



Inquiry into hate in the pandemic: Hearing transcript

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Presenting organizations: Hua Foundation

Roundtable attendees: Kevin Huang, Christina Lee, Kimberley Wong

BCOHRC¹ attendees: Human Rights Commissioner Kasari Govender, Sarah Khan, Carly Hyman, Meghan Toal

Please note that third-party personal information has been removed from this transcript.

[Introductory comments by Human Rights Commissioner Kasari Govender not included in transcript.]

Kevin Huang: Yeah, hi, it's Kevin. Thank you so much, Commissioner and the office for this opportunity. I'm just going to share screen if that's OK with folks. OK. Do folks see this OK? Yeah? OK. Awesome. Just let me get set up with Zoom here with the multiple screens and such. OK, so yeah, thank you again for the opportunity, we'll try and be pretty expedient with our presentation.

So as a quick round of intros, joining today's inquiry is myself, so my name is Kevin Huang, I'm joining from the traditional unceded and occupied territories of the Musqueam, Tsleil-Waututh and Squamish nations. I am a first generation settler immigrant from Taiwan with ancestors as far as I know having roots all in Taiwan, but sometime settling as Han Chinese on the island. I'm the Hua Foundation's Executive Director. Christina?

Christina Lee: Hi everyone, I'm Christina Lee, I use she and they pronouns, and I'm coming to you today from the traditional unceded and occupied territories of the Musqueam, Squamish, Tsleil-Waututh, Coquitlam, Kwantlen and Qayqayt First Nations. I'm a 2.5 generation Cantonese settler whose migration lineage passes through Hong Kong and Cuba. At Hua Foundation I'm the Manager of Operations and Special Projects. Kimberley?

¹ BC's Office of the Human Rights Commissioner

Kimberley Wong: Thanks so much. My name is Kimberley Wong and you can refer to me with she and they pronouns interchangeably. I'm also joining from the unceded territories of the Musqueam, Squamish and Tsleil-Waututh territories, where my ancestors first settled five generations ago, coming from southern China as laborers on the Canadian Pacific Railway. I work with Hua Foundation in my role as the Race and Equity Program Manager. Back to you, Kevin.

Kevin Huang: Awesome. So a little bit about our organization. So Hua Foundation's mission is to strengthen the capacity amongst East Asian diasporic youth in solidarity with other communities to challenge, change and create systems for a more equitable and just future. Hua Foundation's name is a play on words in Mandarin, using the words wen hua, culture, bian hua, change, for us it's social change, and hua ren, people of Chinese heritage.

So a few background points about our organization that we feel is pertinent to this inquiry. Hua Foundation has experience working and engaging with Asian communities, and more specifically in Chinese Canadian communities on topics ranging from community organizing, civic engagement, to racial equity issues.

Our office was based in Chinatown, where the neighborhood over the past two years or so experienced several incidences of hate before but also during the pandemic. Until we lost our office during the pandemic, we were located there for about five years. We have a history of working on environmental, social and cultural issues, oftentimes exposing and challenging the inequities and injustices in our society. To us as an organization, there are deep rooted systemic issues, and the hate that this inquiry is looking into, while are very real and very violent, we feel that we need to talk about these as symptoms of systemic issues that must be addressed together.

So for today we will be addressing and going through your set of questions that was sent out by your office. You can take note that every slide we did provide on the bottom left a number, and that's to help you keep track, as we won't be necessary going in your exact order. But yeah, awesome, so next here.

So I shared earlier around our core audience. Our work spans across various sectors and demographics. To answer those questions about who we serve, we work with, and to some degree who we represent, we'll share a little bit about our projects and the communities that are involved with each piece of work that we do. Christina, over to you.

Christina Lee: Thanks, Kevin. So as Kevin mentioned in our little description about the organization, a lot of the projects that we do are primarily driven by youth in the Asian diaspora. It's important for us to note, though, that the community that we serve is quite diverse. It's not a monolith, and so it's important for us to recognize this in the sense that the youth that we serve as well as the communities that they come from covers a very broad spectrum. And that means that the scope of our work is very broad as well.

Kevin, we lost the... OK. Never mind. We lost the slides for a second, but it's fine. We have a particular interest in supporting cross-sector and industry collaborations as well as across communities, whether that's across racial or ethnic communities, class divides, those types of things. Solidarity building is one of the main core values that we are trying to aim towards. And we work with a ground up approach, recognizing that lived experiences are expertise.



And so a large part, especially of our pandemic response work, supports community led grassroots initiatives. As we've seen over the course of the pandemic, even outside of our own community there's been a growth of mutual aid work across the board. But we recognize that there are folks within our community that many of them are left out of these broader mutual aid networks. As we were seeing an expansion of accessibility through virtual attendance, working from home, curbside grocery delivery and things like that, how do we account for things like language-specific supports or infrequent or limited access to technology and internet?

So one of the examples of a cross-sector partnership that we were involved in was the Chinatown Cares program. This is a program between several different types of non-profits such as Yarrow Society, which is a service oriented non-profit, Chinatown Today, which is primarily an arts non-profit, ourselves, Hua Foundation, we do a lot of policy and advocacy, as well as private businesses like Bao Bei Brasserie, which is a restaurant, and Vancity Credit Union. In addition, there were individuals whose day jobs span, finance, software development, marketing. Quite the spectrum.

Another example of a project that we took on during the pandemic were some pop-up vaccine clinics where we worked with Vancouver Coastal Health, Yarrow Society again, SRO Collaborative and the City of Vancouver's Chinatown transformation team. For us, the importance of this kind of cross-sector and industry collaborations, as well as strong networks that brought these pandemic response projects together so quickly. I'll pass it off to Kim to talk a little bit more about some of the other programming that she's been working on.

Kimberley Wong: Yeah, thank you so much. I love hearing about all of that. So a lot of our work also speaks to our experiences as racialized settlers, which is a term that we often use to nuance our work. So it nuances our work, our identity, our positionality as both people who are marginalized by systems like racism as well as people who benefit from being things like settlers on unceded territory. And this means that we hold space for others like us to learn about and share in these experiences that we are often unrecognized and erased in, and also so that we can collectively heal and work to educate others.

I think that everyone on our team has benefited from the space that Hua Foundation has held for nuanced conversations about culture that have allowed us to both ask and answer questions about our identity, to learn where power and privilege come from before being able to comfortably enter into spaces where we are asked to, for example, speak on behalf of our entire community or represent all youth from the Asian diaspora.

Because this personal reckoning with race and culture and the reflection and exploration around our belonging has allowed us to better understand our community in all its diversity so that we can advocate for our community and navigate white systems that strive to dictate racialized peoples existence, frankly. So many of the projects that are listed above on the screen span many topics, including things like food security, anti-racism education, civic engagement, mental health and culture sharing.

And our team and partners also participate in and are active members of various committees and advisory bodies ranging from working groups on economic precarity, Vancouver's Chinatown, social policy, language accessibility and more. Kevin, over to you.



Kevin Huang: Yeah, we also work across racialized communities, recognizing that we're mostly Chinese Canadian identified. So we often work in collaboration with other racialized communities to build capacities within communities to self-determine and organize on issues that matter to their community. To date we've incubated, a very broad term that we use in terms of capturing the type of collaboration and reciprocal relations that we're trying to form, a handful of community initiatives, some of which are their own organizations now and that continue to advance their own original mission of serving community.

So the next question. So for the next question that was provided, so this is a... I'll try and be pretty quick, just mindful of time here. So as experienced during the pandemic, the added stresses of peoples lives and disruptions to norms that we once were habituated to all contributed to our increasing sense of frustration, grief and anger as we try to adjust to wave after wave of new information and think about how we keep ourselves and loved ones safe.

And perhaps people we're looking for others to blame during these uncertain times, especially with his heightened emotions, but from what we saw as an organization, there was a quick rise in crafting a scapegoat and rampant fearmongering through discrimination narrative happening, especially through media and mainstream media.

Hate escalated from there, ranging from verbal harassments to physical violence, all targeting Asians and those of Asian heritage. As an organization that works in one of the targeted communities, we are acutely aware of how coupling of the pandemic and the virus with China and Chinese allow for further anti-Chinese sentiments. This anti-Chinese and anti-Asian sentiment is as old as Canada as a country and persists through different issues ranging from immigration to housing, as we've seen over the years.

The pandemic brought about resurfacing of stereotypes and racist tropes as wet markets, and there was a discussion as an organization that works in food security. This is not new for us. And also "exotic" quote unquote "eating habits" as people try to grasp the virus came from.

While there was an active to push back against these irresponsible media stories and this information on social media, we also want to point out the province's newspaper headline of "China Virus" and the usage of "bat soup" branded T-shirts and chopsticks. All of this paved way for the more serious harm.

The pandemic also disrupted a lot of social connections and safety net for many due to the physical distancing and stay at home orders. In Chinatown, there was a notable increase in hate graffiti. We along with members of the community believe that this is due to Chinatown being associated with Chinese culture and through the coupling of the virus and of Chinese identity.

The final point to this question I will make is that there is a disproportionate coverage of the type of stories from our own community, from the Chinese Canadian and Asian communities. A lot of the positive stories efforts during that time, such as community members self-organizing to send masks to China and local support efforts, went largely unrecognized and unreported in mainstream media. So next slide here.



So has our organization seen a rise in hate? Yes, both as an organization and as an individual. We heard a lot of personal and community stories of racist comments and incidences. Many of these continue to be unreported. A few examples of cultural symbols and places of significance were targeted. So in Chinatown, the lines at the Chinatown gates were defaced, several incidents and repeated incidences of racist graffiti at the Chinese Cultural Centre, and numerous stories from community members, including those volunteering wearing masks early in the pandemic were often harassed.

The homogenization of identity also surfaced, including stories of how non-Chinese but of Asian heritage were targets of hate, and many incidences went unreported but would be shared in community and in private channels. And on a personal note, my family members also became cautious about going out, especially my parents. We've lived in Vancouver close to 30 years and it's where we call home, but it is one of the first times that I was actually worried about them going out alone.

And living as racialized settlers here, the level of hate that has been normalized is starting to be recognized and challenged, finally, which we're wanting to be apart of. So, Christina?

Christina Lee: Yeah, and so the grocery program that I had mentioned, the Chinatown Cares program that I had mentioned earlier on in this presentation, one of the reasons why that program was started was out of concerns that we were hearing directly from the Chinese seniors community in Chinatown. Many of them prior to the pandemic were very independent, would go grocery shopping on their own every week. But as we were starting to hear stories not only locally but across the entire continent of attacks and harassment towards Asian seniors, many became concerned about going outside.

And in addition to that, this idea of or this experience of isolation and lack of social connectedness in places that it normally would exist. There were previously seniors who would shop together, take the bus together, and that that sense of collectivity made them feel a lot safer, but due to the pandemic and restrictions on gathering, it was more difficult for them to have that sense of safety in that respect. Kimberley?

Kimberley Wong: Yeah, and the pandemic also made vehemently clear the role that gender-based violence compounds upon racialized hate to make certain populations more vulnerable to hate crimes, verbal abuse and feelings of unsafety. As many of the attacks on Asians were directed towards Asian women specifically, and elders like Christina mentioned.

I personally was unfortunately asked many times by reporters if I was surprised that Asian women were being targeted, and also why I thought that Asian women were being targeted. And I think that this speaks to the lack of general understanding of how much race and gender and other social hierarchies affect peoples daily lives, and about how much things like microaggressions towards Asian women in particular when unchecked can turn into blatant attacks against them and other systemically marginalized populations.

In these conversations, advocates also talked about how historical events have shaped what we experience today. Things like in the 1940s posters across Japan time promoting Japanese Canadian women to assimilate through marriage as if the best way to strip a culture of its traditions and its



existence is to get women of that race to have children with white men. And this is just one awful example of the ways in which the stereotypes that we see today of Asians are a direct result of things rooted in white supremacy.

So the violence that some have received is a part of this long line of events that have impacted racialized people for a very long time, and we see this in the Atlanta spa shooting, for example, where the women who often work at massage parlours are not always sex workers, but the reality is they are subjected to sexual assumptions and violence by many of their customers. So the reasoning behind the shooter's actions during Atlanta were motivated by things like incel culture, and he's been quoted by saying things like, "They were tempting me."

So Asian women are often seen and depicted as vulnerable agents of white supremacy. We're seen as palatable, as domestic, as demure, as dainty, as obedient, as model minorities, or seen as easy targets. And the depiction of us as this, while not true, and the foil of, for example, Black woman being seen and depicted as hyper aggressive, as angry, this has everything to do with power over women and power over racialized people.

So these stereotypes and these descriptors, these depictions of us become what people see as the truth. And as we've seen, this can translate to very real, very scary actions that often result in physical harm and in some cases can escalate.

So just shifting gears, another lens to add to the rise in hate that we've seen during the pandemic includes how the loss of elders and knowledge or culture holders impacted young generations of Asians whose connection to their culture was complexified by isolation and distance from elders, or by losing them altogether, either through loss of physical connection or by means of them actually passing. So, yeah. I'll pass it on to you, Kevin.

Kevin Huang: Next slide here. So for the next question I think we jumped a little. Christina, I think you're up.

Christina Lee: Yeah, thanks. So in terms of what could have been done differently by government and other duty bearers, one of the things that we've noticed in a lot of our work was that non-profits and community members are putting all of their efforts into taking on the responsibilities that should be held by government and duty bearers, such that they don't have the time to do the work of community safety and care. This leads to extensive exhaustion and burnout within our communities.

Just to name a few of the examples that we were involved in, but there was a lot more beyond that, the grocery program that I mentioned, this need for food security and equitable access, that was something that we stepped in on. The vaccine clinics, all of the work of grassroots groups to run around setting up pop up vaccination clinics within Chinatown and the Downtown Eastside because there was a lack of understanding of the needs of the Downtown Eastside to have a vaccination site within its own bounds. For those who are not familiar, Chinatown and the Downtown Eastside are within the Vancouver Coastal Health Authority, and the nearest vaccination site to Chinatown was a 30 minute walk away, which is quite a distance for a senior who may have mobility concerns.



And a lot of them, beyond the very basics of a very far walk for them, don't necessarily feel safe traveling to other sites, whether it's due to the far distance, the lack of familiarity with the neighborhood that the vaccination clinic is in, or fear of harassment that was a very real possibility.

Another project that is in the early stages right now that we're working on around language accessibility really recognizes the work of translation that a lot of community members have been doing throughout the course of the pandemic. A really pertinent example of an organization that we've been working with is called Sliced Mango Collective. They work with the Tagalog speaking community, and they are actually a primarily arts-based organization, but due to the pandemic and seeing a lack of resources available in languages that their elders and community members were able to understand, took up a lot of that translation work, which pulled away from their ability to do a lot of the care work that they are traditionally involved in.

And as we've seen, and we're starting to see that true community resilience through a global pandemic or other incidences like these is based heavily on our ability to support each other through crisis. And that folks are not able to dedicate their time to this detracts from that community resilience. Also recognizing that a lot of these organizations step in and build different structures, because not everyone feels safe under the current ones that exist, such as policing. Policing serves a certain subset of people that is relatively small, and so for many other communities we have our own networks to support each other through times of crisis.

And so because of this, there's either a need to fund the work that's happening within these communities so it's not happening entirely on their volunteer time, or for these governments and other duty bearers to take on the work, but guided by the expertise of the community that has already been doing a lot of this work for a very long time.

Another note that is somewhat similar to some of the stuff we've discussed before is that by framing these instances of discrimination as hate, it obscures the root of issues of systemic injustice and racism. And Kimberley provided some really good examples of the longevity and the entire history of these types of things in the slide before. But recognizing that these instances of hate don't happen in a vacuum, but they're part of deeply embedded systems, even including the judicial and governmental systems that we operate under.

And so not only an internal framing within government and how we address things, like recognizing that hate and hate crimes are very specific terms that are used for a specific purpose in this case, but thinking through how that kind of terminology softens the reality of what it is. We learn the word hate as an emotion when we're very young, but that kind of way of relating to these incidences erases the way that they're tied to entire systems of discrimination that can only really be addressed by acknowledging how it's not just an emotion to be felt, but it's something that is often learned.

Kevin, I'll pass it back to you.

Kevin Huang: Just a heads up, we have about 11 more minutes, so I'll wrap up this slide quickly as well. So what could have been done differently? As Christina has very well shared, that we believe that it is systemic issues in our society and we believe that it's important that government and duty bearers and those with power continue to invest and think about working with communities so that



we can build up that resilience. And this includes allowing time for us to build these connections and relationships within community. A top-down approach will not work for alleviating what we have been experiencing.

OK. Next, I believe it's Kimberley.

Kimberley Wong: Yeah, thank you. So just speaking a little bit of our overarching program goals, including community capacity building, systems change and trust building in an across communities. Some program examples of this include c19help.ca, which was a project formed to address the language gap in COVID-19 information. As Christina mentioned, government at all three levels were not providing adequate multilingual support, nor the outreach into ethnocultural communities. This project focused on rebuilding outreach and communication channels lost through stay at home orders where usual community social gatherings no longer existed.

An example of our long-term systems change work... And just for reference, we make this differentiation as long term systems change work because a lot of the requests that we got from the media, for example, asked about things like reporting hate crimes, which is an immediate response work that offers support in immediate ways. But we try our best to ensure that our work is not only about the hate that our community is facing, but also to broaden the conversation and recognition that white supremacy, colonialism, and other systems make it so that hate experienced during the pandemic is a symptom of these larger systems and that they will continue to cycle if we do not address these things systemically.

So the Asian Community Convener Project. It's a project that works to collect information on anti-racism work across BC Asian diasporic communities to establish a baseline understanding of where and how anti-racism work is being advanced by Asian community organizations, recognizing that there are many approaches to addressing and combating systemic racism.

So we're in the process right now of interviewing these organizations with our coordinators from their respective Asian communities to learn about their work and to establish connections and relationships, to facilitate community collaboration and therefore less replication of work, to move from white-centred forms of anti-racism towards systemic change and justice, while also meeting them where they are at every step of the process. And also to support the community capacity of this sector because we believe that a resilient and collaborative network of anti-racist organizations is essential in addressing systemic racism.

So another part of our support of the sector is through our incubation program, which Kevin mentioned briefly, and it's being developed to help other communities like the ones we're engaging through the Asian Community Convener Project to assist them with getting off the ground through things like grant application help and administrative support and mentorship.

We believe that everyone has a responsibility to pass on this knowledge and power to others, and that includes knowledge of how to work with our own communities to both have a response to hate directed at us, but also how to stop hate that we direct towards others. We think that this is a strength of our approach and that it invests in community capacity and self determination, which creates a layer of support and resilience to this. We also think that this work can be more easily sustained if there is empowerment built into it. Kevin?



Kevin Huang: So some challenges with our approach is that on a community level, as shared by Christina, what we experienced during the pandemic was that a lot of the people that were trusted in the community were already working on response projects. So by the time that the hate really escalated, there was very little capacity across the board to fully address this.

And on a more funding partnership level, many stakeholders wanted immediate results to address the hate. However, this is just not possible because one, of the capacity issue, but also because it is a systemic issue as well. So how do we actually solve it on that level?

On a societal level, a lot of the knowledge around anti-racism continues to centre the mainstream, which is normalized, and this means the white lens. What does it mean to take this information and think about it from our lens as racialized communities? It will take a sustained effort to create space and knowledge around these concepts and hopefully eventual action from our communities to also be a part of the anti-racism work.

So in summary, the challenge that we see is around resourcing the long term support of this work so that it can be community led and these relationships and trust can be formed. Just on the final slide here. Yeah. Over to you, Chris.

Christina Lee: Yeah, so in terms of what supports exist right now within our community, we really need to acknowledge that there are currently no culturally appropriate or language accessible ways to report hate incidents and incidents in the province. And this is particularly pertinent because we need to recognize that many communities have complex relationships with the state, and a lot of them have many very real reasons not to trust that they will be handled appropriately.

A lot of the supports for these populations actually only exist in the community and in the networks that they hold with each other. Things like checking on your neighbors, youth case workers, or volunteers from non-profits who support with essential errands and accompaniment to doctors appointments and grocery shopping. That kind of trust building is a huge part of how we build resilience within our communities.

And finally, the most effective supports are those that are created and facilitated by community members. Really pushing back the point that most government and institutional supports don't actually work with communities to develop the supports that exist. They're often provided a prescriptive, top-down approach. So this requires an investment into the community and particularly those who are doing a lot of that trust building and networking, which is really key to making sure that people feel supported in ways that make sense to them and make them feel safe.

There's a huge reliance on pre-existing relationships when people are asking for help. One thing that we saw as we were building up the grocery delivery program was most people that signed up for the program were those who already had long term relationships of trust with the members of the program. We had done some broader advertising, postering up on the streets, but we actually received very few signups from that kind of advertising and marketing. The most actually came from people who knew us.

Yeah, I think that's it for me. I'll pass it back to Kevin.



Kevin Huang: And I think that is it from us. So just thank you for the opportunity to share and submit Hua Foundation's responses to this inquiry, and just the quick note that terminology and understanding of these concepts are still evolving, so if any of our word usage, comments or references require clarification or further elaboration, please let us know. And that's it from us.

Commissioner Kasari Govender: Thank you very much to all of you for that presentation. I wonder if you could stop sharing screen so we can see each other? Thank you very much.

We only have a couple of minutes, and I just have one question for you at this point, which is you talked about the systems scan. And Kimberley, I think this was you who spoke about the systems scan and the interviews that you are doing. And I wondered if that information will be made publicly accessible, or if it's something that you would be willing to share with us at some point.

Kimberley Wong: Sorry, can you elaborate on what you mean by that? The...

Commissioner Kasari Govender: It was one of your slides, you talked about doing a system scan, at least what I heard was interviewing organizations to better understand what their responses to this had been, and I wondered if you'd be willing to share that information with us.

Kimberley Wong: Absolutely. So that's the Asian Community Convener Project, which is actually funded by the BC government. So it's a program that will do this information gathering and the report will be submitted to you, to the government, and a couple of other deliverables that are included in that are what we're calling a BC Asian Community Catalogue that will be accessible to access information on what these organizations do in their individual Asian communities. And also you things like what their definition of anti-racism is, whether it be culture sharing, or justice, or abolition of police forces. Whatever that spectrum is, those things will hopefully be recorded in that catalogue and shared in the report as well that will be coming out in March 2022.

Commissioner Kasari Govender: OK. And you said that will be shared with government, will that be publicly? We're not government, so I'm wondering if that would be publicly accessible as well?

Kimberley Wong: That really is... That decision is based with them.

Commissioner Kasari Govender: OK.

Kimberley Wong: So we'll be reporting it to them, but unless they want it to be publicly shared, it won't be. And some of the findings that we will have will be, like I said, in the Asian Community Catalogue, which will be shared publicly.

Thank you all.

Commissioner Kasari Govender: Great. OK. Thank you. Over to you, Sarah.

Sarah Khan: Yes, thank you very much for your presentation. I just have one quick question. I was wondering about, you talked about the rise of hate and also some increase in vandalism in Chinatown. I think that's what I heard. And I was wondering if you have any cataloguing of those incidents of graffiti and vandalism that you would be able to share with us?



Kevin Huang: To my knowledge, I do. I'm not sure if the reporting organizations were set up already back then, but what we can do is probably dig up some of the photos and chatter from our community channels and forward those on. We'll ask for permission of course, from the appropriate people, but yeah, we do have some records through just our connections with community members and people that live in the neighborhood that shared what's happening.

Because, for example, I was at home. I did not go into our office at all. But the people would be like, hey, this happened. Right? And then they would take pictures and share that with us.

Sarah Khan: Thank you, that would be helpful. And similarly, if there was any incidents of online hate that you were aware of, we would be quite interested to know about those as well.

Kevin Huang: OK. Well, we can look into that. I try not to dig into the comment sections of our media pieces.

Sarah Khan: Yes. Yes.

Kevin Huang: But there's definitely been a few of those, but I also believe that we might have received one or two pieces of nice mail. It's not fan mail, it's hate mail. But yeah, we can probably look into digging those up too.

Sarah Khan: Thank you so much. Back over to you, Kasari.

Commissioner Kasari Govender: I just wanted to say thank you to all three of you. We've asked the specific nitty gritty questions, but it doesn't mean we weren't listening carefully to the analysis that you provided to us as well, and I really appreciate you sharing that. I'm going to pass it over to Meghan for next steps.

Meghan Toal: Sure, thanks so much. And just want to reflect that gratitude as well. Thank you for your offering here today. You're doing an incredible amount of work in your communities. Just a quick reminder, the public survey for the inquiry does open at the end of January, so we just want to make sure that's on folks' radar to be talking about within their communities. Were looking for people's input on that.

And then also the deadline for written and video submissions to support this submission or anything additional that you want to provide is March 31st of next year, so 2022. And outside of that, we just want to say thank you so much. We're so appreciative of your time today.

Commissioner Kasari Govender: Take care, everyone.

Kevin Huang: [crosstalk] Take care.

Sarah Khan: Yes, thank you very much.

Kimberley Wong: Thank you.

Sarah Khan: Bye.



Christina Lee: Thank you.

