

The 29th Annual MLK Community Celebration with Jasiri X

SPEAKER: WSU community, please give a warm welcome to Jasiri X.

[APPLAUSE]

JASIRI X: They say, Jasiri X, you preach too much. I'm like, black people, we asleep too much. A black president, but he doesn't speak for us. Another black body lynched is not unique to us.

Meanwhile, Kanye's rocking Confederate flags. Jay Z and Barney's going half on sweaters and bags. It's not their fault, it's ours, all we measure is swag. They getting money, getting money, what's better than cash?

Forever in last. Riding in Berratas and Jags, but don't crash. If you do and need help, don't ask.

'Cause all Renisha got was a shotgun blast. Just for knocking on the door, left rotting on the floor. Half her face gone, but no one was locked up like Akon. Black life comes with no insurance like State Farm.

Race wrong, black people, better put your brakes on. End up on that strange porch, end up as a stained corpse. Different city, same sport. It's not an accident when you hit the witness you aimed for.

Bullets left her face torn. Victim of a race war. Make a brother hate more. Show up at that same door, let that .38 roar!

What will be my fate, Lord? Death from an officer? Who I ran to thinking help he would offer up? 10 shots to the chest, stretched, now they chalking up? Another black man looking fresh in that coffin or beaten till my ribs cracked, rolled up in a gym mat. Blood on my kicks match, police say I did that!

No crime, the kid's black. Case closed, casket shut. But take his organs, fill him with newspaper and patch him up.

Now tell me if that BS is matching up. I know we just want to see her twerking then back it up. But that's what happens when we make our rappers leaders, and our most intelligent just want to be on TV featured. And they give reality TV shows to preachers.

And we think activism is Facebooking and Tweeting. 12 years a slave, we still fighting for freedom. Just look at the headlines, seeing is believing.

Strange fruit, but now they cock and aim, shoot, yeah. Strange fruit, but now they cock and aim, shoot, yeah. Strange fruit, but now they cock and aim, shoot, yeah. The end result is just another slain youth, yeah.

Renisha McBride, she got a name too. Jonathan Ferrell, he got a name too. Kendrick Johnson, he got a name too. Sandra Bland, she got a name too. Aiyana Jones, she got a name too.

Michael Brown, he got a name too. Oscar Grant, he got a name too. Trayvon Martin, he got a name too. I pray to God that we'll never name you. 'Sup, WSU, how are you all doing?

[APPLAUSE]

Yeah.

So I like to begin with that, just to put the conversation in context of where we are today. And like the progress that we've made, we have progress where we can sit together and award each other, and have conversations, but it's still a long way we have to go to truly achieve this society that Martin Luther King envisioned. And I want to talk today, I want to have honest dialogue. I want to have truthful dialogue, and sometimes that could lead to uncomfortable dialogue.

But I want us to be uncomfortable. I want us to be agitated. I hope to challenge us, because it's only through that agitation, that we have action, the action that is needed to really make this society the one that we hope and dream for, and have celebrations about, but have yet to achieve, I believe if Doctor King came here today, he would be uncomfortable himself. And I wonder how he would feel about us having all of these celebrations towards him, more so than putting work in to move the society to the place where we have real racial equality and justice for all.

And so, I want to start by acknowledging that we are on indigenous land. And that the acquisition of that land was not a peaceful one. We are recipients of opportunities that historically have come from crimes against humanity. And I know that might be hard to hear,

or take, but it's the truth.

And I like to talk about race a lot, because it's that elephant in the room. And I feel like we know it's there, and we understand that it affects, oftentimes, how we perceived one another in everyday life. But often, it makes us more comfortable just to not talk about it. Just to ignore it.

It's like, sometimes when we lie, we do it because we don't want to hurt somebody's feelings, right? So I might come offstage and say, how did I do? And you'll say, oh, you did a wonderful job! And inside, you're thinking like, I hope I do a wonderful job. And inside, you're thinking like, man, you really did terrible.

Sometimes we say things because we feel like that's what people want to hear. And sometimes, we say this, and we speak, and we do things to placate people, and make them feel a certain way, because as a person of color, you come into an environment where you're the minority, minority. And you're constantly dealing with all of these perceptions about how you got here, and why are you here, and did you earn your spot.

And so when you hear people say things that are slick, or out the side of their mouths, you have to go through this mental process. Am I going to go there today? And possibly, maybe ruin some opportunities, or cause people to feel a certain type of-- am I going to address this, and you might be the only person in that classroom.

And that's a heavy-- so sometimes it's just easier just to say, I'm just not going to say nothin'. I'm going to just come here, I'm going to do my work, I'm going to keep my head down, I'm going to get my degree.

And then once I get my diploma, I can turn around and-- I was going to curse, I saw children, and now I'm not going to curse. But I can turn around and put that finger up, and go wherever I go. But I can leave tomorrow, so-- I'm leaving early too-- so I feel like I can say whatever I want to say, and however bad it is, I can always just leave very early.

I definitely also-- I'm coming from Captiva Island, Florida. I was blessed to receive a fellowship from the Robert Rauschenberg Foundation, and with that fellowship came a month residency in Captiva Island, Florida. So if my fellow Rauschenberg residents are watching, I shout out to them-- Rauschenberg, residency 17. And I just wanted to tell you all that, so you know what sacrifice that I made.

[LAUGHTER]

To take three planes to Pullman, one that got canceled last night-- no, that's a small thing. You know what? I want to start with "Born In The USA,"

By Bruce-- do you all know that song? "Born In The USA," by Bruce Springsteen?

[CHEERING]

That's one of my favorite songs of all time, isn't it? It's an incredible song. And I also feel like it's symbolic of how we deal with issues in the United States of America. Because what we tend to do here in America, what the media in this society tend to do, is they'll take something and they'll just take the part of that thing which makes them feel comfortable.

And so, politicians use this song all the time, but they only play the "Born In The USA." If you listen to the lyrics of the song, it's one of the most blasting critiques of America that you'll ever hear. Here's Bruce Springsteen really talking about the lack of opportunity for poor white people, that he has to go to war, loses his brother at war, comes back home, can't get a job. Ends up in prison, all the while saying, born in the USA.

And it amazes me that politicians use it, and it's like the irony is lost on people, because all we hear is "born in the USA." And we're taking a song that is a stinging critique of this society, and the opportunities for working class people, and turn it into some patriotic anthem that it really is not. And so this is oftentimes how we take things, and we utilize them in a way that makes us feel comfortable.

We do the same thing, with Jesus. This is the Jesus. We'd take-- if you can look at the monitor-- we talk Jesus.

And I'm sure every candidate that's running for office invokes Jesus, and Jesus, and Jesus, but then right after that, it's like, no support for poor people. No safety net for poor people. No help for poor people. No opportunities-- and you're thinking like, aren't you with Jesus?

What Jesus, what part of-- so we create this Jesus, or we take a part that makes us feel comfortable. And then the part of it that we don't feel like fits with our agenda, we just push it away and act like it doesn't exist. And so we can claim Christianity as a country, and then do what's called "preemptive strike." You know, where I'm from, we call that a sucker punch. You think somebody's going to hit you, so before they hit you, you hit them first.

Well, is that the behavior of somebody that believes in turnin' the other cheek? Of course it's not. But this is what we do. We can claim something, we take that part of it, and then we leave the rest.

And that's oftentimes how we deal with Dr. Martin Luther King. And I wanted to show this picture of Martin Luther King, because it's a picture that you rarely see. And also, to undergird that Martin Luther King paid a price.

He went to jail, he was vilified, he was ostracized-- by black people! He was not allowed in certain churches, by pastors when he was alive. And of course, ultimately, he paid the ultimate price, which was his life, standing for something he believes in.

So when we honor Dr. Martin Luther King, and we say that we're willing to take up his mantle, I want us to understand the gravity and the weight of what that really means. Are we willing to give it up-- we came today, and hopefully some of us will get some extra credit that comes with coming. But are we willing to give the ultimate price, to push society forward in a way that-- not to benefit yourself, because it's not like Martin Luther King died a millionaire-- but to benefit others, are we willing to do that?

Did anybody see the story about this book about George Washington? They just put a children's book about George Washington, and it was called *A Birthday Cake for George Washington*. And you know, this is kind of how we like to talk about race.

And George Washington's slaves-- y'all heard me right-- George Washington's slaves are baking him a cake for his birthday. And if you look at the picture, they're all happy, the little girl is there, and it's like, we're going to bake a cake for our master, George Washington. And it's almost like they're about to take a selfie, like me and Massa George.

Because slavery, it was just like the servant industry, that's all. It was just like, a waiter, or a chef, that's all it really was. It wasn't savagery.

People didn't get hung, or beaten, or whipped, or brutalized, or raped, or killed-- no, they were happy. They were lucky to be here. Thank God we went to Africa, and got you all here, and gave you this great and wonderful opportunity.

And it's really-- to me, it's sad that we would deal with it. Particularly when you look at the history of George Washington. When it came to slavery, when he becomes president, at the time Philadelphia was a state that had abolished slavery. He actually had an opportunity to

come to Philadelphia and free his slaves, but he didn't want to do that.

And history tells us that what George Washington did, was he would go back to Virginia. He was sending slaves back every once in a while so they would maintain slave status. Now that you know that, maybe they wasn't so happy. Y'all with me?

So, often times, when we talk about Dr. Martin Luther King, we take those pieces that make us comfortable. So here's Dr. Martin Luther King-- "Darkness cannot drive out darkness, only light can do that. Hate cannot drive out hate, only love can do that." That's true.

But do we believe it and practice it? Because hate can get you on the-- you might mess around and win the Republican nomination with hate! Hate is good!

Hate can get you elected! And so, it's like we say that, but then when we approach-- we don't approach one another with love, oftentimes. We approach one another with hate.

They say, love is the only force capable of transforming an enemy into a friend. Once again, correct. Now, how do we as a country deal with our enemies? Here is President Obama, who just tries to do a diplomatic deal with Iran, and he's just outright attacked!

Bomb them! Bomb them! Bomb them! That'll show them! Bomb them! Bomb them!

Do we love our enemies? It's getting uncomfortable-- it's hot in here, right? It's hot in here. We don't. We do not love our enemies. We fight and kill, and sometimes we create enemies, based upon a foreign policy that's backwards.

Martin Luther King said, "I have decided to stick with love. Hate is too great of a burden to bear." Once again, true. Once again, true.

But oftentimes, hate is, we create policies based on hate. And it's interesting that one of the things that we do-- and this is the burden of being a person of color. I am black, I don't know if y'all knew that.

And because the burden of being black, and being a person of color is that in this society, somehow, we end up representing every single other black person. You're black? You represent every other black person. You Latino, you represent every other Latino. You indigenous, you represent every other-- so it puts you in a position where you have to take that in mind.

But so because we'll make-- you know, somebody undocumented does something wrong, an undocumented person did something, a crime in San Francisco, and a whole law was passed. Dealing with all undocumented people. But we don't have that same response. White man shoots up Planned Parenthood, there's no law. There's not even a real-- there's definitely no cry of terrorists.

That's one of the things I said. I said, you know, white privilege is never being called a terrorist, no matter how many people you kill. There was never a cry for that, and there's definitely not going to be a policy that applies, because we can say, oh, he's mentally ill, he's different, he definitely clearly is not me. But then if the shoe's on the other foot, it's different. That's the burden that we bear.

And particularly coming into a place like this, where you're measured against the students, it's a burden for the students that come here. For students of color, I really appreciate-- it's a sacrifice. It's a sacrifice. And I would say to the rest of the class, that love is treating your neighbor like you treat yourself. That's to Jesus. I'm going to move on.

So, Martin Luther King said, "We are going to have this kind of vigorous protest. My hope is that it would be nonviolent. I would hope that we can avoid riots, because riots are self-defeating and mutually and socially destructive."

So once again, this is how we hope that the protests will be nonviolent. But as a society and a country, do we handle situations nonviolently? Just imagine, if after 9/11, somebody said, well hey, we're going to be nonviolent to Osama bin Laden, aren't we? You mess around and get shot and killed on the spot.

The idea of dialogue and being nonviolent-- it never, but you know, let somebody run up in a church in Charleston, and kill nine unarmed black people who were doing nothing but having Bible study. And the first question is, hey black people, are you going to be peaceful? Wait a second. We just got shot and killed!

Did somebody tell the French, hey Paris, I understand you just had this attack, but are you going to be peaceful? Are you going to be nonviolent? No, they weren't! Why can't we defend ourselves?

We're going to get into that. Y'all all right? Y'all liked it. I'm just getting started.

So what we do with Dr. King is, we take that Martin Luther King in 1963. And then we don't even take the whole "I Have a Dream" speech. We just take those two to three lines of "I Have A Dream," right? Content of character, white children and black children walking hand in hand. Because that's what makes us feel good.

And we say, hey look, black people and white people all together-- we've achieved Dr. King's dream! Hey, we have a black president. Remember when 2008 happened, and Barack Obama was elected, and we was like, yay, America's post-racial now, right? And it actually made it worse! Racism started to come out of places. You're like, damn, it's like that?

I love Obama the person. I love his family. I love him as a human being. Obama the President, I have some issues with. Follow-through. But we spend so much time just defending him against racist attacks that we can't even get into the policy issues that we have!

So, we leave King frozen in 1963, but if you studied the life of Dr. Martin Luther King, particularly when you get into 1967 and 1968, you have somebody that is grown, particularly in his radical thinking. So Martin Luther King says, "A nation that continues, year after year, to spend more money on military defense than on programs of social uplift is approaching spiritual death." Oftentimes, we don't hear that on Martin Luther King day, right? Because then, we have to acknowledge that as a country, we are approaching spiritual death.

Because it's military and arms, and arms, and we need to support the troops more. More troops, more boots on the ground, more weapons, more weapons, and even though we dwarf all of these other countries when it comes to defense spending! And as a community group, the poor getting poorer. Wages, if you look at wages over a 20-year pie chart, that wage is the same. Inflation is going up, corporate wages is going up, but our wages are the same.

And it used to be that if you just went to college and got a college degree, you was coming out getting a job. It ain't that way no more, is it? Not to make anybody feel bad, I'm sure if you came here, you're going to get a job. God is going to bless you because you came and heard the Martin Luther King.

No, but that's the reality. Well, I guess maybe we can all get a job in the defense industry? Is that the-- OK, maybe not.

Dr. King said, "One day we must ask the question, 'Why are there are 40 million poor people in America?'" Now, this was in 1967-- now, it's 50 million poor children in America.

This is just children. Poor children. 1/4 of all children in this country are born into poverty.

He says, "'Why are there 40 million poor people in America?' And when you begin to ask that question, you are raising questions about the economic system, about broader distribution of wealth. When you ask that question, you begin to question the capitalistic society."

When did we get into a point like-- college is supposed to be a place where you come and question everything. So if I'm seeing 1% of a population get wealthier and wealthier and wealthier and wealthier, and the other 99% stand stagnant or getting down worse and worse, having a harder time just to make ends meet-- I can't question the economic system? Somehow that makes me un-American? I feel like that makes me smart. And we really have to begin-- it's this idea that in America-- let me do it like this.

If you played the lottery recently, raise your hand. I know, don't put yourself up. Come on, now, you all know it, look.

I say like, I don't gamble, but then it's a billion dollars? I was in Florida. They were like, do you have any questions? Yeah, is there a place around here to buy a lottery ticket? I don't know, it's a billion dollars.

But that's the thing, it's like the idea that we might be able to be one of the elite wealthy keeps us in line, not questioning a system, and not thinking, well, how come you have this elite wealthy class, and the idea that a person should make a livable wage is radical? That's radical? \$15 an hour is a radical? When CEOs are making billions of dollars?

I watched the movie called *The Big Short*-- did you all see that? I would encourage you to, it's about the collapse of the economy. And people made billions of dollars. The whole world economy almost collapsed, and they bailed out by taxpayer money. It's amazing to me. How come we ain't surround Wall Street, and demand our money back as a society, but we mad at somebody that wants \$15 an hour, just so they can live just above poverty-- that's insanity to me.

Speaking of the bailouts, right? Dr. King said, "This country has socialism for the rich, rugged individualism for the poor." Just imagine, where the student loan bailout at? Where that bailout at, right?

The idea that they made it so where, if you file for bankruptcy, you can't even put your student

loans on that! You still got to pay back your student loan then. But a business can do that file for bankruptcy. You know, Trump can file for bankruptcy two, three times, start all over, and then be considered a business genius.

Should I say may be president? I feel like he is the president America deserves, though. I feel like we deserve Trump as a president.

Martin Luther King said, "Capitalism does not permit an even flow of economic resources. With this system, a small, privileged few are rich beyond conscience, and almost all others are doomed to be poor at some level. That's the way the system works. And since we know that system will not change the rules, we are going to have to change the system." This is Dr. Martin Luther King.

Now, did he lie? Or did he tell the truth? And then you start to say, well maybe, when you start to say, why was he killed? This is that radical King.

Martin Luther King said, "I must confess that over the past few years, I've been gravely disappointed with the white moderate. I have almost reached the regrettable conclusion that the Negro's great stumbling block in his stride towards freedom is not the White Citizen's Council-er, or the Ku Klux Klanner, but the white moderate who is more devoted to order than to justice, who prefers a negative peace, which is the absence of tension, to a positive peace, which is the presence of justice." Why do we have to talk about that?

We don't have to talk about race-- and so sometimes, when a person brings up race, they get attacked. Why did you have to bring that up? Why do we have to talk about the killings? You're making me uncomfortable.

And we prefer-- we just want to go to class and we're going to live our life. But we're dying. We don't have the ability for negative peace, when we're dying at the rate that we're dying. We got to say something, we gotta make noise, we got to upset the setup.

You might not get to work that day. Because we're going to lock a highway down. Lock a bridge down. You might miss your flight.

But you know what? That inconvenience does not equal the pain of a mother who will never see her child again. And has to watch her child's killer be arrested, is 7, 8, 9, 10 times.

And so this is Dr. King saying, he says, "I agree with you in the goal you seek, but cannot

agree with your--" who continually said, 'I agree with you in the goal you seek, but I cannot agree with your methods of direct action.' Oh, I agree with you, but don't disrupt the school. Don't disrupt the class. Don't disrupt the lunch. Don't disrupt the brunch.

Yeah, I want you to have justice, but I'm not willing to get up and do anything about that. I want your justice to come on the day while I'm not here, and so I don't have to hear about it, and then I could just come back and it'd be justice, and it didn't bother me. He says, "who paternalistically believes he can set a timetable from another man's freedom, who lives by a mythical concept of time, and who continually advises the Negro to wait for a more convenient season. Shallow understanding from people of goodwill is more frustrating than absolute misunderstanding from a people of ill will. Lukewarm acceptance is much more bewildering than outright rejection."

And you're dealing with now, we're a generation-- we're not waiting no more. We don't care if you get a little upset. Martin Luther King went to jail, so will we.

And we hope that you will see the ultimate picture, because if the shoe was on the other foot, you would want justice. And you would want justice immediately. You wouldn't want justice 10 years from now, 15 years from now. You would want justice right now.

So what is it about us that we cannot put ourselves in the other person's shoes? That when somebody cries out in pain, instead of hugging that person, and comforting that person, and showing compassion for that person, we're mad that the person bothered us with their cry. Why are you bothering us with all that yelling and stuff?

You stepped on my toe! OK, I stepped on your toe, but so what? Quietly suck up that pain!

He said, "We who in engage in nonviolent direct action are not the creators of tension. We merely bring to the surface the hidden tension that is already alive." And so, that tension that is caused by people all over this country, and really the world, coming into history-- it's there. It's lingering.

And so, why not do the courageous work of having a courageous conversation? Instead of walking out, and not-- why not just say, I'm going to be uncomfortable today. And I'm going to learn. And even if it falls on me.

When I go all around the country, and see this movement, most of the time, it's being led by young women of color. All over the country, it's young-- and oftentimes, young women of color

are putting themselves on the line, in front of guns and tanks and tear gas, over the lives of young black men. And so sometimes, in that movement, men like myself, have had to have some uncomfortable conversations with women of color, about the different actions that we take, about the language that we use. About the way we move, about-- how sometimes as men, we feel like because we men, we should just step up in the space and lead.

And so we had to get checked. And I'd rather get checked and be right, then have everybody get quiet-- I don't know if you ever had that feeling, you walk in a room, everybody get quiet? And then you walk out of the room, everybody like, whoo, I'm glad that person left!

I'd rather you tell me about myself, that I can grow. And then, we'll be patient won't you be patient, I might make a mistake. I might have a slip-up. But if I do, you correct me in love. That compassion is what we would like to see.

Martin Luther King said, "It's not enough for me to stand before you tonight and condemn riots. It would be morally irresponsible for me to do that, without at the same time condemning the contingent, intolerable conditions that exist in our society. These conditions are the things that cause individuals to feel that they have no other alternative than to engage in violent rebellions to get attention. And I must say tonight that a riot is the language of the unheard."

So he said-- I just want to run that back real quick. "It is not enough for me to stand before you tonight and condemn riots. It would be morally irresponsible for me to do that." But yet, any time there's any type of violence, here come Dr. King, right? Dr. King will be disappointed in you. They should just make this big disappointed picture of Dr. King.

And anytime black people have any type-- just roll him out, like he's looking down on you. He's disappointed in you. But he's telling you that it would be morally irresponsible for him to do that without talking about the conditions. And so, if this is what the man said, why do you always use him to condemn behavior, when the conditions haven't changed? And you know they haven't changed.

So, can I do a song for y'all? Somebody said, uh-oh. I hope the sound is going to do me right. Let's see.

[VIDEO PLAYBACK]

Uh, let's see.

-I think it's just simple. There's thousands of black cops [INAUDIBLE] never seen white folks at the march because some black cop has misused it. You never see no white people on TV so their black cop shot my son in the head 40 times. And now the question we ask is
[INTERPOSING VOICES]

[END PLAYBACK]

JASIRI X:

Ramarly Graham, them shot him. Alan Blueford, they shot him. Ken Chamberlain, they shot him. Kendric McDade they shot him. Darius Simmons, they shot him.

Bo Morrison, they shot him. Wendell Allen, they shot him. Justin Sipp, they shot him. Scared rappers be quiet. Scared preachers be quiet. Scared leaders be quiet.

You in the presence of warriors. I said scared rappers be quiet. Scared preachers be quiet. Scared leaders be quiet. You're in a warrior's face, boy.

You can't call this a race war because we the only ones they got hate for. That got shot down with a gage roar. We're always willing to take more. From Emmit Till on that lake floor to Trayvon Martin we'll kill your boy. Mumia, Troy it's we destroyed.

Since I'm public enemy, I bring the noise. Marissa Alexander, they locked her. Jasmine Thar, they shot her. They keep trying to kill us. But they never get indicted.

Our people crying loud. But them scared rappers, they quiet. And if we don't get justice, do we need to start a riot? Huh? Do we need to start a riot?

Need to start a riot. Do we need to start a riot? Need to start a riot. Do we need to start a riot? Need to start a riot?

Do we need to start a riot? Need to start a riot?

[INTERPOSING VOICES]

[VIDEO PLAYBACK]

-Los Angeles, California. Today, rest in peace, Rodney King. He passed away. Here it is 20 years later. Just got to stand our ground.

[END PLAYBACK]

JASIRI X:

In '92 them riots grew. Peace treaty, red unites with blue. In LA the Crips and the Prius rules. Put aside the feud and start riding true. Said the NOI was behind it too.

The police came in to divide the crews. They steal a homie's car then drive it through. Another gang's hood then fire the tool. Our unity is our biggest weapon. When I ask the question you feeling threatened.

But imagine your child being killed for less, and 45 days for the killer arrested. Mad at me because I'm given the message. But if we can get killed by Zimmermans and he can get off with the privilege then are we really citizens? Get beaten to death if you a immigrant. Go back to your country is the sentiment.

They call us monkeys say we ignorant. So we get killed they don't give a shit. Now what would you do if you was living this. To protect your kids from this? If your child got killed, would you live with it?

Would you get the fifth? Would you slit your wrists? Would you care about the job or your benefits? If they said their murderer was innocent, no crime, no jobs, no sentences. And you saw how foul this system is. But they keep telling us to be patient.

They keep telling us to keep waiting. They keep telling us that we hating. And we're killed because we black that we racist. Howard Morgan, they shot him. Then for 40 years they locked him.

They keep trying to kill us, but get indicted. Our people crying loud. But these scared rappers stay quiet. And if we don't get justice, do we need to start a riot? Huh?

Do we need to start a riot? Need to start a riot. Do we need to start a riot? Need to start a riot. Do we need to start a riot?

Need to start a riot. Do we need to start a riot? need to start a riot?

I told you all we was got to get uncomfortable. Now just for clarity sake, the song is called Do We Need-- [INAUDIBLE] the song is not called Let's Go Start A Riot. Let's go start a riot. That's what want the song is called. Understand?

Sometimes if you black, and you talking about riot, people start to get a little nerv-- I asked a question. Do we need to? And really, the genesis of this question came from this report. Who

here has heard the term every 28 hours? And so the term every 28 hours comes from a report that was done in 2012 by the Malcolm X grassroots movement called Operation Ghetto Storm.

When they analyzed all of the police killings by black people that year, it was 313. And that's just black people. That's not even brown folks. That's not even indigenous people. That's just black people.

And that added up to a black person being killed by the police, one every 28 hours. And so oftentimes when that black person is killed by the police, the officer almost in every occasion, isn't indicted. Doesn't go to jail. Nothing happened. Gets off.

So I'm asking a question like, what do we have to do? And really, what I'm asking is, what do we have to do to get justice? What do we have to do to change the condition in which we're living, where if you're black or brown, you can get shot down. If you're 12 years old, you can't play with a toy gun across the street from your home, even if you're in a state that has an open carry law. So even if you thought he was a grown man with a gun, he had a right.

He didn't point it at you. We saw the video. You didn't give him an instruction. We saw the video two seconds after you pulled up, you shot him. And you didn't even call any type of emergency services.

Didn't do first aid. An FBI agent happen to be coming by and does first aid. And so when we see this happen over and over again, and officers aren't indicted, something has to change. And so I would ask us to get to the work of changing the condition peacefully, if we really want to say we honor, uphold, and support Doctor Martin Luther King, because if we don't, conditions exist and are being exasperated that will lead to violence. Your women--

Thank you, person who say yeah. I don't know who that one person was. The rest of you all was like, no, we're not. So I want to move into where we at right now, because I really believe that there is more intersection between the movements that's happening on the ground right now and Doctor Martin Luther King, then it is at the [INAUDIBLE] relationship. And that's what people do.

They take King, they don't really believe in what he's saying, but they use him to try to throw him at us. To try to make it seem like in this movement that we're having right now that somehow we're not in line with his legacy. And I'm here to argue that that's not the case. This is a quote by Doctor Mark Lamont Hill. He says, "Nothing is more indicative of white

supremacy then the fact that the phrase "Black Lives Matter" is controversial."

Now for those that take offense to the phrase Black Lives Matter, if I can just break it down for you really quickly, it's black lives matter. It's not only black lives matter. You see the difference? So now if we said only black lives matter, I can understand you have an issue with that. Because you would be like, wait a second.

So there's no need-- when we say black lives matter, there's no need for you to come back with all lives matter. We know that. But the reality-- all we're saying is as black-- come on. The reality is was over 1,100 people killed by the police last year. 1/3 was black.

If you're a young black man, you're nine times more likely to be killed by-- these are facts. It's a fact that we get longer sentences when we stand before a court room. It's a fact that we have less opportunity when it comes to getting mortgage loans. It's a fact that-- it's interesting as we go more and more further and further along colleges are becoming less and less and less diverse.

Now opportunities for people of color to come in higher education is getting less. These are facts. So when we say black-- all we're trying to do is affirm our own humanity. That shouldn't be threatening to anybody. Us affirming our own humanity.

But the well part is when people say all lives matter you don't believe that! If you said all lives matter and you really believed it. But you don't-- all lives matter unless you're Muslim, and you want to come here because your country's dealing with a lot of stuff right now. You want to be a refugee. Oh, no, no, no, no, no.

Your life don't matter. All lives matter, but if you are undocumented, I know that this is land that's indigenous to you and your family. I know that. But I don't know you're here just to make a living. You're not here to cause me any trouble, take my job.

You don't want a job undocumented people do. Do you know they did that in Alabama? They passed a law called HB56 in Alabama. And basically was a law that made it to where people had to declare they were undocumented. And Alabama has a lot of agricultural business.

And so the first thing that happened was there was no workers to do the agricultural business. And so they were like, white people are going to do the job. White people was like, the hell we are! We're not doing that.

So you know what they had to do? They ended up trying to contract with prisons. To force prisoners to go out-- come on. Ain't nobody taking your job. Here's somebody trying to make a better life.

That's no threat to you. That's no threat to me. But all lives matter, don't they? I guess not.

So we got to raise up these three powerful black women who created the hashtag black lives matter. Patrice, Opal and Alicia. Three queer women, queer black women. I got to give it up to them. Once again, the beautiful part-- and really, black lives matter was created not around Ferguson and Michael Brown.

But really they began to create their hashtag Black Lives Matter after what happened to Trayvon Martin. And does any body know who this is? You all look at this picture. Can anybody tell me who this-- What did you say? Oh.

Yes. What's your name? I'm about to give you-- Brian gets a free CD. It's Adam Lanza. Does anybody know who Adam Lanza is, and what he did? That's the Sandy Hook killer.

It's funny, because if you hadn't said his name, I'll forget. It's in my presentation, and I forget his name. But the idea that a dude that killed 20 children in cold blood, and we don't even recognize this dude! We don't even really know his name! I would argue that this young man was criminalized more in the media then a guy that killed 20 child-- how many people did Trayvon Martin kill?

Zero. But yet this young black man was criminalized in a way-- what was Trayvon's weapon? The concrete. How concrete is going-- he picked it up, and remember the dude dropped the block-- that's how crazy this society is. And this is how the media works.

And so I did a song when Trayvon was killed to tell his story that I want to share with y'all. How much time I got? You all just going to let me talk? Somebody said five minutes. Damn! So let me wrap this up on my last-- let me do these ten slides on my last two minutes.

A lot of people challenge me, push back on me with that last statement that I made in a song where I said the message is only white life is protected in America. And people would say, well man, like why would you say that? George Zimmerman, he wasn't white. He's Latino.

And I always have to explain to people that that line was not about George Zimmerman. But it had everything to do with the fact that he killed a young black man in Trayvon Martin. And

because he killed a young black man, they didn't even identify his body that night. They marked him as a John Doe, put him in the coroner's office, and gave George Zimmerman his gun back. I fully believe that if George Zimmerman killed a little white child, he'd be Jorge Zimmerman, Latino murderer, right?

But killing a young black person means that he was able to use his privilege. So after the killing of Mike Brown in St. Louis, however you might feel-- and this is where compassion comes in. Because if you think, oh, well, Mike Brown, he stole some cigarettos. That's not a death sentence.

And as a human being, if he's killed and then his body is left in the street for over four hours, as a human being, you should feel a certain type of way about that. That another human being's body was treated that way. And that an ambulance, they come for Mike Brown, but that they put him in the back of a truck and took his body away. If anything should bother us, that should bother us. But that and more bothered us when it came to Ferguson.

And you know the violence didn't start because people initially-- Mike Brown was killed and people said, let's riot. People actually met that night to do a prayer vigil. And when they came together to do a prayer vigil led by Michael Brown's mother, the police showed up with dogs. Not in 1965, but in 2014 police dogs. And really ratcheting up a situation where people responded.

It's interesting when I look at this picture, this happened in an American city. A military was called into an American city to deal with people who were peacefully protesting the police. OK, what they do tear gas. How many cops got killed during the Ferguson protest? How many people died?

0, right? Well, do you all remember Waco, Texas when there was a motorcycle gang shoot out? Nine people were killed, 18 people were injured.

And if you can look at the picture, [INAUDIBLE] they're on their cell phone. They're kicking it. They taking selfies of one another.

Thug inciting a riot. And a motorcycle enthusiast involved in a kerfuffle. I was amazed at the fact-- I was just at the University of Puget Sound, and in Oregon, armed protesters that took over a federal building. They were armed, they wanted their land back. I don't know how they got the idea that it was their land.

Well, I know how they got the idea, but you got to get in line. I think some business folks might want to get in front of you. And openly talked about being violent. You mess with us, we're going to be bad. And nobody was worried.

It's this idea that if you're a white person with a gun, we're OK with that. But the minute a black person shows up with a gun, all of the sudden it invokes this fear. The idea that self defense is only-- it becomes a white privilege now. Being violent becomes white privilege now because as black people, if we protest peacefully, it's seen as violent.

If we burn a store down, [INAUDIBLE] CVS got insurance. What's the most expensive thing in a CVS? \$50? We ain't burning down the White House!

So did you all know that a March happened on October 10 in Washington, DC? 700,000 to a million people showed up. Did you all know that? And it was based around the teaching of Doctor Martin Luther King? Did you all know that?

And was anybody there? Did anybody here go? [INAUDIBLE] I know.

DC is far from here. You all was studying. I gotcha. It was based upon Martin Luther King, his last speech. He's doing this speech.

And he talks about the pain that workers are going through financially. And he turns and he says, we need to redistribute the pain. And he turns to Jesse Jackson and first he says, tell the people of Memphis to boycott Coca Cola. He says tell people not to buy Wonder Bread.

He turns to Jesse Jackson-- what's that other bread company? Boycott that company. He's talking about how our collectively black people's buying power and what we have, and he's saying that these companies don't want to help support a movement, then we're not going to support them. And so in the movement of justice or else, the cry, the or else was an economic boycott.

And this Christmas-- did you all know the second time this year people boycotted Black Friday? And it really started last year. A sister, named Raheil Tasfamariam started Not One Dime. Encouraging because Darren Wilson is not indicted. Tamir Rice is killed.

Eric Gardner's killer is not indicted. Began a cry we're not going to spend money on Black Friday. And another organization out of Los Angeles started the BlackoutBlackFriday. People like Ryan Coogler who directed "Creed" involved in that. And that it costs \$7 billion less to be

spent on Black Fri-- bu they don't give us the credit.

Another billion this year down on Black Friday? Macy's closing stores. Walmart closing stores. The movement is happ-- we got power, y'all.

Collectively, we can change the reality that we're living in. And sometimes all it takes is not buying into a system that is not supporting you. So I want to close by saying I believe if Doctor King came back today would he be happy that we had a black president? I don't know. Would he be happy that foreign policy includes targeted assassinations with drone technology?

Would King be supportive of that? Would he be happy at the current economic status of working class people? That people are just fighting for a livable wage. Would he be happy with that? Would he be satisfied?

Would he be satisfied with the current racial makeup of higher education's university? I would argue that the only thing Martin Luther King would be happy about when we came back is that a movement still exists. Inspired by his words, inspired by his spirit. Now young people was out on the street saying, our lives matter. We want justice.

And we're going to bring in your dream with hard work and dedication. And if we got to go to jail, so be it. We going to get our freedom one way or another. My name is Jasiri X, you all. Peace, Washington State University. Yeah.