Video Transcript
Solidarity in the Asian and Black Communities

[**Image Description**: A recording of a virtual meeting. The speaker at any given time is automatically shown on screen.]

[The first person on screen is Kelly O'Brien, a dark-skinned, masculine-presenting person with a bald head and goatee with chinstrap. Kelly is wearing a dark polo shirt and glasses. He has a virtual background that says, "Interrupt white dominant culture".]

Kelly O'Brien: The solidarity in the Asian and Black communities is an issue that has really actually been on the forefront over the last few years as the pandemic has been part of our lives. So the last session employees spoke about what changes and what work they've done to center race and social justice in their work during the pandemic. And now we want to have an opportunity to hear from you all about this really important issue that's really actually touching the work that we do in the city as well. So I'll do a land acknowledgement and then I'll pass it on to you, Mariko.

For folks who know, we are in the Pacific Northwest, we hear land acknowledgments all the time. It's almost fashionable. So almost like rote. I am going to do what I do, which is one, I source some of the information from the duwamishtribe.org website. And then I try to contextualize why and how it is we're doing the work in relation to decolonizing the space.

I'll start by saying making a land acknowledgement has to do with learning the importance of honoring and acknowledging the land on which you live, work, and play. And that this is a tradition that is born out of Indigenous communities. This is not a colonizer tradition, right? And so we sort of give it that respect that's due.

I'd like to acknowledge that we are on the traditional land of the first people of Seattle, the Duwamish people past and present, and honor with gratitude, the land itself and the Duwamish tribe. And we honor by extension the Coast Salish peoples, and those Indigenous people of the Pacific Northwest who cared for this land and who took care of these resources before we got here.

And in the discussion around race and social justice and talking about racial equity, equity is about the redistribution of resources to those most in need in the ways most adequate. But when we're talking this work, we have to realize these resources, they're not even our resources, right? These are stolen resources, this is stolen land that we're on. It's stolen

resources that we want to talk about. The way in which we interact with our entire society starts from this colonial act that really has caused severe disruption.

So when I would do trainings, I would say to folks, look, we wouldn't be in the Tower if there wasn't a massive disruption to communities. If this land wasn't stolen from people, if families weren't broken apart, we wouldn't be in this Tower. We can say, we have these offices. We can see we're doing any of that stuff. I wouldn't be here if that didn't happen. And the history of displacement is not just for Native folks in Seattle's history, it extends to Asian populations, extends to the Black community as well, where systemic policy leads to displacement of whole communities of color.

And so when we do a land acknowledgement, it's not a fashion. It's to understand where we are and the work and understand how it is we need to acknowledge where we're starting from, where we're trying to go and really trying to think about what restorative justice looks like as we do racial equity work. Alright, so that's all I have to add. Thank you so much for joining us. I would pass it on now to you Mariko, and I'm gonna jump off camera.

[Mariko Lockhart appears. Mariko is feminine presenting, with tan skin and dark curly hair. She is wearing glasses and a dark coat over a blue shirt. She is in an office with pictures on a desk in the background.]

Mariko Lockhart: All right, thanks so much, Kelly. I always appreciate the sincerity you bring to the land acknowledgement. So that really isn't rote and, and it is meaningful. And it gives us an opportunity to really think about our history of colonization. So I want to welcome everybody. I'm so excited to be moderating this panel with these amazing community organizers. And as Kelly said, this is such a timely topic.

You know, we've all been living... Well, first let me introduce myself. Sorry about that. Mariko Lockhart. I am the director of the Seattle Office for Civil Rights and I use she/her pronouns. I identify as Black and Japanese. And I guess that's also a reason why this panel topic is so meaningful to me. I mean, it hits home. You know, the issue that we're talking about today is longstanding. It's not new history of relationship that is both filled with tension and conflict, but also times of great solidarity between Asian and Black communities. It goes back a long, long time in our history.

And so recently it's really come to the forefront. So with the protests for the movement for Black lives coming out of the murder of George Floyd in the summer of 2020, that sort of uplifting and just sort of widespread acknowledgement of the kind of anti-Black racism and brutality that Black people experience. And then with COVID, this uptick, and there have been numerous over our history, but this uptick in anti-Asian hate and violence, it seems like we're

all having an experience where our struggles find parallels and also opportunities to be in solidarity.

So we're really lucky to have these amazing panelists who are deep into community organizing and the work. And I'm gonna ask them to each introduce themselves. I'm gonna go ahead and call on people. 'Cause you know, sometimes it's a little awkward. You don't know who's gonna go and also I can see each of you on my screen. So I'm just gonna go on the order that I see you. David, why don't you give us, start us out?

[David Heppard appears. David is a masculine-presenting person with olive skin, a shaved head, and a light goatee. He is wearing a gray shirt. His background is a dark room with a door frame to the right and a ceiling fan above.]

David Heppard: First! Alright, thank you Mariko. Cool. I appreciate that. My name is David Heppard and he and him are my pronouns. I do my community work through the Freedom Project. I always like to frame it in that way and my understanding of how we try to show up in the way more consistent with our values, our community centered values and understand how the non-profit industrial complex is another system that heaps impact on our community.

I identify as Black and Korean. And when I was young in my immature, I used to say half Black and half Korean. And as I started to mature and do my work, I started to understand that I'm not half of anything. I'm a whole person and I fully embrace all aspects of my identity and culture. And so that is my, as I continue to grow. And so this is just as Mariko stated, this is really connects to me because of how I identify in my lived experience. And I'm also directly impacted by one of the bludgeons that the society uses in our community and that's mass incarceration. Thank you for your time.

Mariko: Thanks so much for that, David. Alex, do you want to introduce yourself next?

[Alex Chuang appears. Alex has black hair with bangs that part in the front, and a mole on the right side of their chin. They are wearing glasses, headphones, and a dark hoodie. Their background is a room, with a closet to the left.]

Alex Chuang: Yeah, sure. Hi everyone. My name is Alex. I use they/them pronouns and I am a community organizer in several different grassroots groups. I am in The Eggrolls, which is a mutual aid collective that is sort of linked to ChuMinh, a vegan Vietnamese restaurant on Jackson and 12th. And I also support Massage Parlor Outreach Project, which does outreach to massage workers and support in the International District and in other areas around Seattle.

I also make a podcast about safety and what safety means from an Asian-American perspective as a part of the Pacific Rim Solidarity Network, Parisol, and also organized with a mutual aid pantry in Burien, and do language justice work for immigrant justice is my paid work. So that's, yeah, just, I'm kind of all over the place, but I'm also kind of relatively new to being this deep in community organizing in Seattle and I'm yeah, excited to be here and learn from everyone.

Mariko: Thank you, and welcome. Johnny, how about you next?

[Johnny Fikru appears. Johnny is masculine presenting, with a bald head and dark beard. He is wearing a tan jacket over a light gray hoodie. His background is the corner of a room, with a whiteboard on the right and a poster on the left.]

Johnny Fikru: Cool. Good afternoon, everyone. My name is Johnny Fikru and I use he/him pronouns. I got into community work as a student organizer. I think kind of my, you could say boiling point or what really got me moved into doing some work is what happened with Trayvon Martin. So I'm 27 years old. And you know, when you know what happened to Trayvon, I was his age and I grew up in Seattle and I grew up in predominantly white spaces and I don't know, that was a moment that really shook me to my core, you know?

And so I was fortunate to have mentors who kind of shaped me into being and been very grateful to be accepted in community space. My passions really stem from doing, organizing around environmental justice, particularly around food, food access and food justice, and more importantly, food sovereignty, right? It's how do we grow our own food and take care of us while we're fighting against all these systems?

I also do a bit of mutual aid organizing and I'm so grateful that Alex is here 'cause Alex and I both do the mutual aid organizing on 12th and Jackson at ChuMinh Tofu. And also do a little bit of other stuff too, but really grateful to be here. I think a panel like this is needed. It's something that I've been craving. You know, I think talking about multiracial solidarity, I think we could always benefit from hearing more and more stories and so I'm really grateful to be a part of this and to also learn from the panelists and just absorb the brilliance in the room.

Mariko: Thank you, Johnny. I know we're all excited. There's a lot of brilliance in this room. KL, I'm gonna go to you next and then Lulu, we'll go to you to bring us home.

[KL Shannon appears. KL is feminine presenting, with dark skin and black haired tied behind her head. She is wearing a black shirt. Her background is a living room, with a light overhead.]

KL Shannon: Morning. My name is KL Shannon. I go by she/her and I'm really excited that to be here, to have this conversation, I think it's overdue. Been a community organizer for a very long

time. And I came about when Rodney King, when the LA riots broke out after the verdict on Rodney King. That's when I really got involved in organizing and a lot of the work that I was doing around was, you know, police accountability work and when Philadelphia had announced that they was gonna execute Mumia Abu-Jamal, so I've had an opportunity to be involved in a lot of different campaigns.

And so one of the campaigns that I'm currently very much involved, which in my heart, is children that are being incarcerated, but being charged as adults. Having children go through that experience. So that's the work that I'm doing now. And my goal is to see that we abolish (audio cutting), because it is a racist tactic and it's harming Black and brown children. So thank you and I look forward to this conversation.

Mariko: Thank you, KL. Lulu?

[Lulu Carpenter appears. Lulu is feminine presenting, with tan skin. She is wearing glasses, a hoodie with the hood up, and hoop earrings. Her background is a classroom or teachers lounge, with a whiteboard to the right that has a message: “Just check Blackbaud”.]

Lulu Carpenter: Hello, can you hear me?

- Yes.

- Okay. So my name is Luzviminda Uzuri Carpenter. What up, Heidi Jackson? I see your heart. I've never used this platform before. Well, maybe one other time. So I'm kind of confused about things moving along with my screen. So my name is Luzviminda Uzuri Carpenter. I also go by Lulu Carpenter. I also go by Miss Lulu as a teacher, Ate Lulu, which means big sister in Tagalog And I'm also Auntie Lulu, hello (indistinct). Nieces and nephews chosen in blood as well. Yeah, and I also go by Lulu Nation, which is my host, which I started out with radio.

So I go by she/her pronouns. I'm currently just getting out of school right now. I'm a teacher and I had to sub for somebody who was sick and that's the reality right now. So I apologize for being late, if that caused anybody disruptions. So I started activism. I like that someone started, that my first act of activism I remember getting involved at MLK when I was in high school. And it was the same thing. It was Rodney King. It was just this big wake up call, and before that it was just, I was the norm, 'cause I was a military kid or a military brat as people say, and there was tons of me around, there was lots of Black and Filipino people. I know that's a stereotype that most folks are from the military if they look and act like me, but that was my truth.

My mom's from the Philippines, my dad's from Jacksonville, Alabama, real deep south on my dad's side. I was the first generation not born on the slave plantation. And on my mother's side,

I'm the first person that was not born on a farm. So two farm kids found each other in the Philippines. So fast forward to coming around. I just basically wanted to understand my identity. That's how it started. I got my Master's at Washington State University. And I remember doing this thing called the shared history. And I asked a teacher, asked two of my mentors, one of course was Asian and one was one was Black. And I was just like hey, y'all, do you mind talking to each other? I didn't think it was revolutionary at the time, but I was just, can you talk about a shared history? 'Cause y'all are not talking about that in my ethnic studies classes

So my activism really came about as a student and it was very Black and it was very specifically Filipino. I was involved with the Filipino-American Student Association. I thought I was very diverse, but then I realized that I was just hanging out with Filipino and Black people. So that's a little bit of my history.

And also I have a history here in Seattle when I'm talking about my deep roots in Seattle, started with the movement against sexual violence. You know, I did trafficking work, domestic trafficking, international trafficking, sexual violence against youth and domestic violence. So I really was there at the intersections, especially when people are talking about transformative justice and if not prison then what, especially when it comes to that type of violence in our families, in our homes. And that was a rough road entry to community. And it was a lot of people as survivors coming together, but also saying, and what about imperialism and what about abolition?

So at those intersections, I realized I was traumatized and decided to be a teacher of media justice because you know, we all need a place to be. And that's where I'm using my skills of cultural work and preventative work. I do believe I'm going to be with the 10 and 12 years old and saying, we're gonna do something different and not reenact violence. And we're gonna heal now and in the future and many years forward from now. So that's me and yeah, welcome to Duwamish territory.

Mariko: Thank you. Well, I feel truly honored to be moderating this panel. This is gonna be such a rich conversation. So I want to share with our audience, we're gonna have a conversation. I'll be asking some questions for about 60 minutes and then we'll have about 20 minutes for our audience to share your questions. You can start doing that at any time during the chat. And we've got some folks behind the scenes that are gonna be pulling those out and making sure we try and get to as many as possible.

And so I'm gonna start out by asking a question to all of our panelists so that, love to hear from each of you, your thoughts from your own perspective. And I've got a couple more like that. And then there's some that I'll probably direct to one or two of you based on the kind of work

that you're doing. And also, I want to encourage you, if you hear something from one of your fellow panelists and you want to respond, jump in, you don't have to wait for me to ask you a question. Only thing I would ask, 'cause this is all being closed captioned is that if you want to jump in, just raise your hand either, your real hand or there's, you know, one of those emoji hands so that we know that you want to jump in. That way, we can just make sure we're not talking over each other.

So I'm excited to get started. And I'll also say about the questions that we did get input from some of the panelists. So this is kind of co-developed. We thought about what kind of issues we want to touch on and what are some of the questions we want to make sure we cover. So here's the first one to each of you. From your racial, gender, class and generational background, how have you experienced the relationships, both the tension and the solidarity between Black and Asian communities in Seattle?

And I'm gonna change up the order. So, David, you're not always gonna go first. (laughing) And I'm gonna start with you Alex, if that's okay with you.

Alex: Yeah, sure, of course. Yeah, so I didn't mention it in my intro, but so I'm Han Taiwanese. My parents are both immigrants from Taiwan and Han ethically. And I would say the first thing that comes to mind is I graduated from Garfield High School in 2016 and was part of the APP program. I don't know if it's going by another name or but I don't think I was really aware of it or conscious of it during the time. But looking back on it now, understanding the world in the way that I do now, that was a very formative and extremely violent system that I was a part of and was complicit in. And I think what I can reflect on from that is, is just looking at how...

So I guess I can just explain or describe it to people that might not be as familiar with it is that it was a sort of, I don't know if magnet is the right term, but there were white wealthy and some Asians and some other people of color, but mostly wealthy people that would be bused in from other neighborhoods, I grew up in West Seattle, into the Central District going from Lowell Elementary School was my elementary school. And then it would sort of be out this magnet to Washington Middle School and then Garfield High School. So it's actually gentrifying these schools, gentrifying the music programs, which is really ironic. The jazz program, for example, at Garfield. And you know, seeing how resources were unevenly distributed within Garfield was one example or how there were clear delineations within the AP classes. If you walked by an AP class, it would be mostly white. And you know how that also created these...

It further reinforced these racialized narratives, these anti-Black narratives about intellectuals or you know, who's smart or whatever, who's serving, who's criminalized or who's criminal. And yeah, I think that is a very real and very violent thing that I was a part of, that I grew up within. And I think thinking about the model minority myth and how, I guess there was a specific type

of, it wasn't just any Asian person that was a part of this program. It was select specific types of people, access to wealth, whatever. And also thinking about how there were also other Asians within Garfield High School that were maybe from the CID, they were coming in from the CID. and it sort of makes me think what kind of solidarities or interactions existed within Black students and those students, those Asian students comparative to the program that I was in.

Another thing that I was thinking about is just that there was this narrative of Garfield being very multicultural or one of the most diverse high schools in Seattle. And that was definitely something that I'd heard throughout my time there. And just how much of a liberal lie and fallacy that was , how much that covers up all the violence that was happening. And so from there, I think sort of, it was also complex. I think when I was in high school, there was also the murder of Michael Brown. It was also when I was fortunate enough to interact with some mentors that I now have today, organizers in Seattle. And I think they showed me actually what solidarity looks like. What solidarity between Black and Asian folks, between Native, Black and Asian folks. That was the sort of mentorship that I encountered in high school that completely flipped my world.

And so I guess there's sort of that juxtaposition of the violence and the complicity and also this model of something else completely that really has influenced me today.

Mariko: Johnny, I see you nodding quite a bit. Do you want to jump in?

Johnny: Yeah, absolutely. So thinking about my own experience of where I've seen both Black and Asian solidarity and also ways that I've seen tension. And so when I thought about this, I actually thought about this experience or this moment of the summer of 2020. And so as folks probably remember, this was the summer, the most recent uprisings, right? We experienced the murders of George Floyd, Breonna Taylor, Ahmaud Arbery, the list goes on and on and it was pretty heavy, right?

And it wasn't just here in Seattle. It wasn't just all the umbrellas at the precinct this, organizing this, people rising up for action. This was happening everywhere, both across this country and also internationally. And so if you've been to the Chinatown-International District , you've probably seen murals alongside the I think 12th and King, and it's these images of Black folks, it's these images of Breonna Taylor, Marsha P Johnson, Black mathematicians, it's these, these art pieces that really immortalize Black folks who have been wrongly murdered and also Black folks that we can uplift and things of that nature. And so just seeing the artists kind of show up and kind of again, immortalize what's going on, it was a pretty intense summer.

And yeah, I guess I just want to shout out the artists because I think there's intention behind placing your art and particularly placing it in Chinatown-International District when there is

Black folks around there and there are Asian folks around there. And I think seeing our folks or seeing Black folks being immortalized in a neighborhood like Chinatown-International, that for me that does a lot for my own sense of safety or just in some ways acknowledgement.

So that's one example of how I've seen that Black and Asian solidarity show up in a more artistic sense. and where I've seen the tension was also kind of that same timeframe, that same time period. So there was this Facebook group called Support the ID, and this was around the same time where the anti-Asian sentiment was really, really rampant. And you would hear these negative things about Chinatown-International District. Like, "Don't go over here, you might get COVID," All of these really, really harmful, negative things. And so this group, Support the ID was this Facebook group where they would show up, go to restaurants, take photos of their favorite meals. And people would do a lot of highlighting and showing a lot of love for this neighborhood that was being attacked on the media. And it was a cool, cool group and it grew and expanded.

And there was thousands and thousands of people that were part of this group and everybody was showing love. And so it was really, really cool. Unfortunately, what had happened is on that Facebook group, there were Black folks and particularly Black trans folks who voiced concerns on the group of anti-Black sentiments. And it was very clear that with thousands of thousands of people joining this Support the ID group, that it was very clear that folks were divided on certain things. So for example, some folks are wanting more police presence to kind of sweep the CID.

And so when the Black folks and Black trans folks voiced their concerns of anti-Blackness on this group chat, it was not received well. And a lot of folks were either defensive. They were either dismissive and it ended up kind of creating this toxic environment. And there were definitely Asian folks who did try to hold people accountable, hold their own accountable of the kind of toxicity that was on this group. And so I want to name that, but the Facebook group Support the ID, it ended up having to shut down because it just was not a safe space for Black folks.

And it's a shame 'cause at the beginning it was just this really incredible moment of folks highlighting and showing love. But I kind of just seen when folks are divided, folks not willing to kind of engage in these conversations, and I think when people hear the term, anti-Black, it's really easy to be defensive and dismissive and kind of be, I'm not this or this, that the third, but that's not how you respond to a claim that because anti-Blackness is very, very serious and very, yeah, it's not something to kind of take lightly. And so that's kind of where I've seen the tension build up is how some folks respond to I guess, the feedback.

Mariko: KL, how about you, what are some of your experiences?

KL: Well, growing up in the Central District, you know, I always had an early understanding of the importance of solidarity between communities of color. And so I think in many ways, I continue to develop that and through some of the collectives that I've been part of, like People's Coalition for Justice, that focus on police accountability issues. And that was a collective that was made up of Black, brown, Asian folks.

And when I think about a particular instant of tension and solidarity, (audio cutting) Asian community was something that happened in 2015. A beloved community activist leader was killed, Donnie Chin. And he was caught in early morning gunfire, you know, he was hit and this happened in the heart of the International District. And you know, of course everyone was outraged. They wanted the folks (audio cutting) and the mayor at the time was Ed Murray.

And I can remember rumors were out there, stories were out there. It happened near one of those hookah lounges and the hookah lounges were small businesses where the clientele could meet and smoke hookah, take tea, converse. And it was mostly Black folks and the small business owners were mostly Black folks. And so there was a mandate that came down, we're gonna shut down these hookah lounges because there's also incidents of violence around these hookah lounges, and that's why Donnie was killed. So it caused great divide among the Black community and the Asian community, great divide.

But out of that, our elders like Uncle Bob, folks like Sawyer Young came together and folks, Black folks, (audio cutting), they were like, we can't allow this to happen. And there was an actual community letter of love that was written and it was distributed and it was read at city council and it was young people, it was Asian-American and Black American young folks. They said, we're not gonna allow this to happen. You know, what is going on here is anti-Blackness and they were able to shut that down.

And so a lot of folks don't know about it, (audio cutting) most powerful organizing stories about a time when Black and Asian folks came together. Yes, there were Asian folks over here. the Asian community saying, you know, "We want them brought to justice, "whoever did this" and as of today, they have yet to bring the people that killed Donnie. So that's some of what I've seen and experienced. I think that's an important story to tell.

Mariko: That's such a beautiful example, KL. I'm so glad you brought that up--

KL: Solidarity for the community.

Mariko: That's a beautiful example. All of these stories I feel we could go deep and really talk a lot longer than we have scheduled. And I don't want to jump to new topics and you've all raised

a number of them, which go to systems and institutions. But before we do that, I just want to make sure, how about David and then Lulu touching on this question?

Lulu: Do you mind if I jump onto what KL mentioned?

Mariko: Yeah, go right ahead, please say it.

Lulu: I want to say rest in peace, Uncle Bob, but I remember that time of, I was just like oh yeah. And I forgot about that moment too. But specifically in Seattle, it's that moment where you're like, is my elder gonna do the right thing?

And I think generationally, it was important to know that SOYA, I remember being at... The way I heard about it is at a community hub and where these community hubs of intersections and communities happen was Bush Garden. And karaoke and Uncle Bob, sitting next to him talking about this, right? And I wasn't involved in the direct organizing, but I felt, I was like oh, these are two communities of mine that are... But to see API folks do the right thing. And that's not my history of people doing the right thing sometimes.

So in summary, I'm trying to, but in regards to race, class and gender, and my background is just like, as I said, I'm the first generation off the farm. It's a whole long connection to nature. Northwest is a very interesting place about land conversations. So we should have that conversation. And at the same time coming from a working-class background of laborers, it's very important to mention of there's been solidarity amongst working class folks specifically in the Northwest when we talk about Filipino and Black folks coming to Seattle. As I told you, I wanted to find that history.

So finding Uncle Bob and learning the history of the Gang of Four was really crucial to me and to see him and the people that I call uncles, Uncle Gary, folks that were former Black Panthers talking to people in the Filipino community. And from there, it's just going really deep for me of people...

For me, it was the history of when we talk about gender nonconforming folks and trans folks, I've always find found solidarity in QD BIPOC communities, where people were talking about being at those intersections or as survivors, people that were survivors and also organizers and experiencing violence and having to be in alignment or in solidarity because of the violence that women and queer and gender non-conforming people were experiencing. And so people had to organize at those intersections and just honoring that history.

And there's a lot of history here in Seattle. For me specifically, I want to say the organization communities against rape and abuse, it was the first time I heard about anti-Black racism

before people were talking about it in other places and sex workers and other people that were organizing as folks of color, not having to, in order to get resources for people experiencing violence, they had to come together at the margins of the margins, so to speak. So learning from the history of API Chaya and (indistinct) abuses, sorry, Communities Against Rape and Abuse and Northwest Network, which is a queer and trans, all the letters, the alphabet, the letters, people coming together because they were kicked to the side and kicked out of specific communities. And so they had to come together in alliance. And that is the root of transformative justice here in Seattle.

It's all buzzwords now. But when we talk about solidarity, there was a lot of people. It was not all roses and wine for people and how they had to come to that solidarity moment. It was a lot of struggle.

Mariko: Thank you for that, Lulu. David?

David: Absolutely. So let me say it like this. I was thrown away at 16 years old in the system that gave me forever and I thought I was gonna die in the box. And that was the reality of my circumstances. They did a lot of folks in my community. A lot of us, a lot of young individuals and my personal experience of when I was young, my mom was disowned from our community.

So I really didn't have any really connection with the Asian community when I was coming up except for my mama. And it hurt though. I'm gonna be honest with you that the sense of rejection, I felt her rejection from her community, that what she felt. And I internalized that as well. But the go back when I was thrown away and we're in this negative environment, this horrible environment, I'm in there with individuals and other youth, and we're able to connect and bond, which we have to, we feel like we have to. And I think that's when I really got to really reconnect with the Asian community as I see it.

The solidary was real in there, cultivating real relationships in those circumstances. And that was powerful for me and that gave me the space to heal in and really embrace all aspects of my culture. And that was big for me. And upon our release, as the laws changed and they started to release and allow for folks to understand that when you're a child, your brain isn't fully developed. And so that given a person forever in the penitentiary at such a young age is cruel and unusual, right? And we had the opportunity to petition.

And so now to be on this side of the fence and being able to do this work together in community is my understanding of really being able to see real solidarity around the work. I think that during the, as you say, the latest uprisings, I think it was so important. I know it, I'm so sensitive to the fact of my community, our community has been through so much trauma

and we get so judged for our trauma, how we bleed out in our trauma. And that's so impactful for me. Circumstances make you, traumatize you, and you create trauma responses and then those trauma responses are so judged, right? And you're like, yeah, but these are responses to trauma though, like generational trauma.

And so I remember I had the opportunity and got invited to Asians for Black Lives. And I seen so many Asians really supporting in a real way. And that was powerful for me to really be around that and be engulfed in that. And so that was examples of what solidarity looked like. When you want to talk about tension, I think I spoke about it without speaking about it. You know what I mean?

A lot of people criminalized our trauma responses and still hold these deep-rooted beliefs and stereotypes about our community and preconceived notions and a lot of tensions lie right there, especially when you're trying to be in solidarity. And we all got to come together to dismantle these oppressive systems. And sometimes it's difficult when we're all trying to heal at the same time. And so that's what I would say.

Mariko: Thank you so much. I'm really struck in listening to all of your stories and the powerful experiences that you're sharing with this question of how do we build solidarity? And you have shared so many different examples of that. And how do we pass on knowledge? You know, I've heard some of you talk about sort of intergenerational and young people teaching older generations and our elders passing on knowledge to us. And so I want to explore that a little further, the role of education and building knowledge and how that helps us build solidarity. And I'm looking at anyone who wants to jump in on that one.

Lulu: Can you say the question one more time please?

Mariko: Yeah, and I kind of just made it up. (laughing) It's thinking about how we build solidarity and educate each other, young people educating elders and elders passing on knowledge to us. Some of it has been painful and racist, but in other ways it's been so powerful in building a movement. And so I'm just wondering if you could talk about the role of education and passing on knowledge and how we do that? Looking at you, Johnny, 'cause you're affirming.

Johnny: Yes, I do that, I shake my head. But honestly, I think this education piece, this is a key point in how we show up in community, right? Is to pass that wisdom. You know, folks had mentioned the Gang of Four, and that is an example of organizing, multicultural organizing, that it's possible. That we do have our elders and for folks who, they get a chance to organize and for folks to have relationships with them and to keep telling that story. And that just be a piece

of how we show up in movement spaces, especially local Seattle organizers, these stories need to continue to be told.

And also that we have to also be creating these stories too. And so we also gotta be building relationships with each other so that the Gang of Four becomes the gang of a thousand, right? That we can keep building these solidarity lines. It's no mistake that both the CID and the Central District were both red lined, right? You know, a lot of these communities are, yeah, they obviously don't go through the exact same things, but share very similar struggles in some ways.

And part of organizing and part of building, building the movement is that truth telling, that history sharing. And so I think in everything that you do as a organizer, as someone that shows community is there's gotta be some level of political education so that we can keep passing this down while also creating new stories. Yeah, because I think, I said this earlier, but you know, these instances of solidarity between Black and Native folks and Black and Asian folks and brown and, these are stories that we should be lifting up and prioritizing and in some ways, these stories are happening and we might not, maybe we're not communicating, but I know that for me, I just believe that this is so, I've seen it show up in the ways that I've organized with other multicultural spaces, you know?

And so part of it is we also have to write these stories and make them, whether it's media, whether it's podcasts, radio, we just have to be able to make these stories also digestible and easy for people to kind of hop in. And so that's what I would say.

David: I think education and education and the way it is is vitally important to understand when we're talking about solutions to a problem, and you believe that the violent offender myth, it's a myth and, and it's created, right? And it's when they say that it's predominantly Black and brown, who they're talking about, and they talk about solutions to fixing the problem and then somebody says, "Well, I'm okay with supporting and helping "nonviolent drug offenders," which is a white carve out if you didn't know.

And so you could see the problem and not really understanding would lead, like we're trying to come together to solve a problem, how it can cause problems if you inherently believe that somehow a non-violent drug offender is different or better in some sense, or more amenable to treatment or support, then somebody who you deemed violent, right? And so I think that that understanding is necessary for us to come together, especially if we're talking about real legitimate solutions.

And I always like to say, if we understand trauma and how trauma shows up, then we can truly be there to support each other. If we don't understand that it makes it difficult. You know what

I mean? If you see somebody, if you see a person that doesn't want to, it looks he doesn't want a resource, the reality is if you understand that the historical impact and trauma and harm that's come from plugging into these systems and watching your parent grow up and see how they were treated as they plugged into these systems, then you have some context to understand why there's some reluctance now, instead of formulating your brain that they just don't want it. You just don't want it. You just don't want to, you don't want to change. You don't want this. And in a way, kind of justifying their circumstances. Like they're somehow there because they want to be there.

And so I do think that that's hints that connected to education and understanding, and really, and having more context when it comes to historical context and stuff like that. Thank you.

Lulu: Thanks, David. I want to you to jump in. As a teacher, I teach middle school. Love, I love middle school. It is a joy. If you do not feel that comment, you should not be a middle school teacher, but I really do. I feel like this is the stage of transformation and change. I love my students. I'm blessed to do it every single day. When I think specifically of education, it's like education was something that was oppressive to me because my history was not shown. And I had to go and search out my history.

So I love sharing history, but also the images that I had of Black folks as a young person was just about the pain, right? And it was taught by white folks and that's important history, and I'm not saying let's pretend that didn't happen. What I learned later was I also need, I need the struggle and I need the solidarity. So I would say in love and struggle in solidarity, right? Because when I learned the history of hardship and how people despite all that overcame that, and that there's a history that you have to learn history in a box of this ethnicity or this ethnicity, yet each moment there were allies of color to each other.

But when we say the word “ally” or whatever the new term is, okay, I forgot what the new term is. You know, that people want to label themselves, but it's always around what white people are doing, right? Instead of us being in solidarity with each other, and there is a long history. And for me, of course, I wanted to go search for myself of Black and Filipino people.

And there's a long history of Black and brown people, Black people in solidarity with other people. There's a long history of Black people, their movements being co-opted and not talked about. We have to do that in (indistinct) spaces of yeah, your LGBTQ communities identify as queer. And that community has also was influenced by Black folks, Filipinos all the way in the Philippines were influenced by Black folks, right?

When we talk about what was happening in China, when Black Panthers, Black Panthers went to China, that happened, that was important. When we talk about Indigenous people here in

Seattle, there's Indigenous Filipinos. When we talk about Black and Filipino struggle here in Seattle, there is a long history of Black Filipino babies. Hey, if you're out there. (laughing)

So, I mean, that's why I was also in love with Uncle Bob too. 'Cause he had grandkids. I knew that he would love me, even though other Filipino people did not love me as a Black person too, because Uncle Bob loved me and he showed that you could love your whole family and show something different, right? But there's a long history of General Fagan in the Philippines where he became a general after 20 Black soldiers defected into the Filipino army and Filipinos raised up a sign and said, "Hello, my Black brother, "they are not treating you well in the United States, "come and be with us." That's the history.

When we talk about Buffalo soldiers, the Marleys talk about literally Black soldiers in the US army were fighting for their freedom to say, I am. And Filipinos were like, you're not free, come with us. And so he defected and there's a long history in the Philippines of Black folks being in the Philippines. There's a whole tribe of Black folks in the Philippines. There's a whole diaspora of Black folks in Asian communities that we as Black folks don't know about because they're not seen in the media.

There's a whole history of Black and Asian and solidarity and Pacific Islander solidarity that nobody talks about because we don't talk about allyship to each other. We don't talk about the whole history of how we came through for each other. In Seattle there's the history of the KDP and the Black Panther party talking about the connection between the Filipino struggle and Black folks here.

When we talk about the lynching of Ida B. Wells and her policies around anti-lynching, she was also speaking out about the colonization of the Philippines. So we need to know our history because we are there and there are models of how we did that. And it's not just thinking of war. The history goes on in Seattle.

And it's a blessing for me to see now there are words that younger folks and they're showing me, even now as friends, they can call out me as an older person and saying, hey, I also need to check colorism and anti-Black racism regardless of our identities. And so this next generation, it's now their time to teach us as well as tell the history that we know.

Mariko: Thank you so much for that, Lulu. I can see really we are gonna need to do a part two to this panel, for sure. (laughing) You know, I'm really sort of aware, or I want to bring to our attention, our audience here is largely city workers. And I think all of you have mentioned different systems and institutions that are impacting, aggravating, the tensions in the conflict between Black and Asian communities or are opportunities to build solidarity.

And you know, I've heard you Alex talk about the school system and several of you talk about the criminal legal system. And so I'd like for you all to think about and offer your thoughts on what you would share with city employees who are listening to this today, the role that you see the city has played and perhaps thoughts about the role you think a city, the city could play, 'cause here's an opportunity, right?

And sometimes we think there's this big divide between community and city workers, but in truth, you know, all of us working at the city are part of a community or a number of communities. And we don't want to have that divide exist. And we want to do, to build bridges there and to be really aware and conscious of the role that the city can play. So I open that up to all of you, whoever wants to share your thoughts, but you know, just thinking in terms of who's listening now and from probably all the departments that we have in the city.

KL: Can you hear me?

Mariko: Yep.

KL: Okay. You know, I would say that I think it's important that we continue to have these kinds of conversations, no matter how difficult or uncomfortable they are, because it helps us. It helps us grow, that's the only way that we're gonna learn, re-learn and unlearn some habits. I think it's important that (audio cutting) acknowledge our struggles, our collective struggles and that we are all uniquely different, but we still can can come together in solidarity and support one another.

So, I mean, I think that is so important because solidarity is there amongst us, among Black and Asian communities. It's been there, you know, historically we've been pitted against each other. So that's what I would offer.

Mariko: Thank you. Alex, we haven't heard from you in awhile.

Alex: Yeah, sure. I think I can sort of, off of that point of pitting Asian and Black communities against each other, I feel that makes me think about the work that Johnny and I do with The Eggrolls and ChuMinh and Little Saigon and thinking about, yeah, how does the city play into that? I mean, I think it's a really unique area of, well, first of all, we have this amazing mutual aid project going on and it's really special, but yeah. I mean, I think it challenges this stereotype of who is in the CID. There is a lot of different types of people in that block, in that area. There's Black folks, white folks, Asian elders, there's a lot of unhoused people. There's business owners, just folks walking around the CID.

And one thing I see happening in terms of a tension is yeah, is the way that the neglect of this area has resulted in exacerbating anti-Black sentiments and calls for more policing, et cetera, either from business owners or from people outside, people, white people that live in the area, that are you know, scared for their safety or whatever. And this isolation, this idea that in sort of combination with what's happened, what's been happening with Asian hate, so-called Asian hate, should be responded to with more police. And that Asian safety is antithetical to... I mean, I guess from, I don't know if this is an explicit thing that people... That is written, but I think from my perspective, yeah, that Asian safety is antithetical to the liberation of Black people.

That is I think essentially what the conversation is about and going back to the education piece, when we learn about the fact the redlining in the CID and the CD, and what Johnny was saying, there are similarities, they aren't the same, but there are similarities and there are distinct, but there's a distinct relationship between these two neighborhoods, as well as between Asian and Black communities. You can see how it's not just that there are solidarities historically that we can be learning from and being inspired by, but that our liberations are in fact intertwined.

And that Asian people will not be liberated there and their safety will not be delivered with more policing and with these inherently anti-Black systems. And so I think the way that the city plays into this is you look at what's happening to CID. CID Coalition is a really big inspiration to me and educates me a lot. And so I see them talking about gentrification and luxury development, upzoning in the CID and how that's exacerbated these tensions, just the general neglect.

You walk around in, on 12th and Jackson and you know, there's trash everywhere. And I think business owners though, yeah. What we've experienced as business owners, some of them are frustrated, businesses are doing really poorly and that comes out, can come out in these very anti unhoused people sentiments as well. And so how do you hold the complexity of the anti-Blackness and the anti poor and anti homeless sentiments that come from this, and also the history and the conditions that create these violences between communities is much more complicated than...

You cannot just say that, oh, it's this person that individually attacked this Asian elder, there's so much more context behind that. And a lot of it has to do with policies that are currently ongoing, historically and ongoing, the recommendation for more policing after the Atlanta shootings. That's not the answer. And that is incredibly disrespectful to Asian communities that are fighting for their own safety and their dignity to define what safety and community safety looks to themselves.

Mariko: There's so much there. And what you said, Alex, and it's reminding me also of your example, KL, of the mayor shutting down or ordering the shutdown of the hookah lounges. It's

like whose safety is valued, right? And how does that show up? Other thoughts about the city's role?

- Sorry, go ahead.

- Yeah, I can go. Oh, all good, you got this.

Lulu: So I was thinking about, it was also in connection to the comment of building solidarity. So I know it's just that people are already building solidarity. It's not not happening, right? So it's just the context in which we live. It's just not highlighted. And sometimes people, what I realized is I feel like API folks and Black folks have been doing solidarity work for a long, long time. What you're seeing is only the violence that pushes up against...

You know, people have lived in harmony, all these communities where violence, of course, there's an underbelly of tension rising, even in the Central District when we talk about who own shops, what are they selling? You know, hair shops in the city of Seattle, nail salons in the city of Seattle. People don't think of these things, but I've seen businesses be respectful, as I flair my nails, be respectful to each other, right? I think it's a complex relationship of solidarity.

And sometimes we think about solidarity in only activist terms. We're all out here, but people are living their lives and surviving and crossing borders and they're here and they're doing the work to help each other survive. Someone told me, when I think about the Central District, and the south end, and I think about Black people being welcoming and that's complex in regards to, I'm not an Indigenous person. So my history, but I was welcomed because I was like, I'll be there for Black folks and Black folks will be there for me, you know? And that's how a lots of communities have come into the Central District. If they are there for each other, they've lived as neighbors for a long time.

The history of Japanese folks with Black folks here, you know, just down the street on Jackson, where I am right now. And I think about the city specifically, I do feel we need to talk about money and who gets money and how the institutions, and they think that they're doing well, depending on what department and people will placate you and even tokenize themselves in order to get money and those money is being filtered to the wrong organizations that say they're doing work and they're not. I'm not gonna call out people right now. You know who you are, but it's also like, what kind of politics are they supporting?

And oftentimes I feel within government institutions, specifically the city, there's a lot of things that people within the civil rights have fought for. And then they would rather hire a token Black or brown person, someone that's light-skinned, that's pretty, that's skinny, that's white and Asian or Asian, or will be that model minority or they're that kind of Black person, but

they're not, they're African immigrants. So they're better than the other Black folks. That's how we chase the money and we don't talk about it.

So we need to talk about that. When we talk about solidarity, when no one is around, that's when solidarity happens. When you don't get brownie points, are you gonna stick your neck out for your coworker that's bringing up violence and people are seeing them as the angry Black person? Is that Asian person like, you know what, let me be your token person versus that person that's gonna be the angry, the stereotypical angry Black person. Do you have your coworker's back?

And oftentimes people leave, particularly I would say Black women out there speaking for everybody. And then when the doors close and the boss is not there, they'll say good job, Lulu, good job, Ms. Black Woman. But recently I only had, I remember I was in this organization and the only person that stood up for me was the Black receptionist that no one ever hears her talks to her, is invisible. And I was like, why are all these powerful people, even folks of color, Asian and otherwise not standing up for this Black woman?

What you need to do is have a backbone and realize certain identities that are marginalized within this city and county don't have anything to lose. And yeah, you need to pay your bills. And at the end of the day, do you have your integrity? And do you know, if you're with community, community will always have your back.

And I know tons of people in community that build that bridge between community and city relations and tell people what's going down. You know who you are. That's my piece. I'm sticking to it, put that on the air.

Mariko: Very important. In this role of how the city invests, where they invest, how much they invest, another topic that we can expand on with a full panel that I would love to see. David, Johnny. Yeah, go ahead, Johnny.

Johnny: I really appreciate all the bars that people are dropping so much wisdom in the room. You know, I think speaking about the work that Alex and I do at ChuMinh Tofu Mutual Aid, providing food and PPE and other other items and then thinking about, yeah, this narrative that the city has been seeing through the media, right? You've heard this term, Seattle is quote unquote dying. Right?

And so for a lot of folks who are doing the work on the ground, not just Alex and I, but the tons and tons of folks doing mutual aid work. We're essentially trying to, we're doing a counter narrative to what the mainstream media is doing. And so thinking about what is the city's involvement in that, it would be to uplift. To be like, Seattle isn't dying or Seattle is dying

because people don't have the humanity for the people who are really going through it. You know, we need to flip the script of what the mainstream media is saying about what's going on and yeah, it is up to us to lift up our voices.

But I feel like the city with all the resources should be really amplifying. I think I would also ask every city employee who's on this call right now to talk to your team and really explore what are the different levels of solidarity? Because there are levels to it. There is that first level of just whether it's signing a petition or doing something like that. And there is actually showing up and going to marches and writing letters of support for folks. But then you got to get deeper to that.

Like the next levels of solidarity, which essentially is putting your body on the line or putting something on the line to support Black folks, to support Indigenous folks, to support the communities who are really going through it and then even deeper than that thinking about how solidarity is so much more. I remember hearing about this, the story of how this community was offered these resources, but it would be at the cost of another community not receiving those resources.

And I think the city, with the budget season and everybody asking for support, we get pit into these hunger games situation. And it's super capitalistic and unfair, but it's, solidarity for me in its deepest sense is deciding that even if this will benefit my community, if this hurts someone else's community, then I don't want it.

And I would like for the city employees to really think about, yeah, what are the levels of solidarity that your department is doing now and what are they not doing right now? And how can they go deeper? Because we need a lot more than written letters of support. I mean, those are important too, but for the liberation for Black folks, for Asian folks, for all oppressed peoples, we need everybody and it just would be important.

Mariko: So I want to acknowledge, first of all, that I totally lied. We don't have time for 20 minutes of Q and A, because the conversation has been so deep. And I want to also say we've touched on so many topics that we could go much deeper on. So I am really grateful to all of you. So I do, there is a question in the chat, Jenifer Chao. And if you'd be willing to come off mute and ask that question, I'm asking our moderators to unmute her 'cause David, you didn't get a chance to jump in on that last one. We'll bring it to you 'cause it is building on the same topic about, you know, solidarity and the role of the city.

So Jenifer, oh, you're there. Can you say more about your question?

Jenifer Chao: Yeah, thank you Mariko. And I'm just really appreciating everyone's sharing and honesty and transparency. And I think that's the only way that we can get to the solidarity that we're talking about.

But my question is I would really love to hear more about how we build solidarity in our Asian and Black communities and how we heal from the division of white supremacy culture. And again, knowing that it is so complex and that our communities are not a monolith. So I understand there is not one solution. And I also understand there's not one answer, but I would still love to hear from your wisdom, your thoughts, your lived experience about how we build that and how we heal from the divide.

David: Wow. That's a really good question. I, well, everything's in relationship, right? I mean, we talking about how do we actually build relationships. I know sometimes we think about strategies and overall strategies and I know the city, that it's built into the policies and the procedures and how things flow, but at the end of the day, it's about how do we cultivate legitimate relationships? And I think also about us, are we doing our individual work? Are we doing our work, dealing with our biases and dealing with us able to heal?

You know what I mean, when you showed up to a space and you're able to with a full cup and you're not bleeding out, you'd be amazed how the connection that can be built when you're in space. So I think that it's two pieces, right? I think we have to do our individual work. And I think we have to do the work and create the space for us to individually be able to heal from our unhealed trauma.

And at the same time, think about leaning into authentic, real relationships with folks in community. It's bigger than just overall strategy. I think we just need to start building real relationships. It's bigger than just conversations. It's about how do we cultivate authentic relationships with each other. And so, I would say that, but I think it's all contingent on us doing our own personal work so that our trauma doesn't show up to the conversation and keep us from connecting or cultivating true connection. That's pretty cool.

Mariko: Appreciate that David and I think that can be applied to that earlier question about what can we do as city staff dealing with their own stuff, right? And I don't know, I did not give you a chance to answer that question if you had other thoughts about city role. 'Cause I know you've had opportunity to build some solidarity or be in partnership. What are things that city staff and what could the city be doing better?

David: Oh, is that to me?

Mariko: Sure. Yeah.

David: Oh no, that was just, I think to piggyback off what Lulu was saying about how their policies when it comes to how they distribute money and what that incentivizes and stuff like that. I think in the way in which they hand out money, right? With the expectations that they, their process might incentivize organizations with paid grant writers that understand how to make it sound good, right? Or organizations that prioritize reaching out to a lot of people to fulfill a need, but doesn't feel anybody's individual needs. You don't actually solve the problem. You know what I mean?

If you're helping a lot of people, a little, you know what I mean? And they get their numbers up, and they might prioritize that because they say, well, you served 3000 people, that's amazing, but did you support 3000 people? Did you really? You know what I mean? And so I think that really looking at their policies and their procedures and their processes in a way, how is that incentivizing the mess that we're in now? You know what I mean?

You could rationalize it. We got all smart people and they went through all these big name schools and they can rationalize anything talking about evidence-based and all this other shit. But is it really contributing to the problem? Is it actually gonna get us closer to where we need to go? And that's actually solving these real deep-rooted issues that are in our community.

Mariko: That's real. In our last five minutes, anyone else want to respond to that question from Jenifer about building solidarity to address white supremacy?

Lulu: I think that sometimes, not to co-opt grassroots movements in Seattle, but I do think that there needs to be BIPOC caucuses that specifically talk about anti-Black racism and all the things that people wrote in the chat and starting there, and having conversations about that, because sometimes we have caucuses, but we don't have caucuses specifically to talk about those specific things. You know, that is a starting point, and that is an organizing point.

And sometimes it talks, a lot of people aren't throwing this word, but it's about mutual relationships versus extractive relationships. Right? So thinking about not just how, whether it's inner departmental or it's from a certain department out into the community, thinking about how relationships could be longterm and how those relationships specifically, how will they break and how the history of conflict can be infused. So you can educate and strategize at the same time department by department. And then how do those departments basically talk to each other?

For me, the greatest experience I've had with the city has been people that either were educated within the grassroots movements of Seattle, and then they learned how to translate for the communities what's happening at the top in the city to folks on the ground. Now there

are strategic positions, and I really want people to grow that because when I think about funding specifically, there are a lot of foundations that are doing revolutionary kind of work in regards to how you can use your position, whatever your position is, in order to work in solidarity with others.

Mariko: So we've got three minutes left and I think it's clear from the comment and also our experience here, we want to take this conversation further and deeper. I want to close us out with a final question and just ask each of you to say in one or two words, what is the value or values that you would share with our audience to build solidarity across Asian and Black communities? What are some values, core value that comes to mind? Let's make sure to hear from each of you. What's that KL?

KL: Can you repeat your question again?

Mariko: Yeah. I want to hear from each of you, a value or values that you would share with our audience that you think we need to ground ourselves in to build solidarity across Black and Asian communities?

KL: I would say again, to have the courage to have those uncomfortable conversations. And be honest, just be honest with one another and just have the courage to have those uncomfortable conversations and be willing to, you know, step out there when you know your Black brother or sister is being treated badly because you know, they're Black. Have those uncomfortable conversations, be willing to risk. That's what I would say.

David: Absolutely. I would say don't just make space for my brilliance, make space for my trauma. You know what I mean? I think that that's something that we can all just hold center, where we come to space, I think. I think that would do a lot for us in the solidarity movement.

Lulu: This is Lulu, can you still hear me? I'm glitching a little bit.

Mariko: Yep.

Lulu: So I'm gonna say karaoke. That's the first thing that came to mind. But if you think about it, break it down to voice. While I was karaoking with Uncle Bob, I saw Black and Filipino, I'm messing around, and other people. (laughing) Black and API people mixing and you have to make room for the relationship building and to break bread together. That is really important. And at the end of the day, there needs to be, if you're gonna struggle with me, I also need you to find joy with me because that's what we deserve. We deserve the celebration, as well as the struggle. There's more but that was only three sentences. (Lulu laughing) Karaoke will say, realize that they kids. That was a little hip hop.

Johnny: I would say, make space for multiracial organizing. We have a history of it. I'm sure you've learned from this panel, but there's beauty in building relationships. And to think, I think it was Naomi Klein. It was one author that's said that the most renewable resource out there is relationships and being able to show up for each other, the ways in which you show up for your friends, but you show up for different communities, right? You know, that's how trust is built, right?

I have deep trust for the people I surround myself with because we've shown up for each other and just kind of, yeah, reminding yourself that... Yeah, I guess in the words of J Cole, there's beauty in the struggle, but to show up for each other and you know, love so hard because the world is a scary place, but it's beautiful with other people.

Lulu: I'm hyping you all up right now. Be each other's hype people. Yes. (laughing)

Johnny: Thank you, thank you.

Alex: I have maybe a more negative angle, but it's for a positive reason. Don't play into BS identity politics, or be caught up in it, resist that 100%, especially right now, and educate yourself on the conditions and the contexts that have created the conditions that we live in.

Mariko: Thank you. And thank you all of our panelists. This was amazing, a beautiful, deep and powerful conversation. And I really, really appreciate all of you for joining this discussion and hope that we can continue it.