one of the issues I worked on at the very beginning. Then I moved on to work at an organization that

worked on organizing Vietnamese nail salon workers to fight for safer workplace policies. And the background is that a lot of people who do beauty care work, including nails and hair, they're women, women of color and they're limited English proficient and the chemicals that they use on a daily basis are actually really toxic for their health, particularly for women who are of reproductive age. Yet these people don't know it. Because they would say, I just need a job to support my family. And the information about the toxins are in English. And it's also this piece of information. A lot of the threshold for chemical exposure, that amount is set by tests that were done on white male bodies in the 70s. And big men versus women, the exposure levels are going to be different. And so all those things are unfair. Yet these workers don't know that. And so, I work with them to teach them advocacy skills, help them to go to Capitol Hill and speak to policymakers and demand, "hey these laws are outdated. You need to actually update these things; you need to help us reduce toxic chemical exposure in the workplace." And so that's the second one. And I think the third one and the most recent one I worked on was working for an organization that was focused on protecting the environment. So rivers, trees, wildlands, all that. And so, this one was interesting because I think environmental conservation, it's been around for a while. John Muir, Sierra Club, it's not new. But I think what's new is the idea of environmental justice within environmental conservation, because it's always been about protecting the birds and trees and mountains. And I totally appreciate it and I get that. But even the root of environmental conservation has xenophobia in it. Native American communities were pushed off their land in the name of protecting that land when really, they've been living on it sustainably for generations. And fast-forward a hundred years. We're still not engaging communities of color and marginalized communities in environmental conservation when that's where some of the big fights are at. In L.A., we're one of the most park poor areas and a lot of communities of color and poor communities that don't have parks in L.A. actually have high health issues, they have a lot of health issues. So, what does it mean to talk about environmental conservation in an urban area where for certain communities there's no parks and politically it doesn't make sense to build new parks? There's no land. It's hard to build parks. So how do we re-envision environmental conservation in the 21st century and think about people too, and particularly people that have historically been left out of the conversation? So that's what I did. In a nutshell, I trained Black and Brown and Asian American leaders, and unconventional leaders, to be environmental leaders and to talk to elected officials and say, "hey, these are environmental policies that are important for my family and my folks and this is why you need to be doing it. You need to have bus lines that connect communities that are poor to local trailheads and make it as cheap as possible because that's how you're gonna get people outdoors." So that's the most recent community organizing work that I did.

Brenna: It seems like you've worked with, like, all types of people. You say you, like, all kinds of groups of people of color, so indigenous, Asian Americans?

Duyen: I would say yes because a lot of my work was based in Southern California. And while I did travel across the state and the country for some of my work for larger movement building but

I would say it's mostly Black and Latino and Asian American communities. And I have worked with folks from the Indigenous communities, but not as much because of just the nature of my work down here in Southern California and where the populations are located.

Brenna: It's really interesting that you can change environmental justice to people. I mean, I've never thought of it like that. But speaking of the social justice issues, the political climate around the pandemic and the presidency and everything has seen some changes. Has your view on some of these issues changed?

Duyen: I would say no. In the sense that pre-pandemic, there was a particular political climate? And then during pandemic, I mean, we're in the during, so there was a change of administration. I feel like pre-pandemic, some of the issues that I was concerned about and I had worked on, environmental justice, making sure marginalized communities that work in places that are unsafe have safer workplaces. I mean, all those things I feel like are still super important and still salient, even if we change administration. I think what the pandemic did for me in terms of politics was that it actually showed for me, revealed the cracks in the system. So however good, however bad things were, I felt it showed us that things were very fragile. It made me think, who are the people who can afford to have jobs where you can work from home and be shielded from the virus? These are jobs of more affluent middle-class folks. Who are the ones who are working the supermarkets and on the front-line and caring for the elderly and most exposed to the virus? It's mostly working-class folks, folks of color. Who, if they get sick, has quality health care and access to quality health care in the language that they speak? And so, the pandemic really highlights all these issues that have been present. But because now we're in this pressured environment, they come to the forefront. So, for me if anything, they made those issues more important. We need to think about a better way to care for our elderly. Because I'd cared for my dad some years ago when he was in hospice care and nursing home. And I was seeing just the system there, how strange it is for our health care system and nurses and how many loads of people that they have. And so, I had been conscious of that but then now the pandemic, I'm just thinking so many things need to change quicker and it's made apparent by this pandemic. And so, all those issues that I've cared about, they're still there for me. And the pandemics expedited them, we need to figure this out fast, particularly climate change. Part of the pandemic and the virus is the way human development comes up against the environment. And how we're not respecting environmental boundaries and buffer zones. And so, we need to do that more diligently now. So that's what the pandemic has helped me in terms of political view: clarity.

Yelitzi: This question is a little bit different, but I was going to say, you mentioned in the bit of information about yourself that you were a Buddhist practitioner. Can you tell us a little bit more about that?

Duyen: Sure. So, I've been a Buddhist all my life. But I would have to say about 10 years ago, coinciding with when I would begin doing community organizing work, I became a committed

Buddhist practitioner. And what that means is that I'll just kind of, broadly share, Buddhism is a religion, but a spiritual practice of basically cultivating peace in the world and through peace in yourself. And for me realizing that the work I was doing community organizing was about bringing justice and peace in society and the world. But I have things like anxiety. I have bouts of feeling depressed, just the human stuff. Part of being human. But I think the thing is, there's so much misunderstanding and ignorance in the world that comes from our own not understanding ourselves. And then what happens is then we go out in the world and we bring hate, violence, and destruction to other people, but to animals and the environment. And so much of the work outside relies on your own work inside. So that's the core of Buddhism. And I realized that because I was doing so much external work about bringing justice and helping communities fight for this and fight for that, and I was like, "no, I also need to be working on myself, too." And so, what that entails is I meditate. I meditate by myself. I meditate with people. And I learn to deal with suffering and pain in me in a way that cultivates understanding, compassion instead of violence and hate. And by doing that, I then can show up to the work that I'm doing as a more grounded person. And that when things trigger me, I could be like, "chill out, don't take it personally. Don't do what we normally do as humans, which is to be reactionary. Breathe." So that's what my practice is about: bringing some compassion, understanding to people. And in some ways that is the work of creating more peace. Because if I were reactionary or whatever it would be like responding hate with hate, then it just generates more hate. And so that's the work I've been doing. And I feel it's been so integral to the work I'm doing externally, the work that I'm doing internally.

Yelitzi: You say that...Sorry, go on.

Brenna: OK. I saw on the documents that you sent us that your big concern surrounding the pandemic is mental health right now. How does your work in Buddhism, in the Auntie Sewing Squad help you maintain it?

Duyen: Yeah, so I'll first speak on Buddhism and peace. So for me, Buddhism is my practice, and it has been to understand myself and to support my mental health. And it's particularly important in the pandemic because I think the beginning pandemic, the initial stages of lockdown, there was uncertainty, and we can't be physically [be] close to people that we normally would rely on when we're feeling down. What did I have to rely on? I relied on my spirituality. And that meant my meditation practices. When all those feelings came up while I was in lockdown, feelings of uncertainty, I just learned to be with it and just let it come up. And I can't answer any of those questions because I'm not...I didn't know what was going on. I don't have the power to change anything. But to just let them come up and not judge and just to learn to be with them was really enough. That brought me relief even if I didn't have answers to those questions. And so that's how I relied on my Buddhist practices to help me maintain my mental health. But not only that, I think it's...maybe this is where I share this a little bit. I'm training to

be a mental health professional. I'm going to start school in the fall to be a licensed marriage and family therapist. But during the pandemic, I was a consultant and I helped people who go through personal challenges, cultivate inner compassion, inner self awareness, and understanding. And I was helping people do that because that's something I have experienced doing for myself the last 10 years. And so it's helping people do that. And for people, the pandemic brought up all sorts of stuff for them. It's stuff that they didn't know they were feeling. And also the challenges of like, "I usually have a friend group to go to, but now I don't." And so for them it's learning to sit with their own big questions. So I help people do that in my consulting work. So it required me to actually do my own personal work because I can't really help people do that if I don't do that for myself and I'm not in the right place mentally. Now, in terms of Auntie Sewing Squad, how has that contributed to my mental health? Yes. So I joined the Auntie Sewing Squad two weeks after it launched with no grand plans of thinking about my mental health. It was just like, "hey, I've been sewing, I started sewing masks because I'm at home. I don't know what I can do to help folks outside." So I started gathering all my fabric, I started making masks. And then I found this Facebook group because I was friends with Kristina Wong and she said, "You make masks? Come and join us." I said, "Oh, that's cool. Maybe I could learn different ways of making masks." So I just joined because I wanted to meet other folks and see if we could try and learn from each other. And I didn't know that it would be this thing that would help me maintain my mental health during the pandemic. And that's because we were all over the country. We were sharing resources and there are messages every day about how to make masks, but also just checking in with each other. If you had stuff and someone else needed it we'd share resources like elastic, whatever it is, we'll share with each other. And then we had an Auntie Care system where basically, and I don't know if you spoke to other folks and they have discussed it in other interviews, but Auntie Care is just basically whatever you want to offer to anyone be it food time, labor resources, you do it. And it's a gift of generosity. It's not to compensate people for their time because all this is not about compensation, but we would ship Auntie Care and send it across the mail or drop it off to each other. And all those things feel homey. It feels, I don't know, friendship-y in a time when you don't have those things because it's a lockdown. And then we'd have these sessions called "Bitch and Stitch" and so basically we'd get on and we'd be sewing. And there's no bitching. We just called it that for fun. But just people connecting with each other on Zoom and just sewing and some people sew the late wee hours of the night and it feels lonely, but when they're connecting with other folks who are doing it too, it's not so lonely. And so all those things helped me mental health. I guess I was reflecting on all of that at the end of last year, thinking "wow, I think I was better off, I was mentally more grounded than a lot of my friends were because I actually had the Auntie Sewing Squad to plug into." To have human connections at a time when it's so hard to have that. And I didn't realize the value of that until I checked in with some of my friends to see how they're doing and I have to say, folks around me were really struggling. I mean, understandably. But they were really struggling, partly because they lacked similar networks or they were not as connected or close to family and friends. So they just didn't have an outlet to really bond or talk about what they're

going through. And so I didn't realize the value of Auntie Sewing Squad until I took a closer look towards the end of last year when I was able to reflect on how everyone else has been doing around me. And then I saw that I have been uplifted because of being part of the Auntie Sewing Squad.

Yelitzi: So you spoke about how the Auntie Sewing Squad has had a positive impact on you. But what kind of work do you plan on doing when the Auntie Sewing Squad is done?

Duyen: Yeah. So maybe to talk about when it's done or just share what we did do. I don't have the exact numbers, but we made I would say over one hundred thousand home made cloth masks. We sent it all across the country and we sent it to places that in the old administration they were overlooking such as farmworkers, frontline workers, people in detention centers. Places that are not on the radar for the last government. And then even in this new government, they're still trying to get vaccines out and get masks to people. And so we're hoping, it's been a year plus, that we can slowly wind down because it's been very tiring. And we hope that we can wind down because this new administration cares about health and science and they can get more vaccines out and get more masks out to people who need them. But I don't think we're there yet because I think the rollout of things is still slow. So I don't think our work is ending anytime soon. But when it does, what would I like to do? I don't know. I would like to see all these Aunties. There are about eight hundred of us across the country. I'd like to meet up with the local aunties and just finally give them a hug and meet up with them, because I have to say it, I've never gotten to know people so well over the internet in a short amount of time as I did with some of the members of Auntie Sewing Squad. So, yeah, I think it's fair to celebrate in person.

Yelitzi: So the Auntie Sewing Squad is like a second little community for you then.

Duyen: Totally. Totally. So at the beginning of the pandemic, I hadn't planned it but I picked up this book. It had been on my reading list for a year. And I didn't think about how it would fit in the moment. But the book is called *Together* by Dr. Vivek Murthy, the current surgeon general. And he talked about how when he was surgeon general during the Obama administration that the issue he was working on was loneliness and how loneliness is a silent killer in the US. I think in other countries as well. And so the book was about how that's a public health concern that no one's talking about. And then the need for human connection. I picked up the book right there in the pandemic not knowing that that's actually the salient thing that's coming out of the pandemic for me. And I was reading it and he did all these case studies around the world of ways in which people in times of crises and times of loneliness have come together to combat that and to really create and foster human connection. I was thinking if this book was written one year later, because it was written in 2019, if it was written one year later he'd probably put us in there because we are like the examples, like his case studies of people rising to the occasion to say, "hey, in times of disconnection, we're going to create connection." And I think that's a salient

theme for the Auntie Sewing Squad for me. The lockdown and social distancing has made us put human connections aside, it is hard to have human connections when that's the time when we need it the most. And so this group was re-envisioning how to do that all through the virtual world, safely through Facebook and Zoom. So that's really important for me.

Brenna: Well, I think the work that the Auntie Sewing Squad does is amazing. You guys. I think I read on that that you have made like maybe it was around a hundred thousand, but I think I saw like three hundred thousand. There might be a little bit of an exaggeration, but.

Duyen: I haven't checked the numbers. So if you looked at, I trust you. Yeah.

Brenna: And I think this might be the last question. You worked as a community organizer and you helped people overcome hurdles and mental health with that. So is there anything different that you're able to learn from your experience with the Auntie Sewing Squad? Other than the loneliness and stuff, that's a big part too.

Duyen: Great question. I think I saw this question and I was kind of thinking about how to answer that. I think to kind of continue from the last point I made. Auntie Sewing Squad made me realize more about this piece that I had worked on and what's so important in our society today, and what I have been focused on in my organizing and mental health work, which is the importance of human to human connection and to the act of being with people. So in Auntie Sewing Squad, in essence, if I had to boil it down to one sentence it was really about people coming together around a shared idea of trying to create some collective good and a byproduct that was they created human connections that helped people be less lonely at a time when they're most vulnerable. And that's the work that I do in my mental health work. It's just really being with people, helping them feel less alone, helping them grapple some of the big questions that they're wrestling with and and really just being there with them so that it's less scary to wrestle with those questions by yourself. And the same is true in student organizing work. Organizing is when people are marginalized, they're made to feel disconnected. They're made to feel on the periphery of things, that their voices are diminished and their lives are reduced. And the work I was doing in community organizing was helping people feel seen and feel heard and then to fight for what they are worthy of, fight for what they're entitled to, fight for what's just and fair. And to fight for their humanity really, to be recognized as a human being and these are my needs. And I had to foster relationships with people to help them do that, I also had to have human connections, human relationships with them. I did a lot of relationship-building to get their trust to be like, "these are ways you could fight for equity and justice." But that took a lot of one to one relationship-building. And so just the human connection and the helping people at their time of most need. It was salient in my organizing work, it is salient in my mental health work. It is just more basic, it's part of evolution, this human-human contact, that's what we need. Human connections, human bonds. Times have changed but that hasn't. That's still so important,

especially right now when things are tough and people can't be together physically yet. So I think things are still happening. And so that's what has been super salient for me and helped me realize. And I hope that we can carry that forward even as things are so virtual nowadays. How do we still keep the essence of being able to connect with people and have really in depth connections, given everything is electronics-based making it hard for us to be with one another?

Brenna: Do you think that your work in your community organization and the Auntie Sewing Squad will help you with your new goal of becoming a marriage and family therapy?

Duyen: Absolutely. Absolutely. So, I mean, the reason why I transitioned from spending 10 years as a community organizer to being a marriage and family therapist is that I was seeing in organizing work for 10 plus years people, particularly marginalized communities, having ideas about themselves and their relationship to the world that is informed by trauma. I was working with some communities where they are like “oh, that's cool that you care about this public health issue, but you are the one to go and talk to policymakers, you talk to the Department Labor, not us.” And I was like, “that's interesting.” So I would inquire and investigate. And I learned that it's because for those groups I was working with, it was their idea of civic engagement and speaking up being associated with violence and death because they'd come from a country where back in the day if you were vocal or you protested or you just spoke out and you demanded things, even if they're things around justice, you were beaten, jailed and sometimes killed or disappeared. And so they didn't want to speak up and they were associating civic engagement in America with the same with civic engagement in Vietnam. And I would sit with them and help them work through all these past experiences and say, “these are real risks today” and parse out the past from present. I was having so many of those experiences, even when I was working with Black and Brown communities in L.A., where people had limited ideas about themselves. They would say, “if I speak up, it's not gonna make a difference because lawmakers don't care about me. They don't think my voice matters. My vote doesn't matter.” And where does that come from? It comes from the experiences of being told you don't matter and from policies and our cultural norms and trauma, experiences of trauma of being told that. And so I've seen so much of that through my 10 plus years that I said, “This is actually what I want to work on.” It's still related to organizing, but it's actually focusing on how people even see themselves in the world and their worth than it is about having people take a stand for justice. Because you need to work on that piece before you can kind of support people to then fight for things that are important to them. And during my organizing years, I did get people to go to Capitol Hill. I did get people to be the leaders of the campaigns I worked on. And it took a lot of time. But I realized eventually that so much of what I love about my work shifted to just actually sitting with people. Just trying to figure out where they're coming from and what are the things and history and events that shaped how they see themselves in the world and then help them let go of what's not helpful and process all the things that need processing and then expand and re- envision their sense of self and their worth. And so I love that piece of the work so much that I decided to make the transition to move

towards marriage and family therapy. I would get to do that work full time versus that being only an important but small piece of my organizing work.

Brenna: That's really cool. Yelitzi do you have any more questions?

Yelitzi: No, that was my last question. Thank you so much for your time.

Duyen: Of course, of course. This is a really cool project you're doing. Are you enjoying the class?

Yelitzi: I am. I feel like I learned a lot.

Duyen: Awesome.