

Report of Pacific Northwest Just Transition Assembly by Community to Community Development and Got Green

Introduction

This report of the Pacific Northwest Just Transition Assembly, which took place in Bellingham, WA, August 13-15, 2015 was a collaborative effort between Got Green and Community to Community Development.

Each section will contain Reflections from the organizers, which may not have been lifted up in the assembly themselves but wanted to make sure that these were included in this Report.

Summary

The PNW Just Transition Assembly took place in Bellingham, Washington, August 13-15th 2015, co-hosted by Community to Community Development (C2C) and Got Green, both members of Grassroots Global Justice (GGJ) Alliance. About 75 participants traveled from Burlington, Seattle, Tacoma, Olympia, and Portland to attend the assembly, including 12 youth under the age of 18. Bellingham is located in Whatcom County, just south of the Canada-US border. It has a history of increased border enforcement, local police collaborating with ICE, vigilante anti-immigrant groups, and farmworker rights violations.

Organizations and groups represented included Familias Unidas por la Justicia, BAYAN USA PNW, Northwest Detention Center Resistance Coalition (NWDC Resistance), Rising Tide Seattle, Bellingham Racial Justice Coalition, Social Justice Fund NW, Whatcom County Civil Rights Project (WCCRP), Boycott Sakuma Seattle Committee, Communities of Color for Climate Justice (CCCJ), University of Washington Social Worker Union, Real Food Challenge, EarthCorps, Puget Sound Sage, Latino Community Fund, API Chaya, LELO, Washington Fair Trade Coalition, First Congregational Church of Bellingham, RESources Bellingham, National Day Laborer Organizing Network (NDLON), and OPAL Environmental Justice Oregon.

Representatives of GGJ and Climate Justice Alliance (CJA) included Asian Pacific Environmental Network (APEN), Global Alliance for Incinerator Alternatives (GAIA) from Vancouver BC, and Mujeres Unidas y Activas (MUA) from the Bay Area, and Cooperative Jackson from Jackson MS.

The Assembly itself was a space that was intentionally made to be led by People of Color. Our goals were to:

1. Introduce communities of color to the Just Transition framework, history, and principles
2. Share how communities of color experience climate change, and our articulation of solutions
3. Begin to create a Just Transition Index

Allies were invited into the space to observe and support where needed, and they participated in a white ally affinity group.

On August 13th, we organized a kick-off action on Pickett Bridge to call out symbols of violence and white supremacy in our community. The action included a tour of racism and white supremacy in Bellingham's history by WCCRP. People of color have been living with the consequences of white supremacy and settler colonialism since the founding of this country. Lummi leader Darrell Hillaire shared with us the history of the Lummi nation living in the area and their displacement by white settlers protected by the US military, including General Pickett, who built the bridge to protect white settlements and a direct road to Seattle. The Pickett Bridge is one of the many symbols of the not-so-hidden history of white supremacy in Bellingham and Whatcom County.

The Assembly was August 14th and 15th, and held outdoors mostly. The first day we were in Cornwall Park. We opened the Assembly with a morning panel before we broke out into facilitated groups of about 10 people, each group led by 2 co-facilitators, with group agreements, progressive stacking, and a note-taker. We led the 3 tracks (Food Sovereignty, Criminalization, and False Solutions) three times so that participants could move through all 3 tracks, as opposed to participating in only 1 track. We also tried to ensure that gender justice and other themes would intersect throughout the morning panels and discussions. The 2nd breakout were self-selected and self-created affinity groups (Black folks, Artists, LGBTQ, Transformative Justice, Bellingham Specific, Youth, and White Ally) where groups were able to discuss their community challenges and needs, as well as vision. The first day ended with a cultural open mic, where participants shared spoken word, songs, and raps.

On the second day, the Assembly reconvened at Boundary Bay Brewery, with the morning panel and 3rd breakout, discussing Just Transition in relationship to the work that we are currently doing. The group then took a break to walk over to the Maritime Park, about 10 minutes away. There, we had lunch and were joined by Lummi leader Darrell Hillaire giving us a greeting from his tribe and speaking about the importance of land. We then held our 4th and final breakout, we broke into tracks again and examined the Just Transition Principles and Index. Our closing included reflections by the entire group and a song by Victor Tezkatotli Rodriguez. We closed the Assembly with a celebration and fundraising concert at Boundary Bay Brewery, with poetry and spoken word; hip hop offerings by Shamako Noble, Olmeca, Una Isu, and Rogue Pinay; and musical performance by Correo Aereo.

REFLECTIONS: We wanted to ensure that families were centered in this Assembly. Some of our organizers and participants had young kids with them whom we didn't want to be left out. We provided childcare nearby to the Assembly and allowed plenty of space for families to connect with each other. At times, we had to create flexibility for families, even starting later and adjusting the schedule so that we can all be present. However, youth under 18 struggled to participate in the larger Assembly group and breakouts, even

with progressive stacking. The Youth Affinity Breakout seemed to work well, so in the future, we would like to have a Youth only Assembly.

Likewise, Farmworkers were challenged with attending this Assembly, because of their work demands. In coming months there will be activities to connect Assembly participants with the Farmworkers' struggles, such as teach-in, solidarity pickets, and Farmworker assemblies.

Our REALITIES - Settler colonialism, Criminalization, and False solutions

- Taken from Breakouts 1 and 2

Settler Colonialism

Living and working in the Pacific Northwest, we are constantly reminded of the taking of Indigenous land by the US government, particularly visible in the US government's non-recognition and violations of treaties with Native Americans. For example, the city of Seattle is named after Chief Sealth, whose tribe, the Duwamish, was guaranteed both fishing rights and reservations, and yet to this day the Duwamish have not received these promises. Recently the Duwamish Tribe was denied federal recognition by the US government. The Chinook tribe, who is most known for initially greeting Lewis and Clark to Washington state, have also been denied federal recognition. In recent years, the Lummi Nation has been actively protecting the Salish Sea by opposing, both in the streets and in the courts, the building of a coal port onto their ancestral and sacred land on Cherry Point. The Lummi Nation continues to build a broad based coalition locally, regionally, and nationally to oppose the building of the Gateway Pacific Terminal. Despite actions to erase them by the US government, the indigenous peoples in the PNW are still strong and present, in their defense of their traditional lands, waters, languages, cultures, and treaty rights.

While changing the name of "Columbus Day" to "Indigenous People's Day" (Seattle) and "Coast Salish Day" (Bellingham) is a major and public step in recognizing the genocide and displacement of indigenous people, there is still much to do to guarantee reparations for Indigenous communities. Settler colonialism requires land-grabbing. Before the white settlers arrived in the PNW, there was abundance, in that food and resources were shared amongst each other, and families were healthy and thriving. The aftermath of white settlement brought sickness, destruction of their homes, dislocation, and ultimately white settlers profited from the taking of indigenous communities' land.

This pattern of settler colonialism is being played out in new forms today in urban areas. Gentrification is creating dislocation of people of color and working class folks, with rising rents and "property values" and rapid development to accommodate the influx of highly paid tech-workers moving to Seattle and other urban areas. This led to low-wage communities of color being pushed out of the city (Seattle is ⅓ white while surrounding cities have increased people of color and immigrants by 60%) disconnecting them from community, services, and opportunities like jobs, training, and education.

The settler colonialist pattern of stealing (appropriating) land and water rights from indigenous communities works closely with capitalist patterns for stealing (forcibly extracting) labor in order to increase financial profit at the cost of environmental devastation and human isolation. Today's economy pushes people out of society, and creates a sense of hopelessness and trauma for workers and our families.

Criminalization

Grassroots resistance to criminalization in the Pacific Northwest has exploded following the Ferguson uprising in the Fall 2014. Rooted in long-haul community organizing efforts, this resistance marked a new upsurge of militancy and radical vision -- primarily led by working-class young people of color, particularly Black people.

This work has manifested in many ways on a local level - the no new youth jail campaign, the Not1More deportation struggle, a wide range of Black Lives Matter mobilizations, Got Green's work of fighting for green pathways not prison pipelines, community-based healing justice work that has incorporated an abolitionist framework, and even the teachers strike, which explicitly made demands to dismantle the school to prison pipeline. In late September, nearly thirty people participated in a mass blockade at the NW Detention Center in Tacoma serving to halt all deportations for the day and lifting up the demand of ending all deportation and detention. On this same exact day, the Seattle City Council unanimously passed a resolution endorsing the zero-use of youth detention, a resolution designed and written by Black-led community based organizations. Many individuals and organizations have built bridges across and around these efforts, serving to build both the infrastructure, momentum, and multi-faceted vision of prison abolition in our region.

At the time of the Assembly the City of Seattle was pushing for shutting down hookah lounges with two weeks notice, in response to the recent murder of community leader Donnie Chin, which happened "near" a hookah lounge. We took a break from the Assembly to make calls to the Mayor's office telling him not to punish the entire East African community for a crime that happened "near" their businesses, and to tell him that such pitting Asian communities against East African communities was not acceptable. The criminalization of people impacts ALL the surrounding communities[1].

The current system focuses on criminalization and punishment, rather than nurturing and healing. The criminal "justice" system targets people based on their color and language. Policy & law have been used by white people and other "normative" groups to oppress other disenfranchised people. Police always target black people, so that black individuals and communities are never safe.

According to the Whatcom Civil Rights Project (WCRP), there are disproportionate arrests of Black people in Bellingham and Whatcom County (4 to 5.4 times more arrests for Blacks, compared to non-Blacks. FBI and

Consensus Data 2013), and higher populations of Aboriginals, Blacks, and Latinos in the county jail: 18% of jailed people are Native, when they comprise 3.2% of the population; and 5% are Black when they comprise 1.2% of the population. Once in the prison systems, it is again about profit-making for private companies like Geo Groups, who benefit by getting paid through the bed quotas and by appropriating prisoners' labor which is grossly underpaid since minimum wage laws, injury and workers compensation provisions, and labor organizing provisions are not extended to prisoners. We see that people of color, women, youth, and trans folks disproportionately incarcerated in prisons and detention centers.

REFLECTION

Being on a border has made Whatcom County a center for Homeland Security Immigration Customs Enforcement (ICE). The reach of Homeland Security extends 100 miles in from international borders and waters. Local law enforcement is often grateful for the presence of the Department of Homeland Security, and the increased resource this presents for local policing. The NWDC Resistance campaign to close down the NW Detention Center in Tacoma is particularly focused on this collaboration between local law enforcement and ICE.

False Solutions

We spent significant time at the Assembly defining what "False Solutions" mean to us. False Solutions only address symptoms not the root causes. Reforms maintain the status quo and perpetuate these very harmful systems. Ending False Solutions is about self-determination and communities using our power to create and make for ourselves another world.

Transnational corporations, for-profit privately-run detention centers and prisons, the Military Industrial Complex, the "American Dream", Culture of Blaming and Shaming, Market-based Solutions (such as Greenwashing, Cap and Trade, REDD, Green Tech, Globalization), and Free Trade Agreements... all of these are False Solutions. Participants in the Assembly know that these do not lift up our communities or keep us and our families healthy, nor do they include the context or history of why communities are on the margins and do not have the same access to resources as wealthy and middle class white people.

When asked about "who had power" participants said decisions were coming from the top, such as UN Climate negotiations, White Hetero Males, Elected Officials, Corporations, and Colonizers. Old white men, the wealthy 1% and their dynasty families who benefited from slavery - make decisions and hold the majority of the resources and land, and the police protect them and their private property. Often racist and sexist policing, laws, and policies are there to protect whiteness and its privileges.

We know that these systems do not work for communities. The education systems put young people in debt and hold false promises. And these systems mis-educate ALL students. The prison system isolates people

from their families and communities and does not keep communities healthy and safe. Mainstream feminism invisibilizes Women of Color and Transwomxn.

Not only are people of color, women, youth, and trans folks disproportionately incarcerated in prisons and detention centers, we are also impacted by the societal practice of blaming and shaming. We see gendered policing in roles and perceptions of beauty and self-worth. Even when youth escape the school to prison pipeline, shame and hopelessness cause our youth to take their own lives, or each other's lives.

The culture of consumerism has put a price on human rights, all human activities, and basic needs. So if we are unable to produce labor the way society wants us to or unable to access basic needs (for example, on EBT, or welfare/workfare or undocumented) mainstream media paints it as our individual choices versus these systems performing as they were designed to do. Motherhood and reproductive labor are being policed and exploited through the foster care system and being waged, as if the highest value for women is in the labor we do to reproduce other humans.

On an interpersonal level, the mainstream messages tell us "to be responsible, be ethical, pay your debt, go to school" and this is how you become a good "moral citizen." This projection of the American Dream and assimilation says that the only way to belong is to "follow dominant white settler culture, otherwise you are disposable." But we know that for people of color particularly those of us who don't "pass" in race, class, and gender ways, we will never actually belong with the dominant white settler culture.

**Transformative Movement Realities:
Discussed in the Affinity groups**

We are fighting back. Our attempts at alliances, coalitions and allyship are growing genuine relationships. We are working together to protect our common needs and environments. We are learning to support the local struggles of indigenous communities because they have a long historical memory of this place.

The challenge, however, is that privilege, false allyship, and white denial gets in the way of working together and changing structures. In the Pacific Northwest, there are efforts underway to build multiracial alliances and coalitions that honor the self-determination and leadership of frontline communities of color, where there is space honest honest dialogue about patterns of racism and white supremacy within the movement. These relationships of trust can be built with common vision of liberation and a willingness to engage in long-haul anti-racist praxis together. In our region, it is clear that tokenization, momentary support, and individualized life-style changes from white communities will not be sufficient in building genuine multiracial, anti-racist alliances. As racial justice has becoming increasingly en vogue within the dominant climate movement, grassroots groups are increasingly weary of opportunistic attempts to build relationships. What ends up happening is that grassroots communities of color are doing three times the

work: organizing our base and waging our own localized campaigns, representing our communities at the major alliances and coalitions, and then reporting to mainstream institutions, who hold majority of the economic and financial resources to do the work in our communities.

Meanwhile, terms such as “equity” and “community engagement” and “resilience” have become watered down and are used by mainstream institutions to acquire more funding and move their agendas, citing our analysis and movements and checking off “people of color representation” without actually listening to and following the lead of those communities who are being impacted.

The biggest danger is that movements and organizing spaces could be co-opted and start to resemble capitalism. The Non-Profit Industrial Complex (NPIC) has created competition amongst organizations, pitting them against each other for funding, with city organizations soaking up the resources and creating divisions between the urban and rural organizations. Mainstream non-profits are more accountable to their funders than they are to grassroots movements and the communities they serve. The more space that NPIC take up, the more we have to defend against the compromises and dividing up of our communities. The NPIC model also causes disruption (when we have to defend), burnout, mistrust, and unhealthy relationships internally amongst grassroots organizations and movements. Instead of the abundance and collective life our communities value and are striving for, we are having to combat the influences of the NPIC - exploitation, misogyny, individualism, and a false sense of scarcity.

The systems need to change. How we relate to each other needs to change. We must build our organizations and movements to resemble the world we want to build, create liberated spaces, and live out our values in our practices. More than ever, we need to build genuine relationships with each other across sectors, issues, communities, and distances.

REFLECTION

Left out of the conversation was mostly what is happening to our Mother Earth. In Washington state, we did not have enough snow in the mountains in the previous winter and that has resulted in a statewide drought. This then led to deadly wildfires in the east side of the state, destroying homes of low income rural folks and Native communities. But WA state continues to aim for an agricultural system that copies California’s, which has been experiencing a drought for decades. The salmon are dying from pollution and warming waters. The Ocean is dying.

Also the conversation of Climate Refugees did not come up in the breakouts, as it relates to forced migration and destruction in our homelands. However, we do know there was a lot of interest to make this connection in coming actions at the NWDC, People’s Climate March, and the Typhoon Haiyan Anniversary.

Food Sovereignty as a People's Solution

Washington is the 3rd largest agricultural state in nation, with the 3rd largest population of farm workers. Despite this, there are limited options to access healthy food for people with low incomes, from supermarkets to food banks to restaurants. Food has become a booming business with 34,000 conventional farms compared to only 400 organic farms in WA state. The food industry uses fossil fuels to power their farms, pesticides and GMOs to mass produce our food, and have wasteful practices of overproduction and plastic packaging. This tied to the entitlement of consumers access ALL foods regardless of their seasons.

At the same time, People of Color need the resources or time to garden or farm our own culturally appropriate food, so that we reconnect to our food source and this land. With their wages, farm workers can't even afford to buy the food which they are producing and picking. The programs we have are limited, for example under the current WIC program we cannot access organic foods easily. Then, with the threat of climate change, traditional people's food sources at risk. We see shellfish and salmon dying because of overharvesting, pollution, increased traffic, and warming in the Salish Sea.

This is why we view food sovereignty movements as important. Food sovereignty comes from the Global South, who produce the majority of the world's food. Food is a key component in everyday life. We believe communities should make decisions to what food sovereignty is and support cultural practices around healthy and nutritious food, and culture. We need to take back control of food, resources, and land. Since 2012, Got Green and C2C have started a relationship as urban and rural organizations, to ensure the connection between our food systems and movements.

Familias Unidas por la Justicia is an independent farm worker union that was formed in the PNW in 2013. Ramon Torres and Alicia Santos joined us on the 2nd day panel to explain their challenges as farm workers, from wage theft to unsafe and hostile working conditions. Alicia, who is 17 years old, spoke about the impacts on her ability to be a youth, however her working in the fields and supporting her family and community is very important to her and she isn't giving up until they win a union contract. Familias Unidas por la Justicia is bringing the farm worker leadership to forefront with the message that our food producers must be treated with dignity and respect.

We view Food Sovereignty as a real solution for our community. We must center women and children and remember that women feed their children first before even themselves. Women produce 70% of food, yet lack economic access to healthy food and often face violence in different forms. Similarly we want to create a movement that is family-centered, connecting multiple generations, broader movements, producing and eating together, connecting to this land, and transforming spaces into community spaces with food access for all.

Just Transition Principles and Index

In our final breakout, we discussed the Just Transition Principles developed by the Grassroots Global Justice coordinating committee. We then compared them against index questions also developed by GGJ as indicators to evaluate our work towards what a Just Transition could look like in the PNW.

Since this was the first time many of the participants were exposed to concepts of a Just Transition, it took time for people to get comfortable with the discussions. Some of the feedback offered included the language not being readily accessible and the need for breaking down some of the concepts to allow for deeper discussions in community. Others requested a glossary of terms and specific case studies. The principles resonated with most people but more time to study and discuss was needed before moving on to the index questions.

As for the index questions, some felt they were too broad, while others liked the flexibility of doing work at different scales and areas. To some, the index questions were too “campaign” focused and wanted to explore different language and scenarios. Although we were unable to create a united Just Transition platform for the PNW at this Assembly, we took a step towards being more aligned as people of color centered organizations in our region and towards understanding the Just Transition platform as it exists currently. We ended the session with people wanting more opportunities to discuss Just Transition directly and to be able to take these concepts and conversations back to their organizations.

REFLECTION.

For this conversation, it was difficult to have after a long day. It helped to be outdoors with fresh air, however the discussions in the breakouts were often “too heady” and utilized mostly dialogue. We could use more physical or creative activities to get the points across, such as visuals, writing, drawing, and playing a game. We are hopeful to develop different ways to build together and grow a shared Just Transition platform in the upcoming People’s Movement Assemblies.

Next Steps for the Pacific Northwest

Building off the momentum from the Summer of Our Power Just Transition Assembly, this group is committed to demanding climate justice at the UN Conference on Climate Change in Paris, and challenging systems that perpetuate the oppression of our communities and Mother Earth. In order to address climate change, we must view the health of the community and the environment as interlinked and address the injustices happening to communities of color both locally, nationally, and in the Global South – food insecurity, criminalization, privatization, and displacement.

1. Boycott Sakuma, Boycott Driscoll: Moved by the struggle of the farmworkers union, Familias Unidas por la Justicia, many agreed to support the boycott of Driscoll's berries and participate in the solidarity actions throughout Washington state. Building a local food economy is critical.
2. Support Indigenous communities for recognition, reparations, and land sovereignty. For example the Duwamish and Chinook have yet to access ancestral lands, as guaranteed by treaties. Additionally, we encourage to follow their lead and support the Lummi nation's struggles to stop the construction of the Cherry Point coal port.
3. Help Whatcom County Civil Rights Project and others nationally to track public, racist symbols at the Guardian, see: <http://www.theguardian.com/us-news/2015/jun/25/help-us-track-public-symbols-racist>
4. Hold more People's Movement Assemblies: The group agreement "Expect a Lack of Closure." resonated with many of the participants who sought to continue the conversation and build relationship together. This group will continue relationship building between rural and urban communities through People's Movement Assemblies and various community gatherings.
5. An immediate step following the Just Transition Assembly was the Seattle follow-up to Just Transition: on Sept 13th, group of the participants in the JTA in Bellingham, and some who were not able to attend in Bellingham, agreed to move towards (a) creating a farm and marking its ground breaking and (b) creating a space of healing and remembering.
6. End the Road to Detention: We agreed to join in the direct actions from Bellingham to Tacoma, led by the Northwest Detention Center Resistance, to call for an end to all immigrant deportations and detentions, highlighting the "Road to Detention," the collaboration between the local police departments to Immigration Customs Enforcement (ICE) and privately-run for-profit detention centers, such as Geo Groups.
7. Build a World March of Women's Chapter in Seattle. Both Got Green and Community to Community participate on the steering committee of the World March of Women's US Chapter, anchored by Grassroots Global Justice. There is growing desire for a strong eco-feminist lens and practice both internally and externally in our movement work and organizational practices. We will both participate in the WMW Climate Town hall on October 14th and encourage our partners to also join. Got Green will hold one-on-one conversations and host a healing circle to repair historic and current relationships among groups so that we can continue to work together and build unity.
8. Revisit the Just Transition Principles. One possibility is to hold an Annual PNW People's Movement Assembly to examine our progress, finetune our vision, and gather all together again.
9. Road to Paris #COP21: At the Assembly we discussed the upcoming Climate conversations which will be happening in Paris. Our organizations decided to adopt the demands laid out by the Grassroots Global Justice Alliance and the "It Takes Roots" Delegation:
 - Establish mandatory--not voluntary--emissions cuts at the source
 - Leave fossil fuels in the ground

- Reject Fracking, Nuclear Power, Carbon Markets, and other dangerous technologies and false solutions
- Strengthen the inclusion of human rights and particularly the rights of Indigenous Peoples
- Support Community-Rooted Solutions; including regional and local economic structures that support the production of renewable energy

In addition, we are adding demands related to the intersectional work that we are heavily involved in, in the PNW. We will be releasing a full sign on letter of organizations and allies reject the cap and trade policy among other False Solutions. We hope to send 1-2 representatives to join the “It Takes Roots” delegation to mobilize in protest of the United National COP talks in Paris.

10. Mobilize for the People’s Climate March and future actions that progress our movement: Got Green and Community to Community will be mobilizing a “Womxn of Color and Families” contingency at the PCM in Seattle and People’s stage to lift up leadership and voices of frontline communities. A POC action listserv has been created to connect our groups together regarding upcoming actions so that we can collaborate and support each other, such as Justice for Jennifer Laude, Abolish Columbus Day, No New Youth Jail, Boycott Sakuma, and No to Oil and Coal Trains.

Closing

Many participants expressed that it was hard to imagine the kind of work that we wanted, however it is easy to say what it is we don’t want. It is not a practice we are accustomed to when we are constantly fighting to defend ourselves and communities. However, knowing what we want is crucial to knowing how we will get there. How we will get there is this Just Transition. We are learning and creating the road as we are walking it.

This is what we left the Assembly knowing and sharing:

We Reject False Solutions

No more prisons and detention center

No more cap and trade or market based solutions

No more policies that create forced migration and climate refugees

No more destruction of the land and mother earth

No more criminalization of our communities

No more Non-Profit Industrial Complex

No more displacement and dislocation of our communities

Yes to treating people with dignity and respect

Yes to remembering and healing

Yes to Indigenous sovereignty and recognition

Yes to Food Sovereignty

Yes to Abundance

Yes to a world free of violence of all forms

Yes to community-led solutions

Yes to building a strong local economy healthy for people and the planet.

Links and Resources

Asian Pacific Environmental Network

apen4ej.org/

BAYAN USA PNW

<https://bayanusapnw.wordpress.com/>

Climate Justice Alliance

www.ourpowercampaign.org

Community to Community Development.

<http://www.foodjustice.org>

Familias Unidas por la Justicia

<http://boycottsakumaberries.com/>

Got Green

<http://www.gotgreenseattle.org>

Grassroots Global Justice Alliance

ggjalliance.org/

Helping My People

<http://kuow.org/post/helping-my-people-17-year-old-farmworker-becomes-labor-activist>

Hiphop Congress

www.hiphopcongress.com/

Help us Track Racist Symbols <http://www.theguardian.com/us-news/2015/jun/25/help-us-track-public-symbols-racist>

A Love Letter to our Communities: When One Mourns We all Mourn

<http://southseattleemerald.com/2015/08/22/a-love-letter-to-our-communities-when-one-mourns-we-all-mourn/>

Non-Profit with Balls. “Are you guilty of Fakequity?”

<http://nonprofitwithballs.com/2015/03/are-you-guilty-of-fakequity-if-so-what-to-do-about-it/>

Northwest Detention Center Resistance

<http://www.nwdcresistance.org/>

OPAL Environmental Justice Oregon

www.opalpdx.org/

Rising Tide North America

<https://risingtidenorthamerica.org/>

Whatcom County Civil Rights

<http://us10.campaign-archive1.com/?u=724dff0de352626b1f2212533&id=505e9734b0&e=551cb7e5b0>

Why is Seattle a White City?

<http://www.kpluwonders.org/content/why-seattle-such-white-city>

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