Gretchen Dego, Lauren Malhotra, Molly Graham
Future Economy Collective
Blacksburg, VA

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Interviewer: Jessica Taylor & Iris Swaney
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Length: Forty-five minutes
Project: COVID-19

[Begin Gretchen, Laura, Molly]

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Jessica Taylor: I'm going to start recording. This is Jessica Taylor and Iris Swaney interviewing everyone from the Future Economy Collective in Blacksburg, Virginia on July 17, 2020. Can you guys please state your full names and where you're from?

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Gretchen Dego: My name is Gretchen Dego and I'm from Manassas, Virginia.

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Lauren Malhotra: My name is Lauren Malhotra. I'm from Washington, DC. I've lived here about seven years.

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Molly Graham: My name is Molly Graham. I'm from Pittsburgh, Pennsylvania and lived here for six years, yeah.

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Jessica Taylor: Awesome. And can you talk to us about what the Future Economy Collective is?

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Gretchen Dego: Would you like to go?

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Molly Graham: Okay; so, the Future Economy Collective is a community-led organization. It is a nonprofit and our original mission was to run as a volunteer-run café where all of the proceeds or the profits would go back into the community, would go into community projects, would go into mutual aid.

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Since COVID started, we've been definitely kind of shifting our efforts to focusing a lot more on mutual aid. The café has taken the bit of a backburner, but hopefully we'll be up in the next month or so to be able to start making more funds, so we can become a self-sustaining organization.

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And it also just provides a lot of things in the community that haven't existed either before or don't exist now. We'll be able to provide wheelchair accessible venue space, we're going to have a community library-slash-zine store, a free food fridge-slash-pantry, and just—yeah.

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Jessica Taylor: Awesome. So, when did you realize that COVID was going to be a problem, that you could help address?

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Molly Graham: It's funny; we were actually—so the very beginning of March when we were participating in an Action Camp. It was kind of an immersive educational experience around direct action in environment justice, climate justice, direct action.

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And specifically, in the context of fighting the Mountain Valley Pipeline. So, I think all of us—or I'll speak for myself. I've been really focused, hyper-focused on the planning of that event for the previous month and then about halfway through—it was March 1 through 7 or something was that Action Camp.

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And so, around March 3 or something people started being like, "Hey, I think there's a pandemic happening." And then the next day we'd be like, "Okay, things are really starting to get concerning. Should we all go home or something?" I don't know; it was just very—it was very surreal and bizarre to me, kind of completely removed from our day-to-day lives and then watching this sort of play out from this kind of isolated spot. But also, a spot that was full, full to bursting with incredibly smart and powerful people who do this kind of work, who do mutual aid, who do community support, who have very clear liberatory principles and who live by them in very material ways.

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And so, a lot of people were kind of thinking and talking about what it was going to look like to return to their communities, really kind of all across Appalachia and—and also not in Appalachia—and talking about what it would look like to respond to these urgent community needs that we were going to be going home to.

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And so, it was both very unsettling **[*Laughs*]** to be figuring out what was happening from this kind of isolated spot, but also to be surrounded by these people who were really ready to react, and who had already been. There were a few medics there that work in the healthcare industry and who had already been treating some of the earlier patients and supporting the earlier families that were having to deal with COVID.

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So, yeah; I think it was there that we started talking about how we would provide that support for our community. And then coming home, we got connected with—well, we were already connected with some of the other local organizations that are doing mutual aid right now, like the Roanoke People's Power Network, did some food distribution. We were also talking to folks regionally who were talking about mutual aid. I don't know; that's my context.

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Lauren Malhotra: Yeah. [laughs]

00:05:53

Jessica Taylor: Okay.

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Molly Graham: I think it's been hard because I feel like everything about this is so surreal and so far outside of the realm of experience that any of us have, any previous understanding of —I don't know, public health crises has just been absolutely blown out of the water by this, right? This is unprecedented. And so, it feels like almost every week since then has been a really

unsettling combination of being like, it's much worse than we thought, or the information keeps changing and stuff like that.

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So, I guess what I'm trying to say is we might still be figuring out what COVID means for our community in reality, and what it's going to mean in the long-term for our community.

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Jessica Taylor: Yeah, definitely. And don't take my silence to mean anything. That's just me pausing to make sure that you have finished your thought; that's all.

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Molly Graham: Okay.

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Jessica Taylor: So, can you describe what you guys do every week, in terms of mutual aid?

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Gretchen Dego: So, we have essentially just a jot form online where people can fill out their name, their address, and what their needs are for the week. And each week we team up with a few—it's mostly community members who are giving donations of money and food, but it's also Millstone Kitchen has given us donations of meals. Stony—was it Stonybrook Farms; what's the farm that Garrett is at?

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Lauren Malhotra: Stone.

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Gretchen Dego: It starts with an R. Oh god, I'm forgetting it. There's a farm out in Floyd and they're excellent. They're wonderful. The person gives us food.

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Lauren Malhotra: Is it Riverstone?

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Gretchen Dego: Oh, Riverstone! Riverstone Farm gives us fresh vegetables. Our Daily Bread provides us with a lot of bread. So, we essentially two times a week are providing from all of these donations these meal boxes. Paired with those meal boxes are whatever requests, specific requests that the person or the family had on their jot form.

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So, that ranges from things like toilet paper and disinfectant spray to masks, sometimes cat and dog food. Sometimes people have particular requests as far as food because there's a lot of people who are immunosuppressed, whether they're diabetic or they have—a lot of people with cancer.

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Yeah; then we also have been distribution some harm reduction supplies, which includes condoms and Narcan. Yeah, we're partnering with the Harm Reduction Coalition. The Virginia Harm Reduction Coalition has provided us with a really great fresh stock. We're fully restocked on Narcan and condoms, which is nice.

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Molly Graham: And we also provide childcare supplies, so we do diapers, formula, Pediasure, things like that as well. And recently, Shaylee Hodges from the library, she's been giving us crafts, so children's crafts. We've been giving those to families who have requested that as well and some children's books. Yeah; it's a lot. **[*Laughs*]**

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Lauren Malhotra: It is; it's a lot.

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Jessica Taylor: What kind of needs are you guys noticing that are unique to the New River Valley?

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Lauren Malhotra: I think that what I would say is unique to the New River Valley is maybe—because all people everywhere are in need of food and childcare supplies, and disinfectant spray, cleaning supplies, hygiene supplies. So, I think the only thing that I would say is necessarily unique are a lot of these harm reduction supplies and specifically the Naloxone that we've been passing out, because the opioid crisis is so big here and so prolific. A lot of the times these people aren't having that community support and aren't able to access those resources as readily as they can through us, because one of the unique things that we do is that we have people—rather than a lot of organizations of having people come to them and pick it up, a lot of people don't have that accessibility and mobility. So we have drivers deliver it to them, which has been

a real relief to a lot of people and something that differentiates us and also something that increases accessibility to those types of harm reduction supplies.

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Gretchen Dego: And another thing that I think isn't maybe unique to the New River Valley but is maybe unique to the way that we're serving our community in the New River Valley is that there's really no hoops to jump through to access the support. We don't ask for any personal information that we don't directly need to get them the supplies. And that really opens it up for a lot of folks who wouldn't otherwise have access to material support really of any kind, because a lot of people are turned away from food stamps or SNAP or other kind of formal institutional support because of previously being incarcerated. Or there's just a variety of ways in which people who are already marginalized get further marginalized out of the support systems that—the limited support systems—already do exist through our government or through major institutions.

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And we've specifically structured ourselves to be able to not be restrained by those same limitations, to be able to serve the people who are not otherwise being supported.

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Jessica Taylor: Can you talk a little bit about how you've—that's one of the key things we're trying to key into about mutual aid is not asking people to prove their need. And have you seen concrete examples—I mean you have, but what are some concrete examples of that, that you've seen in your work where this different approach works?

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Molly Graham: I would say one of the things that stands out to me is just how many people I think feel or have voiced that they feel comfortable talking with us about their needs because they don't feel like their humanity or their reality, their experiences, are being questioned or undermined.

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One thing that just really frequently happens in the process of asking for help is that people will doubt your experiences. And I am by no means…I don't know; I'm just using myself as an example because it's my story and I can share it rather than other people's stories. But when I applied for SNAP, the process was frankly quite dehumanizing. And I don't mean that as a reflection on the people who work for SNAP. It's just these institutions are so under-resourced, understaffed, and so limited frankly by bureaucracy that they had to ask questions repeatedly about my experiences that just made me feel like I was a number to them. Whatever specific complications were going on with my situation made me more of a burden on them than a partner.

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And I think that's what we really want. We want to create partnerships with people because we don't—one of the key aspects of mutual aid is that it's very distinctly not charity. We are not—the redistribution of resources is done with people's autonomy at the forefront. And with the knowledge that this isn't—we recognize that all of our wellbeing is inextricably bound together. And when members of a community help other members of the community, what that creates is a more resilient community, which is beneficial to everyone in it, right?

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So, we're not helping people because they're needy and we want to—there's a charity model that requires some element of hierarchy, right? Because there are the people who have resources and the people who don't.

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But in the mutual aid model we realize and recognize that everyone is bringing something to the table. If there are people who need food and we can get them the food then what they're bringing is either just a wider sense of community resiliency, or also sometimes very material support that we wouldn't expect or that might not get recognized in other situations.

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Just the very act of a lot of the folks that we work with sharing the jot form link with the other people that they live near who would also want to take advantage of this resource, that is labor that they have done, that that is getting the word out in our community which is a very practical material form of support.

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So, it is a partnership in that way. And I think that's central.

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Gretchen Dego: And one other thing that I think is just a tangible example is that a lot of these organizations that provide support often require a proof of residency, a driver's license, some sort of form of identification that sometimes people don't have access to.

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And one thing that we've been able to do through not requiring those types of things out of people, is that we have some families who they specifically have apartments or houses but they have family members or friends or know people in their community who are houseless. So

through them, we have been able to deliver boxes for those houseless people, who are then able to use their kitchen to cook the supplies that we provide for them. So, that's just one really tangible example. That really heartens me seeing that. That's mutual aid and community resilience, yeah.

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Lauren Maholtra: Yeah.

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Jessica Taylor: Well, that leads into my next question, which is that mutual aid has a really long history in Appalachia going back hundreds of years. And what you're describing is also a very different way of describing mutual aid than how historians would, which is great. And I was wondering how you felt your version of this, your philosophy of this fits into how people that are from here and have had generations of family here, how they would define it. How does that mesh?

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Molly Graham: That's interesting. I don't know; I think a lot of the folks that have taught me about mutual aid I would say are Appalachian people. So, I don't know; maybe it's the context of —I would say a lot of the things I've picked up have been from organizations that look kind of similar to ours, which is food or material distribution groups.

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So yeah; I'd be interested in hearing more about what—I mean I guess from your question I'm assuming that maybe that aspect of mutual aid is more directly about folks who

have been in community together for a long time and who are actively living together. I don't know; I'm assuming that you're talking about the tight-knit communities in the hollers.

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Jessica Taylor: Yeah; I mean there's that, I guess problematic, image of people that never get out and then they just rely on each other instead of relying on the government, *The Song of the South* kind of thing, you know? Which is a little bit wrong. But there's also things like mutual aid during the labor movement when everybody is on strike or something like that. And that goes back to the teens and twenties and thirties, when there are these huge showdowns with government and company officials.

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So, we're just trying to figure out how this new wave of really cool stuff fits in or is an adaptation to that, you know?

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Gretchen Dego: I mean I think it's definitely, yeah, an adaptation of that. But I think what we're doing in the way that we model ourselves is kind of similar to other mutual aid projects in Virginia and across the United States where we're seeing our work as a part of something much, much bigger and as a part of something where we —I don't think it's necessarily a secret that none of the three of us agree with the current economic model that governs this country.

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None of the three of us are actively capitalists or in support of that. The way that we see our work is kind of modeling something that—it's referencing these smaller but also incredibly significant versions of mutual aid that have been practiced in Appalachia and utilizing them in

such a way that they can be used on a broad scale. We're not a part of a specific labor movement. We're part of a specific community obviously but this is something that—we're in community with people across the entire country and in close community with people across Virginia. And we see this as a model for something much bigger that we would one day hope is utilized on a scale where everybody understands what community resilience is and what that looks and how we can prioritize that over this individualist American mindset that we help our own and that's it, or we help ourselves and that's it, which is something that I think we've seen huge issues with that culture with the COVID19 crisis and how people are responding to that on an individual basis, making it really hard for Americans specifically to not have millions of cases of this virus every single day.

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Lauren Malhotra: Or tens of thousands of millions.

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Gretchen Dego: Yeah.

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Molly Graham: I think also—

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Jessica Taylor: That was a great answer.

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Molly Graham: I think also something that—well yeah; I think the reference to the labor movement and the mutual aid that went on between workers, especially coal miners specifically, yeah, it feels very important to draw on that history and to understand that in their political context they were fighting against these companies that had total and complete control over every aspect of their lives. And one thing—one framework that I'm holding, which is something that the group Queer Appalachia or the Instagram page Queer Appalachia posts about a lot is a notion that it's all scrip.

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It's all scrip. **[*Laughs*]** There is no part of capitalism that isn't exploitative and that that resistance that existed against the type of total control and the type of exploitation and the suffering that came out of it, anti-capitalist resistance now I think is inextricable from that history. Those folks were resisting a system that has only expanded, right? It used to maybe be one company that you had to fight against in your town and now **[*Laughs*]** each community has to fight against every multi-national corporation trying to exploit and control all aspects of our lives. So, I see that thread of connection, too.

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Jessica Taylor: Amazing. Iris, did you want to—

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Iris Swaney: Yeah, sure. I wanted to step back a little bit and ask about how you feel you fit into the Blacksburg community. Do you think operating out of a university town benefits you at all?

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Lauren Malhotra: Yeah; yeah, the choice to having it in a university town is definitely strategic because when we were looking for original mission to—which is still part of our mission, which is basically to find ways to take the abundance that exists in Blacksburg and be able to insert it into other places in the NRV, which is what the plan is with the café is to be their—there's always students around, there's always people that are looking for a place to drink coffee, to sit, especially in a place that has a very large student population but a very small downtown area.

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So, and also the fact that we're in a space that almost doubles the amount of café seating that exists with downtown Blacksburg at our full capacity—

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Molly Graham: Post-COVID of course.

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Lauren Malhotra: Yeah, post-COVID—

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Molly Graham: This is all the post-COVID vision.

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Lauren Malhotra: Capacity, post-COVID vision and we wanted it to be able to be close enough to Blacksburg to be able to utilize volunteer labor that would ideally come from the

university, or not ideally, but you have a lot of folks that are looking for volunteer opportunities. And ideally in the way that a lot of people enter into Appalachia or enter into this area and go to Virginia Tech and are complicit with expanding the university and taking resources away from other people in surrounding areas and then just leave.

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And the idea of being like, okay; well if you have to use volunteer hours, do them here and actually benefit the community that you're in and be able to support people around here, so that we can bring things out into the surrounding communities.

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Iris Swaney: Yeah; that's great. And then also, I have—how do you think that the school shutting down, but y'all obviously ramping up operations, how do you think that affected how things are going currently?

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Lauren Malhotra: Great question. **[*Laughs*]**

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Gretchen Dego: We are definitely not sure. **[*Laughs*]** It's something that's very scary, frankly. I mean, starting a business is a risky venture no matter what and we're—we were already doing it in a scrappy way. We don't have the kind of startup funds that normally most people would say you need.

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And we're making it work; we really are. But we don't know what this is going to mean for us. I think it very concretely will mean that until the school returns to—I mean, yeah. I don't like using the phrase of returning to normal because there's no returning and also, the normal before sucks.

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Lauren Malhotra: Sucks. [Laughs]

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Gretchen Dego: Sucks butt. But whatever it will look like in the future for Virginia Tech to be fully on-campus and have all the students or whatever, we won't have the kind of volunteer capacity probably that we expected until that happens. We also won't have the kind of demand for—yeah, coffee, space, whatever until that happens.

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But we've also seen already so much community support, just an outpouring of love and material support. And so, I feel like that has been really grounding, has made me feel like we really have a fighting chance because so many people are excited by this mission and are excited by this project and really want to see it succeed here.

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And, yeah, hopefully that community resiliency will be enough to get us through this particular form of crisis.

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Jessica Taylor: I want to ask about—I haven't gotten a great answer for this yet in other interviews. It happens that when we're interviewing people on mutual aid, we're oftentimes interviewing younger women, specifically. And I'm wondering if you have any thoughts on why that so many of the mutual aid efforts right now are led by young women.

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Molly Graham: I—yeah. **[*Laughs*]** In general, in the organizing that I've done around whether it's been anti-racist work or around the pipeline or specifically in this field of mutual aid, a lot of the times it is women. And I think that in a way we are socialized to take on the care work and that sort of labor. And that can be a good and a bad thing, right? I wish that there were more—well, I don't know. **[*Laughs*]** I don't know but I wish there were more CIS-men, but I wish CIS-men were more accustomed to taking on that labor and doing that work—period.

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But yeah; I mean, I think a lot of it comes down to socialization. This is the kind of thing that we maybe more readily see the need for and it just—in general, in our own lives, among our friends, and also within our community. These are the things that I feel like—I don't know. I don't know where I'm going with this, but more readily available to take action on because we see how we've done this work in our own lives interpersonally and amongst friends, and how beneficial and beautiful that can be.

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And being able to expand that to an entire community, I think we just more readily are able to see the value and the good in that in a way that I think maybe CIS-men aren't accustomed to seeing, or not ever told to value. Yeah, **[*Laughs*]** are not expected to do in the same way that we are raised and conditioned to. So, yeah—that's my thoughts on it.

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Lauren Malhotra: Yeah.

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Molly Graham: But yeah, I think that's definitely—

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Jessica Taylor: Sorry to be like, why are you women?

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Molly Graham: And just in general—not even just **[*Audio Fades*]**--

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Lauren Malhotra: No; I'm so glad you asked that question. I love that question.

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Gretchen Dego: Yeah; that's an excellent question.

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Lauren Malhotra: Because that's a bigger conversation that has been happening not just among people who are doing mutual aid, but also people who have been involved in recent protests around anti-racist work. A lot of the people who are doing medic work for example, people who are doing herbalist work, people who are out in the streets passing out water—

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Molly Graham: People who are cooking food.

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Lauren Malhotra: People who are cooking food.

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Molly Graham: For hundreds of people.

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Lauren Malhotra: Or who organizing the entire event, who are organizing the entire event.

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Molly Graham: Who are waking up at 2:00 a.m. to do jail support those people are most often queer people, women—

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Gretchen Dego: Queer people and women, yeah. It's consistent; it's a trend. It's a **[*Laughs*]**—it's the misogyny a bit.

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Lauren Malhotra: And it is so funny that the Revolution or whatever is seen as very masculine and seen as very like, get out in the streets—

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Molly Graham: Yes. Get on the bullhorn and talk—

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Gretchen Dego: Scream and set shit on fire. We're going to change the world.

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Lauren Malhotra: Which we love all those things about it, yeah.

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Molly Graham: And the proof of that was just all these white men and—I can't remember, I think the last time I was around a white CIS-man, I'm trying to think of the last time I was around a white CIS-man when I was doing jail support or at a protest or something and even he was queer. It was just, I don't know; yeah. It's definitely work that I think is, like anything in revolutionary politics, is always led by oppressed groups of folks. That's also why, whenever you were talking earlier about mutual aid work in Appalachia, I was thinking about how much Gretchen and Lauren were talking about the word community and how I think there's definitely a resurgence in folks realizing how important it is to be in community with people and how to have healthy communities because how we were raised to be very individualistic and now just have—realizing more and more that the government isn't going to be there to, I don't know, be any sort of support for people and realizing that we have to rebuild these communities.

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And that's what black folks have had to do and have had to support in their communities forever.

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Lauren Malhotra: Yeah; black folks have never been able to rely on anyone but each other.

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Molly Graham: Yeah and so all of the revolutionary when you were seeing all of the mutual aid is exactly what black folks have been doing forever. And because they've been in this position and they see what is needed in their community. And that's why they're the folks that are leading these sorts of movements and—yeah. I had no ending. I started speaking and had no ending.

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Jessica Taylor: It doesn't even matter.

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Molly Graham: Because it's something that I feel is ever-present on our minds and on the minds of a lot of people doing the less glamorous revolutionary work perhaps, right, because this is part of mutual aid. **[*Laughs*]** Cutting up elastic for masks is, none of it's glamorous and that it's not a dynamic that's talked about enough.

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Jessica Taylor: Well to bring it back to you guys personally, you all have worked as organizers. And how have the strategies that you've created you know working in Blacksburg before COVID, how has that translated into what you're doing now?

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Lauren Malhotra: I feel really grateful to the people who have—yes; can you hear us?

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Jessica Taylor: Yeah; there's just a little bit of a lag but it's good.

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Lauren Malhotra: Yeah; yeah. For us, too, I think. Yeah; I feel really grateful to the people who have since I began organizing, taken the time to invest in my learning, my education, specifically a lot of anarchist organizers. I think I've learned so much from—what revolutionary work—I guess primarily how it should feel, how it should feel physically in your body when you're doing it, is something I'm really grateful to have learned and to still be learning about.

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But there's so much work that kind of masquerades as liberatory work. I'm thinking primarily about electoral stuff, which is what I did a lot of before I found grassroots organizing, I guess, or what I experimented with along the way.

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And frankly there's a lot of theory and there's a lot of really concrete measurable ways in which it's obvious that electoral work is never going to set us free. And that the work we need to do is direct action, is mutual aid, is actual liberatory work. But also, throughout the time that I was doing electoral work, I felt sad and I felt bad, and I felt not empowered and not autonomous and not nearly as excited as I've felt frequently doing the work that I truly believe in now, which is kind of a very general answer to your question. But hopefully it's still useful.

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Jessica Taylor: Definitely. So, the last couple questions I had, because this is for the Southern Foodways Alliance, would be, what kind of role does the actual food that you guys get from Riverstone and Millstone and Our Daily Bread play in doing this direct action and mutual aid? And you guys do some of the food prep there, too, right?

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Lauren Malhotra: We portion out the food.

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Gretchen Dego: Oh yeah; as far as prep it's a lot of portioning out because we'll get a lot of things in bulk that we have to just separate out. Yeah; I mean that food has been incredible and sustaining, the financial—how much money we would be having to spend on bread and produce and oh my god, wait.

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Lauren Malhotra: And Millstone, right the meals.

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Gretchen Dego: And the meals, the amount of money that we would be spending on those supplies and also for Millstone, the labor that would have to be put in by the families into making that food, the amount of money that saves and time that saves is incredible. And the fact that we are getting this bread that a lot of people have really appreciated because it's not just the dollar bread from Kroger. It's this really good, artisanal bread.

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Molly Graham: It's healthful.

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Gretchen Dego: A lot of it is healthful, yeah, as well as the produce that we're getting, these are things that are often not offered at a lot of food banks or food pantries. And so, to be able to give food and—well, not only to give food but to give food that is healthful to individuals in our community that increases the resiliency, so to put it, because our health and what we put into our bodies and what people have access to according to their finances is a hundred percent connected to community health and public health.

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Our resilience immunologically to disease, our ability to be there for our families and things like that. So, it's been—yeah, it's been incredible. It's been really good to have those partnerships and to have these folks willing to provide to us that produce and the bread, and the meals that are not only healthful but are also then, because they're giving it to us, not being wasted. Yeah, those are important. That was a little rambling; sorry. **[*Laughs*]**

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Jessica Taylor: No; that's great. And my last question would be, and then I'll turn it over to Iris if she has any more questions: what are your predictions for maybe the next three to six months before we talk to you next?

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Answer: [*Unison--Laughs*]

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Lauren Malhotra: I think by the next time we talk we will definitely have opened as a café.

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Molly Graham: Yes.

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Gretchen Dego: Yes.

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Lauren Malhotra: That is a huge thing.

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Gretchen Dego: That is our big definite prediction. Hopefully, we'll definitely have—right now, we've served almost nine hundred people in the New River Valley and so—

00:41:08

Molly Graham: Since March.

00:41:09

Gretchen Dego: Since March, yeah. So, definitely we'll have crested over that one thousand peak of people we've served. And maybe we'll have made some more partnerships with people who can provide support; that would be great. Yeah; I don't know. Or we go under because the

pandemic just screws us. We'll see, but I think—this is something that I've been reminding myself a lot is, even if this doesn't work and even if we have to get rid of the space, we've still created the infrastructure to do mutual aid and have still garnered the community support to be able to do the mutual aid. But I don't think—I think even if Southpaw is forced to shut down then we will continue to be doing that work.

00:42:10

We will be committed and engaged in that—even yeah, yeah; I guess that's all I really have to say on that. I don't know if y'all have any predictions. **[*Laughs*]**

00:42:23

Molly Graham: I think it also feels good to know that these are conversations people are excited about having, the conversations around mutual aid and the conversations around frankly capitalism in the time of COVID are just…I think back to pre-pandemic social media or pre-pandemic day-to-day conversations with people I know who aren't community organizers. I'm just like, wow. It's such a different world, the way in which we relate to our, yeah, economic system, the way in which we relate to our American culture. I don't know. There's so much that's really fundamentally different.

00:43:14

And so my prediction for the next three to six months is that more people become anti-capitalists and more people get excited about what mutual aid means for our communities and that more people get excited about doing liberatory work that brings us closer to a beautiful world that we want to live in.

00:43:42

Iris Swaney: Well, that was great. That was a great ending. **[*Laughs*]**

00:43:47

Jessica Taylor: Does anyone have anything they want to add or--? Iris, are you good?

00:43:56

Iris Swaney: Yeah.

00:43:56

Jessica Taylor: Okay; all right, hold on just a second guys.

00:44:02

Answer: I do have one—

[*Audio Stops*]

00:44:07