

# Moureen Kaki

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Activism, Boycott divest and sanction [BDS], Colonialism, Discrimination, Family dynamics, First-generation Americans, Islam, Islamophobia, Israeli-Palestinian conflict, Jewish Voice for Peace [JVP], Organizers, Palestine, Palestine solidarity, Palestinian-Americans, Prejudice, Racism, The University of Texas at San Antonio, TX - San Antonio

## SPEAKERS

Moureen Kaki, Eleonora Anedda

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**E** Eleonora Anedda 00:04

Today is the 29th of March, 2022. My name is Eleonora Anedda, and I'm working as an oral historian for the Institute for Diversity and Civic Life. I am in Sardinia, Italy on a Zoom call with Moureen. Moureen, would you like to introduce yourself and tell me where you're joining this call from?

**M** Moureen Kaki 00:22

Yeah, absolutely. My name is Moureen Kaki. I use she/her pronouns. I am currently in San Antonio, Texas.

**E** Eleonora Anedda 00:31

Wonderful, thank you. So just to start, would you like to tell me a little bit about your childhood?

**M** Moureen Kaki 00:36

Sure, yeah. I would say that it's probably not particularly conventional, unless you come from an immigrant family, then maybe it's something that might be more relatable. But I have three brothers, so there were four of us, and I'm the oldest of four kids. And my parents both migrated to the United States. And we are first-generation, me and my siblings are first-generation Americans. And so we had an interesting childhood. We bounced around a lot around Texas. We lived in Austin, Houston, San Antonio. I, myself and my brothers, got to go to Palestine twice. My family's Palestinian. And although we were born and raised here, we were raised with a lot of the Palestinian culture. And I grew up speaking Arabic in our household, Arabic and English, of course, but yeah, I visited Palestine and lived there for a little bit. And yeah, it was an interesting mix, because I got a good exposure to two different worlds. And then there was the third different world, which is my house, that was a mixture of both worlds

that I had been exposed to, but not really too much of the either/or. And so yeah, there was a lot of moving. We moved pretty often. I would say almost, when I was really young, once a year, maybe, and then a little bit more stability as I got older.

M

Moureen Kaki 02:20

But my childhood was interesting. I was a big reader when I was a kid. I played with my brothers a lot. Of course, there's a lot to do when you have three brothers. And you know, in very gendered sort of terms, I did a lot of housework and stuff for and with my family. And so my childhood was a lot of spending time with my family. It was an intense amount of that. We had a lot of cousins that we lived with and around with here when I was younger. So there was a lot of children running around, a lot of family running around constantly. And I didn't know it at the time, but we grew up pretty poor. And so there was different limitations and things about my life in my childhood that I didn't understand until I was a lot older. But we were quite happy. Yeah, it was easy to be tired of my big family when I was young, because I was a kid, and I didn't know any better. But now I think I realize that it was really great, and we were lucky to have that much time with each other.

E

Eleonora Anedda 03:23

Can I ask you what is your relationship with your family?

M

Moureen Kaki 03:27

Yeah, no, my family's great. My immediate family I do pretty well with. I am really close to my mom and my three brothers. They've recently moved, everybody's spread out. We were all here, and then my mom got remarried and moved to Florida. One of my brothers got into the aerospace engineering program at Texas A&M, so he moved to College Station. Another brother of mine got into medical school in Florida, so he moved with my mom. And then most recently, my brother Ahmad and my sister-in-law Neyal moved to Washington, DC, because Ahmed got into law school there. So yeah, we've been spread out, so it's a little weird. And for the first time ever, we're all in different places. So but I mean, we're still pretty tight knit, and they're great.

M

Moureen Kaki 04:20

I'm very, very close with my mom. She had me when she was pretty young, and I think that influenced our relationship in such a way that we were friends, and she's also my mom, of course, so that complicates things sometimes. But she's a huge influence on why I'm the way I am and why I do the things that I do. And yeah, my brothers are all pretty interesting. Weird in their own right, and they're funny, they're great. My brother Kaki actually, when he was eighteen, so he's—gosh, how old is he now? He's getting old. He's twenty-seven now, so it's been almost nine years. Had an accident when he was eighteen that rendered him paralyzed, actually, from the chest down. And so that changed our family quite a bit, and it was a really traumatic experience, of course, for him and for the family. But I think we came out closer

because of it. And I mean, he's thriving and doing great. So that's wonderful. But yeah, it definitely impacted our family relationship a lot. Obviously in very hard and incredibly difficult ways, but also in ways that, like I said, brought us closer together. So yeah, they're wonderful.

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Eleonora Anedda 05:49

Thank you for sharing that. I wanted to ask you, earlier you were talking about your mom, and then before that, you mentioned that as a kid, you were a big reader. And so I wanted to ask you if you remember what books you liked to read, and also, who do you consider to be your mentor?

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Moureen Kaki 06:16

Oh yeah, books. I was into a lot of stuff. I was a super dorky kid, and I was really into the Harry Potter series as a kid. Of course, that was my generation too that it came out in, even though JK Rowling is hugely problematic now, which is really regrettable and unfortunate, but yeah, loved the series as a kid. Also loved, I remember Lois Lowry whose books I think have recently become films. I was a huge fan of her work. *The Giver* and *Gathering Blue* were two of my favorites as a kid. And most recently, I remember telling my friends that I didn't know anybody, I just went into libraries and picked up what looked good, because I didn't have any influences. Like I said, my parents were immigrants, and they weren't English-speaking, and so they didn't read novels and stuff. So I read what was on the curriculum, and then I read whatever I could find. So I remember reading like Jack Kerouac when I was really young, and Oscar Wilde. And I reread them again when I was older, because I clearly didn't understand all the references, but there is there's a lot of - Yeah, I enjoyed those books. I'm trying to think. Now I incorporate much more, I guess, diverse fiction and nonfiction sources, especially as a grad student, because I have to read. But yeah, anything that can keep my attention, because I have a focus problem, too. So that plays into what I can and can't read.

M

Moureen Kaki 07:48

But mentor-wise? That's a good question. Obviously, my mom is my mentor, in a lot of ways. She's like my mentor in life, 'cause she's such an incredible person who has had to deal with so much. And so just watching her get through life has taught me so much, obviously, at her expense in a way, but I think whether she intended to or not, she's taught me so much, just about how to be a good person or try to be a good person and try to be a strong person at least and overcome things that come your way. So I'd definitely say my mom. And, yeah, I also feel like I take them for granted, but there are two people in my life who I consider mentors in terms of the organizing world. And that's people I've organized with for a long time, doctors Harry Gunkel and Judith Norman. I met them when I was really young and didn't know anything new, even less than what I know now, which seems unfathomable.

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Moureen Kaki 09:05

But they were organizers around Palestine. Harry's experience was, I think, as a physician in Palestine, doing, I think, organizing work, or excuse me, volunteer work there. And he came back to San Antonio and organized around Palestine rights. And I'm not sure how long him and

Judith knew each other before me, but I met them both via the same way. And Dr. Judith Norman is a professor at Trinity University, who has long been part of Jewish Voice for Peace and other Palestine solidarity orgs in and around and outside of San Antonio. And we started working together, gosh, maybe it was eight years ago now. And they have been huge mentors. I mean, like I said, they put up with me even when I didn't know any better and was a really rambunctious organizer and thought anything was possible and just went gung-ho about things. And they were always super kind and patient with me. And I really admire their persistence and the way they've been dedicated to a variety of issues in San Antonio, and just the way they commit to trying to bring about genuine, just, lasting change for people in such a positive way. They've been one of the most positive influences, and they're just always there. They're such reliable, incredibly committed people, both to their community and to the causes they care about. Yeah, they're definitely mentors as well.

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Eleonora Anedda 10:46

That's great. So you were talking about it a little bit, and so I want to ask you, what are you passionate about?

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Moureen Kaki 10:57

Yeah, in terms of organizing, Palestine is what I'm passionate about. But it's hard to even describe it as a passion, right? That almost sounds like a romanticization of it, and I don't mean it that way. But I'm passionate about trying to advocate for people to understand why Palestine is an issue that is both relevant and urgently in need of attention. And that's not born out of like, "Oh, I read about this thing, and I just fell in love with the culture," kind of thing. It's born out of the fact that there were lived experiences that made the politics of that very real for me. And by that, I mean going to Palestine and having to experience checkpoints and driving down roads that are more dangerous, just because we have a Palestinian-colored license plate that allows us to use certain roads, while colonial Jewish settlers from across the way have perfectly paved roads and safe roads. And so you recognize those things as a child, and you get guns stuck in your face as a child, and then you come back to United States, and people tell you that you're a terrorist, and that your homeland isn't yours, that you have no right to it, that in fact that you don't exist.

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Moureen Kaki 12:32

So when you get different iterations of those experiences throughout your life, I think it can do a lot of things to you. I think it turns some people away. I think it scares some people. And I'm not saying any one reaction is better than the other. But for me, what it did was make me want to embrace work that that tries to change people's opinion of that. And more than that, stresses why Palestine matters, who Palestinians are in such a way that makes our experience not only valid and heard, but in a way that we control the narrative to what happens and happened to our people, and how that matters in the contemporary, and why it's still an issue. And yeah, so that was a broad question about passions. I took it in the sense of organizing passion and activist work, given the topic here. But yeah, that's it.

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Eleonora Anedda 13:41

Yeah, absolutely. And can I ask you, does religion or spirituality guide your work in any way?

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Moureen Kaki 13:54

I have to say that it doesn't really. I remember being from a young age - so I was raised in a Muslim family. My family's Muslim. And I mean, I would say that we were more culturally Muslim in terms of how we grew up than practicing. For my brothers in particular, I think that's changed now, and I think they would consider themselves dedicated, faithful, practicing Muslims. But for me, I would say that from a young age, organized religion didn't quite resonate with me in a lot of ways. I had a lot of questions that the folks around me couldn't answer. And beyond that, it just didn't - I don't know. I think for some people, faith comes easier than others, and I was the others category in this one. And so it doesn't really guide my work. It's very intricate to how I understand my world, right? I identify culturally as Muslim, because there are some things that I still adapt practices that are rooted Muslim. And then Palestinian and Arab culture broadly is so intricately tied with Islam, that it's hard to say where one begins and one ends sometimes. And so to some extent, again, in a cultural sense, yes. But in the explicit sense that I do this work, because I believe in a faith that calls on me to do it, not necessarily. I do this work because I think that beyond religion, human beings of any and all kind have a humanistic quality to them that I believe in and recognize, that I believe that should be the basis of recognizing certain rights, whether human, civil, or political. And that's what drives it.

E

Eleonora Anedda 15:50

Yeah, thank you. So how do you understand the challenges of the community that you serve?

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Moureen Kaki 16:01

Yeah that's a good question. I think there are a lot of ways to answer that, but I'll just stick to maybe what I've experienced. And I spoke to this a little bit earlier. I mean, there's a problem of discrimination, right, which is the day to day discrimination in terms of what you experience in being identified as Palestinian, right? What are the stereotypes people associate with you? How do they treat you? Just even the politicization of being Palestinian, right? You can say, "I'm Palestinian" in a general sense, right, and in Texas, or in the US, or whatever, here where I am. And it's either gonna get an intrigue, curiosity, people are curious, right, and not for usually very good reasons. Or sometimes it's a mix of good or bad reasons. Or you get a sort of skepticism of, "Okay, should I not respond? That feels politically charged enough to where I don't even want to respond to the fact that you're Palestinian." And you notice that tension.

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Moureen Kaki 17:07

And so there's those barriers where as a kid that kept me from wanting to identify as Palestinian. I didn't necessarily hide it all the time, but I didn't share it with other people, right? I was like, "I can't invite friends over, because I know that we have a bunch of weird shit in our house, and my parents speak a different language, and they don't get why—my friends aren't

gonna get why my parents are really strict about gender or whatever. They're just gonna think we're a bunch of weirdos if I invite them over." So there were those kinds of barriers that come from stereotypes and racist stereotypes about Muslims and Palestinians also. And then there are structural barriers, right? Where there are laws in Texas and resolutions in Texas, that are explicitly anti-Palestinian solidarity work. And there's a couple of examples from Texas, not only Texas, but Texas is one of, I think, twenty-seven states in the United States right now to adopt laws that criminalize or seek to target activists like myself who participate and advocate for the boycott, divestment, sanctions movement, which is a non-violent call from Palestinian civil society since 2005 to boycott, divest, and sanction Israeli institutions until they end apartheid and comply with the international law.

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Moureen Kaki 18:42

And this is, one of the biggest movements within Palestine civil society, and after being targeted, as violent for armed resistance movements, and terrorists for that also, Palestinians find a way to do a non-violent movement, and then that gets criminalized as being anti-semitic, right, which it's fundamentally not. And so there's the structural conflation with anti-Zionist work, and this conflation with anti-semitism, that is now becoming an increasing problem. And yeah, I mean, those are some of the things that get in the way, right? Because then I have to decide before I go out and do a panel or host a workshop or whatever it is, and it's not just me, it's a variety of people, as you noted in the documentary, too, that I did that engineers and speech pathologists, people who are just ordinary people trying to do contracts with the city and state, are affected by this, right? So those are some of the structural ways to that people are impacted by trying to just be Palestinian, much less like Palestinian solidarity work.

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Eleonora Anedda 19:59

What is your vision for your community, and how do you hope to accomplish that?

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Moureen Kaki 20:08

Yeah I appreciate the question, but I don't think that I have some sort of - I'm not sure my vision is something that I - let me put it this way. I'm not sure that I see my organizing work as something that I have a particular vision for, that I want to impose on people. And I'm not suggesting that's what the question meant at all. But I think that sometimes, as activists and organizers, even from my own experience, when I thought I was doing well, my intention was still to try to get someone to change their mind about something, right? And to some extent, I think I have right to do that when I'm being affected by it and there's an injustice that is behind that ask, right? But then to other extents, I don't see myself as necessarily having the right to ask somebody to change in ways that won't benefit them as well as their current life could.

M

Moureen Kaki 21:14

And so I guess my vision for my community, with that in mind, would be that Palestinians - yeah, and I mean, again, I'm hesitant to say this, because I know that some people would disagree, right? And so I think there would be room for conversation about how

that disagreement should occur. But I guess my vision would be in terms of the Palestine world, right? Because people talk about what's the solution for Palestine in terms of this two-state, one-state language. And my solution, my vision for Palestine in an ideal world would be, I think, a bi-national state for Palestinians, where our rights as full citizens are realized, which necessarily means an end to Israel's occupation, settler-colonialism, and ethnic cleansing practices, and also, fundamentally the right of return to Palestinians, to Palestine, which is a huge thing for Palestinians who have been exiled and forced into a diaspora with absolutely no possibility of returning to their homes, despite every international right to do so.

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Moureen Kaki 22:31

And so I guess in the big grand scheme of sense, that's my vision for my community. But in even a micro sense, I really think whether that's my community here in San Antonio, or the of bigger, imagined community of Palestine, because part of it is imagined in the sense that I don't know a lot of Palestinians. It's just they're Palestinians in different settings that we've imagined as all relatable and relational. But my sense of vision for communities in particular is just for folks to have the resources that they need to thrive. I think we live in a world where there's an excess amount of resources, and for some reason, we treat it like they're finite, when that's not true. And it would just be really wonderful to see people just get the things that they need to do the good that they want to do for themselves. Because I think that would be the solution to a lot of problems in our society that folks identify as problems. That's a little vague.

E

Eleonora Anedda 23:41

I have another question. In your activist work, I'm assuming that you juggle both your work working with Palestinians in Palestine, and also with Palestinian-Americans.

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Moureen Kaki 23:59

Yeah, I don't actually do a lot of work with Palestinians in Palestine. There are different organizations that do that kind of work. My connection to Palestine is more familial in that sense, right? And there's the village that my family's from that I still have some connection to. But really my focus - because it's hard, because I think there are different facets of the Palestinian struggle that need to be worked on in different ways. And from what I've heard from Palestinians in Palestine, it's not a matter of they need us, Palestinian-Americans, because we're in here, to help them back home. What the ask is [for] Palestinian-Americans generally is to affect change here because the US is complicit largely financially, diplomatically, and increasingly with different trade and economic ties and industry ties, I should say, are the reason that Israel has the capacity that it does. So if we Palestinian-Americans and other Americans can organize here in the US to change American policy, that would be absolutely fundamental to impacting what happens in the landscape of Israel-Palestine physically, right, if that makes sense.

E

Eleonora Anedda 25:19

So to go back more in your personal life, your personal life history, what is your relationship to Texas?

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**Moureen Kaki 25:33**

Yeah, that's a good question. Because I am going to say this, and it's going to be controversial. I love Texas. There are a lot of things not to love about Texas in terms of the representatives and how those policies develop. But I would say that that's not a lot of Texas on the day-to-day, right? And Texas isn't a monolith. But there are wonderful people here who do amazing things, and yeah, it's a weird thing, right? It's weird, because structurally, again, there are a lot of reasons that it makes life more difficult here. But on the day-to-day, with the people that I interact with, and that I live around, and that I do work with, they are beyond amazing. And I think that because of and despite those structures, that's the reason that we've been able to build that strength within our community. So on one level on a grand scale, I'm like, "Dang, I could leave Texas and some of the stuff would be really easy to do in terms of organizing work elsewhere. But then, I don't know, it becomes complicated, because there's a lot more to love here than just the structural reasons to hate it, right?"

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**Moureen Kaki 26:49**

So yeah, I mean, don't get me wrong. I've absorbed Texas culture pretty broadly. I've got my seventy-five pound dog who I play with on a regular basis in our yard, and I'm a huge fan of Texas barbecue. And that's not something that I take lightly either. So there are aspects of Texas culture and lifestyles that I've adapted to and freaking love. That I wouldn't change, right? Texas, I think, is beautiful in and of itself. I love the state parks around here and camping and hiking out there. But what's also really interesting is some of the climate and the way what grows here is very similar to what grows in Palestine. So okra, squash, cucumbers. I'm trying to think of a variety of things. Grape leaves, oranges - or not oranges. What am I thinking of? There's so much. Radishes, eggplants that grow here, that grow back home. So it's really, in terms of actually working with gardening and land stuff, I think that's a really beautiful and interesting connection too, that makes it even more likable, I think, for me, because it can feel a little bit more home sometimes in the spring I think.

E

**Eleonora Anedda 28:09**

Yeah, that was really nice. Thank you for sharing that. So do you define yourself as Texan?

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**Moureen Kaki 28:18**

I do. I call myself a Palestinian-Texan. Yeah. And some people may take that - I've heard criticisms from other Palestinians where they're like, "Oh, you've adopted a colonial identity." And that may be true, but I'm also a product of Texas. I've lived here my whole life. I'm not going to pretend that I haven't. Doesn't make me any less Palestinian in my opinion. It just gives me, I think, another dimension, and I'm totally happy with it.

E

**Eleonora Anedda 28:48**

E

Eleonora Anedda 28:48

And what was it like to grow up Palestinian-Texan in Texas?

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Moureen Kaki 28:57

Yeah. On one level, again, I would say honestly, before 9/11, I remember having interactions with some kids and stuff that just it didn't matter. People were weirded out. I remember if something would happen - on the park one time, for example. One of my brothers got into a little argument with another kid, and the parents got involved, and I remember one woman telling my mom to go back to where she came from. So it was a lot of that, right? People would be racist and stuff. And a lot of it was just really confused identity. I didn't understand how and why we were different and why it mattered until I was significantly older, and even then - I think on some level, it was really uncomfortable because I knew that other people wouldn't respond well to part of who I was. And so my reaction as a kid was to learn to hide it, I think a lot of the time, right? And I became super quiet, and I just didn't really trust people as well as maybe I could have.

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Moureen Kaki 30:18

Because again, I was hyper-aware of when people would get tense about certain things, whether that was walking with my aunt who wore a hijab, or trying to explain the difference between why it was Palestine and not Pakistan to somebody who was like, "I don't give a shit, and this doesn't matter to me anyway." Or when your parents would speak to you in Arabic when they're picking up from school, and everybody else around looks at you funny. So yeah, and I think my brothers had it worse than me, because they had an apparently Muslim identity with their names, Ahmad and Mohamad. And so they would get called - I remember one particular insult was, "the son of bin Laden." So it was shit like that. It was kids and other people just being assholes. And as you got older, you realized that people really stuck with that kind of stuff. Doing that organizing work, you get hit with those insults and stuff. So yeah, as a kid, it was more of the day-to-day social discrimination kind of stuff. And then as you get older, I think that stuff, it doesn't become any less relevant, but you learn to brush it off and just realize that people say that out of genuine fear and ignorance. And it's almost laughable that they're still saying that kind of shit in some sense. But so I shifted from from thinking and focusing my anger on that to thinking about the structural impacts, again.

E

Eleonora Anedda 31:51

So I have one last question for you, but before that, I wanted to ask, is there anything that I haven't asked you about that you'd like to discuss, that you'd like to share, or something that maybe you've already talked about that you'd like to say more?

M

Moureen Kaki 32:13

To go back to your question of religious motivation, I maintain my answer. I'm definitely not religiously motivated. But I will say that I am motivated by, in part, my work is motivated by discrimination against Muslims, Islamophobia in particular, right? Because like I said, there's

fundamental connection between Arab culture and Islam. And equally, there is a fundamental connection between Islamophobia and Palestine solidarity work and anti-Palestinian discrimination, that I think is absolutely parallel in terms of how you organize against that and address those same stereotypes. And I think people might be surprised by my answer also, because they think of Palestine and the quote-unquote "conflict" that surrounds Palestine as religiously motivated. And that's just one of the most blatantly incorrect stereotypes about the whole situation that I think is so easily dispelled. I think just because people see different , religiously identified majority groups involved in the situation, that they assume that it's religiously motivated. And because there's biblical justifications for a lot of Israel's colonialism, that, again, they just chalk it up to being a religiously motivated conflict. And so that's not it. But I will say that people do capitalize on that sense of religious-fueled a lot, right? And I'm not sure if that was at all part of the the ask of your question, but I wanted to throw that in there, just in case. Yeah.

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Moureen Kaki 33:56

Oh, and as far as the mentors thing, I also forgot to mention another pair of mentors, academic mentors. I would be totally remiss to say that my academic trajectory has not influenced very heavily the organizing work that I do. In fact, the the reason that I, in part, applied for the Migration Narratives Project was because of my academic mentors and my academic trajectory. And so yeah, I mean, on some level, I want to name drop every single professor in the Department of Anthropology at UTSA. But in particular, doctors Jill Fleuret, Robert Hard, and Mike Cepek have all been super incredible mentors. Really, I think, again, as a first-generation student, I didn't really imagine the possibilities of graduate school, and I didn't know what the social sciences were, right? A lot of children of immigrants experience the same thing, where their parents push them towards very well-paying jobs, right, or that's how it's envisioned in terms of engineering, doctors, or law. And they opened up possibilities for me that I didn't even know of. And beyond that, they really challenged me to think in creative ways that I think I would have remained very one-dimensional in my organizing if it wasn't for their mentorship, too. So they're absolutely intricate. And that's what's weird, right? Out of all the mentors that I've mentioned, not one of them is Palestinian. So that's what I mean by embracing a Texan identity in the sense of I built relationships and bonds with people here in ways beyond just the mentors that I mentioned, that I wouldn't want to erase and I don't want to erase, right? And yeah, so that's what I wanted to add. Thanks for the opportunity. But as far as questions asked, I don't think so. Yeah. If you wanted me to elaborate on something, I'm more than happy to also.

E

Eleonora Anedda 36:08

Yeah, that's great. Yeah, so the last question that I had for you, as you know, this interview will be archived, and so people may listen to it in ten or twenty years. And so, is there a message you'd like to shoot in the future, maybe to your mom, to your siblings, or anyone in your life, or any person in the world?

M

Moureen Kaki 36:38

That's a great question. Oh man, anybody who knows me knows I couldn't imagine thinking that far ahead [laughs]. It's funny, we got this opportunity to do this. Tom Davern my 11th

grade or 12th grade, I think, English teacher gave us the opportunity to write on index cards to our future selves. And if we brought him stamps, he would mail it to us in five or ten years or something. I don't think I took them up on it. I wish I had, 'cause maybe I would have been better prepared for this question. But ah gosh, I don't know. I really don't. I don't want to sound corny or anything, but I hope that at least in ten or twenty years, we've done better than where we are now, right? It's easy to see - I think one of my biggest problems on a personal level and on an organizing level is that I don't have any patience. And so I've always been this anti-incrementalist in my approach, like, "How do we get bigger? How do we get big?" So I guess if I would say anything to me or anybody who has that sentiment like me in twenty years from now, I would probably tell myself to calm down, and that it does get better, right? It's just having the patience to let yourself get there and let things happen the way they happen, which is really slow sometimes, but that's okay, because it's the only way we've got. So I think that might be it.

E

Eleonora Anedda 38:07

I'm not a very patient person either, so I understand [laughs].

M

Moureen Kaki 38:12

It's hard to have patience. I really admire people who have patience. It takes discipline. I don't have it [laughs].

E

Eleonora Anedda 38:20

Well, if there isn't anything you'd like to add, I can go ahead and stop the recording.

M

Moureen Kaki 38:24

Yeah, I think I'm good. Thank you so much.