

# FINDING HUMANITY

A PODCAST SHARING TRUE STORIES OF COURAGE AND PURPOSE

## FINDING HUMANITY PODCAST EDUCATION TOOLKITS Season 2: Seeking Justice on the Frontlines

### EPISODE 9

### Unarmed: The Enduring Fight For Black Lives in America | Alicia Garza

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Our goal is to share our insights, research, policy analysis and key findings with hopes to inspire continued engagement and learning around the podcast episodes and the substantial content and topics unearthed in each episode.

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#### About the Finding Humanity Podcast | Season 2:

For some, fighting for change means risking it all, one's own life. As history has taught us, fighting grave injustice requires courage, perseverance and grit. In season 2 of Finding Humanity Podcast, we unpack the stories of people on the frontlines of change. People who put their bodies on the line to create an equitable and just world. [Learn More](#)

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## EPISODE

**Main topics in Episode:** Racial inequality, Systemic Racism, Black Lives Matter

**Short Description of Episode:** After the shooting of African-American teen Trayvon Martin and the acquittal of his murderer, George Zimmerman, Alicia Garza created a Facebook post saying: "Black people. I love you. I love us. Our lives matter, Black Lives Matter." Growing up in a mixed-race household, Alicia's understanding of race was influenced by her upbringing. In 2013, Alicia co-founded Nobel Peace prize nominee Black Lives Matter movement, in response to incidents of police brutality and racially motivated violence against Black people. In this episode, we explore the legacies of racial inequality and how the struggle for racial justice has endured for centuries, in spite of the birth of the Civil Rights Movement. While slavery is known to have existed centuries before throughout the world, we unpack what makes slavery in America distinct and how the history of slavery still influences our present. In our season 2 finale, we also dive into a key manifestation of systemic racism — the racial wealth gap — and how financial, educational, housing, employment, and other inequities between Black and white Americans cost the U.S. over \$16 trillions of dollars in economic loss each year. On the podcast we ask ourselves the difficult question posed by Martin Luther King: "Where do we go from here?"

In this toolkit we unpack racism, it's history, and how it manifests in America and globally.

## Glossary

**Race:** Refers to the categories into which society places individuals on the basis of physical characteristics (such as skin color, hair type, facial form and eye shape). Though many believe that race is determined by biology, it is now widely accepted that this classification system was in fact created for social and political reasons. There are actually more genetic and biological differences within the racial groups defined by society than between different groups.

**Ethnicity:** A social construct that divides people into smaller social groups based on characteristics such as shared sense of group membership, values, behavioral patterns, language, political and economic interests, history, and ancestral geographical base.

**People of color:** Often the preferred collective term for referring to non-White racial groups. Racial justice advocates have been using the term "people of color" (not to be confused with

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the pejorative “colored people”) since the late 1970s as an inclusive and unifying frame across different racial groups that are not White, to address racial inequities. While “people of color” can be a politically useful term, and describes people with their own attributes (as opposed to what they are not, e.g., “non-White”), it is also important whenever possible to identify people through their own racial/ethnic group, as each has its own distinct experience and meaning and may be more appropriate.

**Racism:** The marginalization and/or oppression of people of color based on a socially constructed racial hierarchy that privileges white people.

**Systemic Racism:** A combination of systems, institutions and factors that advantage white people and for people of color, cause widespread harm and disadvantages in access and opportunity. One person or even one group of people did not create systemic racism, rather it: (1) is grounded in the history of our laws and institutions which were created on a foundation of white supremacy;\* (2) exists in the institutions and policies that advantage white people and disadvantage people of color; and (3) takes places in interpersonal communication and behavior (e.g., slurs, bullying, offensive language) that maintains and supports systemic inequities and systemic racism.

**Discrimination:** The unequal treatment of members of various groups based on race, gender, social class, sexual orientation, physical ability, religion and other categories.

**Cultural appropriation:** Theft of cultural elements—including symbols, art, language, customs, etc.—for one’s own use, commodification, or profit, often without understanding, acknowledgement, or respect for its value in the original culture. Results from the assumption of a dominant (i.e. white) culture’s right to take other cultural elements.

**Cultural racism:** Cultural racism refers to representations, messages and stories conveying the idea that behaviors and values associated with white people or “whiteness” are automatically “better” or more “normal” than those associated with other racially defined groups. Cultural racism shows up in advertising, movies, history books, definitions of patriotism, and in policies and laws. Cultural racism is also a powerful force in maintaining systems of internalized supremacy and internalized racism. It does that by influencing collective beliefs about what constitutes appropriate behavior, what is seen as beautiful, and the value placed on various forms of expression. All of these cultural norms and values in the U.S. have explicitly or implicitly racialized ideals and assumptions (for example, what “nude” means as a color, which facial features and body types are considered beautiful, which

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child-rearing practices are considered appropriate.)

**Ally:** Someone who makes the commitment and effort to recognize their privilege (based on gender, class, race, sexual identity, etc.) and work in solidarity with oppressed groups in the struggle for justice. Allies understand that it is in their own interest to end all forms of oppression, even those from which they may benefit in concrete ways. Allies commit to reducing their own complicity or collusion in oppression of those groups and invest in strengthening their own knowledge and awareness of oppression.

**Intersectionality:** The interconnected nature of social categorizations such as race, class, and gender, regarded as creating overlapping and interdependent systems of discrimination or disadvantage.

Sources/Extracted from:  
ADL, Racism, [link](#)  
Racial equity tools, [link](#)

## Quick Facts & Data

### Facts on race:

- All human beings belong to the same species, *Homo sapiens*. The diversity between humans is about **0.1%** (one difference per one thousand nucleotides between two humans chosen at random). [1]
- Genetic evidence indicates that all humans are descendants from a migration of people from Africa 50,000-80,000 years ago. [1]

### Facts on slavery:

- Between 1525 and 1866, 12.5 million people were kidnapped from Africa and sent to the Americas through the transatlantic slave trade. Only 10.7 million survived the harrowing two month journey. [1]
- There are more people in slavery today than at any other time in history. More than 40 million people around the world were victims of modern slavery in 2016, including about 25 million in forced labour, and 15 million in forced marriages. If they all lived together in a single city, it would be one of the biggest cities in the world. [2]

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## US-related facts:

- Financial, educational and other inequities between Black and White Americans cost the US \$16 trillion. [4]
- The largest share of the gap is \$13 trillion less in business revenue (including the potential for 6 million fewer jobs created per year). [4]
- The next largest share is \$2.7 trillion in wages not earned by Black workers. The remaining share is from forgone income due to the education gap, plus equity not accrued and reduced spending from homeownership gaps. [4]
- There are typically around **6,000** hate crimes every year – with about **60%** of them racially motivated or related to ethnicity/national origin bias. [1]
- There are over **900** active “hate groups” in the US – a **60%** increase since 2000 — and are found in all **50** states. These include: the Ku Klux Klan, Black Separatists, Racist Skinheads, White Nationals, Neo-Nazis, Neo-Confederates, Christian Identity and Anti-LGBT (Lesbian Gay Bisexual Transgendered). [1]
- The graduation rate for Asian public school students is **90%**, for Whites it’s **88%**, for Hispanics it’s **78%** and for Blacks it’s **75%**. [1]
- The median hourly wage for Black and Hispanic workers with a higher education is typically less than for Whites and Asians. [1]
- Black and Hispanic women earn the lowest median wages per hour of any group. Hispanic women earn slightly more than **50%** of what white men earn, roughly **54** cents to the dollar and black women make **64** cents to the dollar. [1]
- There are **4%** infant deaths per birth for Asians, **5%** for Whites, **5%** for Hispanics and **11%** for Blacks. [1]
- Black babies are more than twice as likely to die than white babies.
- The home ownership rate for Whites is **72%**, for Asians it’s **55%**, for Hispanics it’s **46%** and for Blacks it’s **42%**. [1]
- Black drivers are about **30%** more likely to be pulled over than White drivers. Black drivers are also more likely to be pulled over for alleged mechanical or equipment problems with their automobiles, or for record checks. Black drivers are also less likely to be told why they were pulled over. [1]
- Black men are about **2.5** times more likely than White men to be killed by police, and Black men have a **1-in-1,000** chance of dying at the hands of

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police. Black women are **1.4** more times likely to be killed than White women. Latino men are **1.3** times more likely to be killed than White men.

- **31%** of people killed by police are Black and **52%** are white. [1]
- White people make up **64%** of the total populations but represent **32%** of those incarcerated. [1]
- The imprisonment rate for African American women is twice that of white women. [1]
- In Australia, Indigenous people make up 2% of the Australian population, but 28% of the adult prison population. [3]

[1] Social justice resource center, Racism Facts & Figures, [link](#)

[2] 50 for freedom, Myths&Facts, [link](#)

[3] The Conversation, Systematic racism, [link](#)

[4] Economist explains the math, CBS news, [link](#)

## Topical Background Information & Context

### RACISM

Racism, also called racialism, the belief that humans may be divided into separate and exclusive biological entities called “races”; that there is a causal link between inherited physical traits and traits of personality, intellect, morality, and other cultural and behavioral features; and that some races are innately superior to others. The term is also applied to political, economic, or legal institutions and systems that engage in or perpetuate discrimination on the basis of race or otherwise reinforce racial inequalities in wealth and income, education, health care, civil rights, and other areas. Such institutional, structural, or systemic racism became a particular focus of scholarly investigation in the 1980s with the emergence of critical race theory, an offshoot of the critical legal studies movement. Since the late 20th century the notion of biological race has been recognized as a cultural invention, entirely without scientific basis.

### SYSTEMIC V SYSTEMATIC RACISM

“Systemic racism”, or “institutional racism”, refers to how ideas of white superiority are captured in everyday thinking at a systems level: taking in the big picture of how society operates, rather than looking at one-on-one interactions. These systems can include laws and regulations, but also unquestioned social systems. Systemic racism can stem from education, hiring practices or access.

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Systemic racism assumes white superiority individually, ideologically and institutionally. The assumption of superiority can pervade thinking consciously and unconsciously. One most obvious example is apartheid, but even with anti-discrimination laws, systemic racism continues. Individuals may not see themselves as racist, but they can still benefit from systems that privilege white faces and voices.

According to Merriam-Webster, “systematic” means “relating to or consisting of a system.” An alternate definition is “methodical in procedure or plan.” You could imagine, for example, a systematic approach to editing a manuscript, or a systematic approach to preparing a house for sale. Systematic implies a thorough series of steps that you follow.

“Systemic” means “of, relating to, or common to a system.” That sounds a lot like the definition of systematic. But in the context of racism, the appropriate subdefinition is “fundamental to a predominant social, economic, or political practice.” Where systematic applies to an approach, systemic applies to the system itself. Systemic is *not* related to a series of steps. It is a quality inherent in the system, not necessarily on purpose, but more “that’s just the way it works.”

Systematic racism is a set of practices that discriminate on the basis of race. Systemic racism is a system that has racism inherent in how it operates.

*Systematic* racism is relatively easy to fix, if you care to try. *Systemic* racism requires a deeper level of thinking. I also think it demands including a racially diverse set of decision makers, because a diverse set of people can more easily identify racism in the systems that include racism within it, whether that racism is intentional or not.

## SLAVERY: THE ROOTS OF RACISM

Whilst racism is partly a result of fear and ignorance, the origins of racism **are to be found in history**. **Slavery** was not an invention of the middle ages – it had existed for more than a thousand years (it can be traced back to ancient Egypt, Greece and Rome, as well as the Mayan and Aztec empires) – but it started to become a more organised trade towards the end of the fourteenth century, when the Europeans began to take people from Africa against their will.

**The slave trade** refers to the transatlantic trading patterns which were established as early as the mid-17th century. Trading ships would set sail from Europe with a cargo of manufactured goods to the west coast of Africa. There, these goods would be traded, over

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weeks and months, for captured people provided by African traders. European traders found it easier to do business with African intermediaries who raided settlements far away from the African coast and brought those young and healthy enough to the coast to be sold into slavery.

Once full, the European trader's ship would depart for the Americas or the Caribbean on the notorious 'Middle Passage'. During this voyage, the slaves would be kept in the ship's hold, crammed close together with little or no space to move. Conditions were squalid and many people did not survive the voyage. On the final leg of the transatlantic route, European ships returned home with cargoes of sugar, rum, tobacco and other 'luxury' items. It has been estimated that, by the 1790s, 480,000 people were enslaved in the British Colonies.

The majority of those sold into slavery were destined to work on plantations in the Caribbean and the Americas, where huge areas of the American continent had been colonized by European countries. These plantations produced products such as sugar or tobacco, meant for consumption back in Europe.



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## MODERN SLAVERY

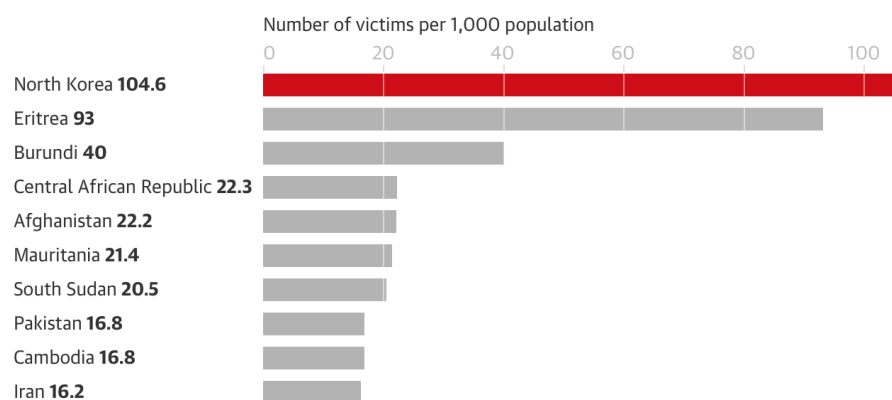
The word “slavery” conjures up images of shackles and transatlantic ships – depictions that seem relegated firmly to the past. But more people are enslaved today than at any other time in history. Experts have calculated that roughly 13 million people were captured and sold as slaves between the 15th and 19th centuries; **today, an estimated 40.3 million people** – more than three times the figure during the transatlantic slave trade – **are living in some form of modern slavery**, according to the latest figures published by the UN’s International Labour Organization (ILO) and the Walk Free Foundation.

Women and girls comprise 71% of all modern slavery victims. Children make up 25% and account for 10 million of all the slaves worldwide.

A person today is considered enslaved if they are forced to work against their will; are owned or controlled by an exploiter or “employer”; have limited freedom of movement; or are dehumanised, treated as a commodity or bought and sold as property, according to abolitionist group Anti-Slavery International.

Globally, more than half of the 40.3 million victims (24.9 million) are in forced labour, which means they are working against their will and under threat, intimidation or coercion. An additional 15.4 million people are estimated to be living in forced marriages.

### More than 40m people are working in slave-like conditions



Guardian Graphic | Source: Global Slavery Index

Sources/Extracted from:  
Britannica, Racism, [link](#)  
theredcard, [link](#)  
BL, The slave trade, [link](#)  
The Guardian, Slavery, [link](#)  
WB, Systemic v systematic racism, [link](#)

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## INTERNATIONAL NORMS ON RACISM

Countering racism and eliminating racial discrimination continue to be at the forefront of the work of the United Nations. Through the work of the United Nations, international laws have been developed which require countries to work towards the elimination of all forms of racial discrimination. These international laws, called treaties or conventions, apply throughout the world. A treaty or convention operates like a contract. When a country becomes a party to a convention, it is bound to act in accordance with the rules contained in that convention.

In addition to international treaties and conventions, there are several international declarations, which express the international community's aspirations to eliminate racial discrimination. The declarations are statements of principles, which are developed through the United Nations or other international bodies such as the United Nations Education, Social and Cultural Organisation (UNESCO). These international declarations differ from treaties because they do not always impose binding international legal obligations. However, these declarations are morally binding and have much influence over countries in setting acceptable standards of human rights protections.

**The *International Convention on the Elimination of All Forms of Racial Discrimination* was one of the first human rights treaties to be adopted by the United Nations (UN).**

The Convention is widely supported: there are over 180 state parties to the Convention as of 2002.

When a State ratifies the Convention, it undertakes:

- not to engage in any act or practice of racial discrimination against individuals, groups of persons or institutions, and to ensure that public authorities and institutions do likewise
- not to sponsor, defend or support racial discrimination by any persons or organisations
- to review government, national and local policies, and amend or repeal laws and regulation which create or perpetuate racial discrimination

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- to prohibit and put a stop to racial discrimination by persons, groups and organisations
- to prohibit organisations and propaganda that promote racial superiority, racial hatred, racial violence or racial discrimination
- to ensure effective protection and remedies for victims of racial discrimination
- to take special measures, as necessary, to ensure that disadvantaged racial groups have full and equal access to human rights and fundamental freedoms, and
- to combat prejudices that lead to racial discrimination, and eliminate the barriers between races, through the use of education and information, and by encouraging integrationist or multiracial organisations and movements.

The Convention indicates that there is a type of act, called a 'special measure', which is not discriminatory, even though it involves treating particular racial, ethnic or national groups or individuals differently. Special measures are initiatives intended to ensure the adequate advancement of certain racial groups who require support to be able to enjoy their human rights and fundamental freedoms in full equality. Special measures are not only permitted by the Convention, they are also required when necessary.



International Convention on the Elimination of All Forms of Racial Discrimination  
Last Updated: 07 Jan 2020



The Committee on the Elimination of Racial Discrimination (CERD) monitors State compliance with the Convention. The CERD is composed of 18 independent experts who are elected for four years by the State parties to the Convention. Each State party may nominate a citizen for any vacancy. Although they are nationals of State parties, the Committee members serve in a personal capacity. They do not represent their country in any sense and take an oath of impartiality upon taking office. The CERD meets twice each year at the United Nations in Geneva.

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**Some scholars point out that one treaty eliminating racial discrimination isn't enough. States need to do more, starting with naming and working to eradicate racism.** For example, under ICERD, the Committee on the Elimination of Racial Discrimination makes recommendations to nations on how they can better comply with the treaty's prohibition of racial discrimination. Many individuals, however, use the word racism to describe the nature of the harms they have experienced. Without a common understanding of the distinction between the two words, the Committee's capacity to address present day challenges and hold states to their treaty obligations is encumbered.

## INTERNATIONAL NORMS ON SLAVERY

The modern world accepts that slavery is a great evil and there are many international documents that denounce it and make it illegal.

Between 1815 and 1957 around 300 international agreements were implemented, with varying degrees of success, to suppress slavery. Many of these agreements lacked adequate institutions and procedures to ensure that they were enforced.

Slavery, slave-related practices, and forced labour are now regarded as:

- A common international crime when committed against any person.
- A 'crime against humanity' when committed by public officials.
- A 'war-crime' when committed by a nation at war against the citizens of its opponents.
- Some of the key documents against slavery are outlined below.

The first international document against slavery was the 1815 Declaration Relative to the Universal Abolition of the Slave Trade.

The Universal Declaration of Human Rights (1948) states that "All human beings are born free and equal in dignity and rights" (Article 1) and that "no one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms" (Article 4).

The International Covenant on Civil and Political Rights says in Article 8:

- No one shall be held in slavery; slavery and the slave-trade in all their forms shall be prohibited.
- No one shall be held in servitude.
- No one shall be required to perform forced or compulsory labour.

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Article 7 of the same document protects all human beings from torture or cruel, inhuman or degrading treatment or punishment, thus outlawing some of the more detestable practices of enslavement.

Article 12 of the same document gives people the rights of liberty of movement and freedom to choose their residence, both of which are incompatible with slavery.

Article 16 states that "Everyone shall have the right to recognition everywhere as a person before the law." Article 26 similarly says "All persons are equal before the law and are entitled without any discrimination to the equal protection of the law." These provisions outlaw many of the discriminations faced by slaves and ex-slaves.

The Supplementary Convention on the Abolition of Slavery, the Slave Trade and Institutions Similar to Slavery (1956) goes into considerable detail on institutions that are similar to slavery and should be abolished.

Sources/Extracted from:  
Racism no way, [link](#)  
Opinio iuris, International Law's Racism Problem, [link](#)  
BBC, the law against slavery, [link](#)

## Related to the episode: the North American perspective

### SLAVERY IN THE UNITED STATES

Black slaves played a major, though unwilling and generally unrewarded, role in laying the economic foundations of the United States—especially in the South. Black people also played a leading role in the development of Southern speech, folklore, music, dancing, and food, blending the cultural traits of their African homelands with those of Europe. During the 17th and 18th centuries, African and African American (those born in the New World) slaves worked mainly on the tobacco, rice, and indigo plantations of the Southern seaboard. Eventually slavery became rooted in the South's huge cotton and sugar plantations. Although Northern businessmen made great fortunes from the trade of enslaved peoples and from investments in Southern plantations, slavery was never widespread in the North.

Crispus Attucks, a former slave killed in the Boston Massacre of 1770, was the first martyr to the cause of American independence from Great Britain. During the American Revolution, some 5,000 Black soldiers and sailors fought on the American side. After the Revolution, some slaves—particularly former soldiers—were freed, and the Northern states abolished slavery. But with the ratification of the Constitution of the United States, in 1788, slavery

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became more firmly entrenched than ever in the South. The Constitution counted a slave as three-fifths of a person for purposes of taxation and representation in Congress (thus increasing the number of representatives from slave states), prohibited Congress from abolishing the African trade of enslaved peoples before 1808, and provided for the return of fugitive slaves to their owners.

In 1807 Thomas Jefferson signed legislation that officially ended the African trade of enslaved peoples beginning in January 1808. However, this act did not presage the end of slavery. Rather, it spurred the growth of the domestic trade of enslaved peoples in the United States, especially as a source of labour for the new cotton lands in the Southern interior. Increasingly, the supply of slaves came to be supplemented by the practice of “slave breeding,” in which women slaves were raped as early as age 13 and forced to give birth as often as possible.

Laws known as **the slave codes regulated the slave system to promote absolute control by the master and complete submission by the slave.** Under these laws the slave was chattel—a piece of property and a source of labour that could be bought and sold like an animal. The slave was allowed no stable family life and little privacy. Slaves were prohibited by law from learning to read or write. The meek slave received tokens of favour from the master, and the rebellious slave provoked brutal punishment. A social hierarchy among the plantation slaves also helped keep them divided. At the top were the house slaves; next in rank were the skilled artisans; at the bottom were the vast majority of field hands, who bore the brunt of the harsh plantation life.

Individual resistance by slaves took such forms as mothers killing their newborn children to save them from slavery, the poisoning of slave owners, the destruction of machinery and crops, arson, malingering, and running away. Thousands of runaway slaves were led to freedom in the North and in Canada by Black and white abolitionists who organized a network of secret routes and hiding places that came to be known as the Underground Railroad. One of the greatest heroes of the Underground Railroad was Harriet Tubman, a former slave who on numerous trips to the South helped hundreds of slaves escape to freedom.

## 13TH AMENDMENT

On September 22, 1862, Lincoln issued a preliminary emancipation proclamation, and on January 1, 1863, he made it official that “slaves within any State, or designated part of a State...in rebellion,...shall be then, thenceforward, and forever free.” By freeing some 3

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million enslaved people in the rebel states, the Emancipation Proclamation deprived the Confederacy of the bulk of its labor forces and put international public opinion strongly on the Union side.

Though the Emancipation Proclamation didn't officially end all slavery in America—that would happen with the passage of the 13th Amendment after the Civil War's end in 1865—some 186,000 Black soldiers would join the Union Army, and about 38,000 lost their lives.

The 13th Amendment, adopted on December 18, 1865, officially abolished slavery, but freed Black peoples' status in the post-war South remained precarious, and significant challenges awaited during the Reconstruction period. Previously enslaved men and women received the rights of citizenship and the "equal protection" of the Constitution in the 14th Amendment and the right to vote in the 15th Amendment, but these provisions of Constitution were often ignored or violated, and it was difficult for Black citizens to gain a foothold in the post-war economy thanks to restrictive Black codes and regressive contractual arrangements such as sharecropping.

Despite seeing an unprecedented degree of Black participation in American political life, Reconstruction was ultimately frustrating for African Americans, and the rebirth of white supremacy—including the rise of racist organizations such as the Ku Klux Klan (KKK)—had triumphed in the South by 1877. Almost a century later, resistance to the lingering racism and discrimination in America that began during the slavery era would lead to the civil rights movement of the 1960s, which would achieve the greatest political and social gains for Black Americans since Reconstruction.

## JIM CROW LAWS

Jim Crow laws were a collection of state and local statutes that legalized racial segregation. Named after a Black minstrel show character, the laws—which existed for about 100 years, from the post-Civil War era until 1968—were meant to marginalize African Americans by denying them the right to vote, hold jobs, get an education or other opportunities. Those who attempted to defy Jim Crow laws often faced arrest, fines, jail sentences, violence and death. At the start of the 1880s, big cities in the South were not wholly beholden to Jim Crow laws and Black Americans found more freedom in them. This led to substantial Black populations moving to the cities and, as the decade progressed, white city dwellers demanded more laws to limit opportunities for African Americans.

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Jim Crow laws soon spread around the country with even more force than previously. Public parks were forbidden for African Americans to enter, and theaters and restaurants were segregated. Segregated waiting rooms in bus and train stations were required, as well as water fountains, restrooms, building entrances, elevators, cemeteries, even amusement-park cashier windows. Laws forbade African Americans from living in white neighborhoods. Segregation was enforced for public pools, phone booths, hospitals, asylums, jails and residential homes for the elderly and handicapped. Some states required separate textbooks for Black and white students. New Orleans mandated the segregation of prostitutes according to race. In Atlanta, African Americans in court were given a different Bible from white people to swear on. Marriage and cohabitation between white and Black people was strictly forbidden in most Southern states. It was not uncommon to see signs posted at town and city limits warning African Americans that they were not welcome there.

## CIVIL RIGHTS MOVEMENT OF THE 20TH CENTURY

The civil rights movement was a struggle for social justice that took place mainly during the 1950s and 1960s for Black Americans to gain equal rights under the law in the United States. The Civil War had officially abolished slavery, but it didn't end discrimination against Black people—they continued to endure the devastating effects of racism, especially in the South. By the mid-20th century, Black Americans had had more than enough of prejudice and violence against them. They, along with many white Americans, mobilized and began an unprecedented fight for equality that spanned two decades. Learn more about it [here](#).

## World War II

- Black men and women served heroically in World War II, despite suffering segregation and discrimination during their deployment. The [Tuskegee Airmen](#) broke the racial barrier to become the first Black military aviators in the U.S. Army Air Corps and earned more than 150 Distinguished Flying Crosses. Yet many Black veterans met with prejudice and scorn upon returning home. This was a stark contrast to why America had entered the war to begin with—to defend freedom and democracy in the world.
- As the Cold War began, President [Harry Truman](#) initiated a civil rights agenda, and in 1948 issued Executive Order 9981 to end discrimination in the military.

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These events helped set the stage for grass-roots initiatives to enact racial equality legislation and incite the civil rights movement.

## Rosa Parks

- On December 1, 1955, a 42-year-old woman named Rosa Parks found a seat on a Montgomery, Alabama bus after work. Segregation laws at the time stated Black passengers must sit in designated seats at the back of the bus, and Parks had complied. When a white man got on the bus and couldn't find a seat in the white section at the front of the bus, the bus driver instructed Parks and three other Black passengers to give up their seats. Parks refused and was arrested. Parks' courage incited the MIA to stage a boycott of the Montgomery bus system.
- The Montgomery Bus Boycott lasted 381 days. On November 14, 1956 the Supreme Court ruled segregated seating was unconstitutional.

## Little Rock Nine:

- On September 3, 1957, nine Black students, known as the Little Rock Nine, arrived at Central High School to begin classes but were instead met by the Arkansas National Guard (on order of Governor Orval Faubus) and a screaming, threatening mob. The Little Rock Nine tried again a couple of weeks later and made it inside, but had to be removed for their safety when violence ensued.
- Finally, President Dwight D. Eisenhower intervened and ordered federal troops to escort the Little Rock Nine to and from classes at Central High. Still, the students faced continual harassment and prejudice. Their efforts, however, brought much-needed attention to the issue of desegregation and fueled protests on both sides of the issue.

## Civil Rights Act of 1957

- Even though all Americans had gained the right to vote, many southern states made it difficult for Black citizens. They often required prospective voters of color to take literacy tests that were confusing, misleading and nearly impossible to pass.

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- On September 9, 1957, President Eisenhower signed the Civil Rights Act of 1957 into law, the first major civil rights legislation since Reconstruction. It allowed federal prosecution of anyone who tried to prevent someone from voting. It also created a commission to investigate voter fraud.

## March on Washington

- Arguably one of the most famous events of the civil rights movement took place on August 28, 1963: the March on Washington. It was organized and attended by civil rights leaders such as A. Philip Randolph, Bayard Rustin and Martin Luther King, Jr.
- More than 200,000 people of all races congregated in Washington, D. C. for the peaceful march with the main purpose of forcing civil rights legislation and establishing job equality for everyone. The highlight of the march was King's speech in which he continually stated, "I have a dream..."
- King's "I Have a Dream" speech galvanized the national civil rights movement and became a slogan for equality and freedom.

## Voting Rights Act of 1965

- When President Johnson signed the Voting Rights Act into law on August 6, 1965, he took the Civil Rights Act of 1964 several steps further. The new law banned all voter literacy tests and provided federal examiners in certain voting jurisdictions.
- It also allowed the attorney general to contest state and local poll taxes. As a result, poll taxes were later declared unconstitutional in *Harper v. Virginia State Board of Elections* in 1966.

## Civil Rights Leaders Assassinated

- The civil rights movement had tragic consequences for two of its leaders in the late 1960s. On February 21, 1965, former Nation of Islam leader and Organization of Afro-American Unity founder **Malcolm X** was assassinated at a rally.
- On April 4, 1968, civil rights leader and Nobel Peace Prize recipient **Martin Luther King, Jr.** was assassinated on his hotel room's balcony.

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Emotionally-charged looting and riots followed, putting even more pressure on the Johnson administration to push through additional civil rights laws.

## 21ST CENTURY CIVIL RIGHTS MOVEMENT: BLACK LIVES MATTER

**Black Lives Matter (BLM), an international social movement, formed in the United States in 2013**, dedicated to fighting racism and anti-Black violence, especially in the form of police brutality. The name *Black Lives Matter* signals condemnation of the unjust killings of Black people by police (Black people are far more likely to be killed by police in the United States than white people) and the demand that society value the lives and humanity of Black people as much as it values the lives and humanity of white people.

BLM activists have held large and influential protests in cities across the United States as well as internationally. A decentralized grassroots movement, Black Lives Matter is led by activists in local chapters who organize their own campaigns and programs. The chapters are affiliated with the Black Lives Matter Global Network Foundation, a nonprofit civil rights organization that is active in the United States, Canada, and the United Kingdom.

BLM was co founded as an online movement (using the hashtag #BlackLivesMatter on social media) by three Black community organizers—Patrisse Khan-Cullors, **Alicia Garza**, and Opal Tometi.

The BLM movement expanded in 2014 after the police killings of two unarmed Black men, Eric Garner and Michael Brown. Garner died in Staten Island, New York, after a white police officer held him in a prolonged illegal choke hold, which was captured in a video taken by a bystander. Brown, a teenager, was shot and killed by a white police officer in Ferguson, Missouri. Large protests of these deaths in the name of Black Lives Matter captured national and international attention. The BLM movement thereafter continued to play a prominent role in demonstrations against police brutality and racism. Notably, BLM activists protested the deaths at the hands of police or while in police custody of several other Black people, including Sandra Bland, Philando Castile, Freddie Gray, Laquan McDonald, Tamir Rice, Walter Scott, Alton Sterling, and Breonna Taylor.

**In 2020 George Floyd**, an unarmed Black man, was pronounced dead after a white Minneapolis police officer knelt on Floyd's neck for several minutes, despite Floyd's repeated protests that he could not breathe. Wide circulation of a bystander's video of Floyd's last minutes triggered massive demonstrations in cities throughout the United States and across

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the globe. The tragedy swayed U.S. public opinion in favour of the Black Lives Matter movement while drawing wide attention to the problem of entrenched racism in American society.

The Black Lives Matter movement has many goals. BLM activists seek to draw attention to the many ways in which Black people are treated unfairly in society and the ways in which institutions, laws, and policies help to perpetuate that unfairness. The movement has fought racism through such means as political action, letter writing campaigns, and nonviolent protests. BLM seeks to combat police brutality, the over-policing of minority neighbourhoods, and the abuses committed by for-profit jails. Its efforts have included calls for better training for police and greater accountability for police misconduct. BLM activists have also called for “defunding” the police—that is, reducing police department budgets and investing the freed-up funds in community social services, such as mental health and conflict-resolution programs. BLM activists have also worked on voter registration and get-out-the-vote campaigns in Black communities. In addition, BLM programs have celebrated Black artists and writers.

The Black Lives Matter movement has often been compared to the civil rights movement in the 1950s and 1960s in the United States. **While there are certainly similarities, there are also a number of differences between the two movements.** Both movements call for social change and racial equality, while using non-violent protests to call for change. This begs the questions: is the Black Lives Matter movement the new civil rights movement? Unlike the original civil rights movement, the Black Lives Matter movement has no singular voice demanding change, such as Dr. Martin Luther King, Jr. or Malcolm X. Instead, this 21st Century civil rights movement is a collection of social activists and organizers taking a stand against police violence, disenfranchisement, and pervasive injustice and demanding change.

## INTERNATIONAL RESPONSE TO THE US SYSTEMIC RACISM

The United Nations Human Rights Council is moving against systemic racism and police violence – including in the United States.

On June 19, the 47-member council unanimously passed a resolution mandating that the UN high commissioner for human rights, Michelle Bachelet, together with UN experts prepare a global report on systemic racism and excessive use of force against people of African descent by law enforcement. The resolution specifically states the report should focus on the death of George Floyd in the US and other incidents resulting in the death of people of African

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descent “to contribute to accountability and redress for the victims.” The resolution falls short of the comprehensive international inquiry demanded by hundreds of civil society organizations.

Still, the adopted text is a step in the right direction because, for the first time, it brings the issues of systemic racism and police violence in the US and around the world under international scrutiny. No country, no matter how powerful, should be exempt from Human Rights Council scrutiny

The adopted council resolution references the US while also repudiating structural racism globally. In addition to mandating a report on police killings of people of African descent, it asks the high commissioner to look at government responses to anti-racism peaceful protests, “including the alleged use of excessive force against protesters, bystanders and journalists.”

The US has long avoided meaningful attention from the Human Rights Council, and decided to withdraw from it in 2018 – becoming the first member to ever do so after being elected to a seat. Now that the US is in the spotlight, it’s crucial that civil society groups ensure that the council-mandated report and high commissioner updates keep the focus on the US to address the challenges faced by families like Floyd’s in seeking justice and accountability for police violence.

Sources/Extracted from:  
Britannica, Slavery in the US, [link](#)  
History, Jim Crow, [link](#)  
O’Neill Institute, BLM, [link](#)  
Britannica, BLM, [link](#)  
HRW, UN Condemns Systemic Racism, [link](#)

## FUTURE PROSPECTS

Modern racism, micro- and macro-aggressions are complex, chronic issues - as pointed out by Charisse C. Levchack in her [article](#)<sup>1</sup>.

“Our biases have been learned over time. They are *not* innate, which means that they can be changed. We can learn to do better and to treat others better. However, this requires some important steps as follows: (1) identifying our issues, (2) not being defensive when others point out our shortcomings, (3) recognizing our privileges, (4) admitting our flaws, (5) *actively*

<sup>1</sup> C. Levchack, The Future of Race and Racism in the United States, Microaggressions and Modern Racism, 2018, pp. 225-231.

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standing against racism and oppression when they manifest, and (6) *actively* supporting targets and anti-racism advocates and activists. Although taking some of these steps may be uncomfortable at times, it will be worth it once we begin to reap the benefits of liberation in our own lives, our communities, our country, and the world”.

Promoting anti-racism requires a lot of effort and it especially requires: committing to anti-racism and a liberatory consciousness, supporting leaders and policies with an anti-racism focus and collective action.

## REPARATIONS

Advocates and experts argue that ongoing systemic racism has placed Black Americans at a disadvantage in everything from obtaining an education to being paid fair wages, purchasing homes, starting businesses and passing down generational wealth -- all components needed to achieve robust economic health.

Some advocates and experts say reparations are the answer. They would not only help eliminate wealth differences caused by systemic racism, but are also a form of compensation that would amount to healing.

## HISTORICAL BACKGROUND

Reparations have often been used post-conflict to "reduce the risk of peace failure," and to help governments transition following a long period of authoritative rule, according to a study about the effectiveness of the tactic.

Reparations were levied on the Central Powers after World War I to compensate the Allies for some of their war costs. They were meant to replace war indemnities which had been levied after earlier wars as a punitive measure as well as to compensate for economic losses.

Later the meaning of the term became more inclusive. It was applied to the payments undertaken by the Federal Republic of Germany to the State of Israel for crimes against the Jews in territory controlled by the Third Reich and to individuals in Germany and outside it to indemnify them for their persecution. The term was also applied to the obligations of Israel to the Arab refugees who suffered property losses after Israel's victory over the Arab states in 1948.

## Reparation requests for citizens:

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- **U.S.:** The U.S. paid Japanese American citizens reparations after wrongfully holding 120,000 people in internment camps during World War II, reports Vox.
- **Colombia:** The government paid reparations to its citizens following a war that spanned 5 decades, reports Reuters. \$23 billion was allocated to victims of murder, rape and other violence committed by rebels and right-wing paramilitary groups and armed forces.
- **South Africa:** The government paid \$3,900 to victims of apartheid crimes in 2003, reports the New York Times. The reparations totaled \$85 million, and a commission originally recommended the government pay \$360 million.
- **Côte d'Ivoire:** Following the violence during the 2010 presidential elections and various instances of political violence since the 1990s, the government agreed to pay reparations to its citizens, according to L'osservatorio Research Center on Civilian Victims of Conflict.
- **Peru:** The Peruvian government was told to pay its citizens after a 20-year conflict between state forces and rebels led to mass violence, the deaths of more than 60,000 people and the fall of an authoritarian leader. Peru's Truth and Reconciliation Commission was considered controversial, even as some citizens anticipated reparations. The government has yet to fulfill its compensatory commitments.
- **Philippines:** After the dictator Ferdinand Marcos controlled the Philippines for 14 years under martial rule, the government issued reparations to victims of violence and abuse.

## REPARATIONS IN THE US

Reparations—a system of redress for egregious injustices—are not foreign to the United States. Native Americans have received land and billions of dollars for various benefits and programs for being forcibly exiled from their native lands. For Japanese Americans, \$1.5 billion was paid to those who were interned during World War II. Additionally, the United States, via the Marshall Plan, helped to ensure that Jews received reparations for the Holocaust, including making various investments over time. In 1952, West Germany agreed to pay 3.45 billion Deutsche Marks to Holocaust survivors.

**Black Americans are the only group that has not received reparations for state-sanctioned racial discrimination**, while slavery afforded some white families the ability to accrue tremendous wealth. And, we must note that American slavery was particularly brutal. About 15 percent of the enslaved shipped from Western Africa died

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during transport. The enslaved were regularly beaten and lynched for frivolous infractions. Slavery also disrupted families as one in three marriages were split up and one in five children were separated from their parents. The case for reparations can be made on economic, social, and moral grounds. The United States had multiple opportunities to atone for slavery—each a missed chance to make the American Dream a reality—but has yet to undertake significant action.

To learn more about reparations and who should receive them, visit [here](#), [here](#) and read Ta-Nehisi Coates' "[The Case for Reparations](#)", more [here](#).

## ALLYSHIP

As these long-standing global issues have come to the forefront of today's discussions, so have questions on how to be an ally in the movement against anti-black racism. The road to allyship may require unlearning the teachings that you once thought true; this ongoing journey means educating oneself on the topics at hand and taking initiative. Here are resources, and some historical context, for white people and non-black people of colour who wish to be an ally.

Understand that systemic racism goes beyond police brutality

- Speak up against racism in the workplace and support black colleagues
- Target racism in education
- Petitions and political engagement

Read more about it [here](#).

## INTERSECTIONALITY

**Individuals do not identify solely based on their race. Consequently, racism is not the only system of power and oppression in our institutions and society.** As individuals, we identify by race, class, gender, sexuality and ability, among other ways. Our likelihood of success depends on where we fall in the hierarchy of each of these identities.

Racism benefits White people while harming Black, Indigenous and People of Color. Wealthy people benefit from classism while classism harms poor people. Cisgender men

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benefit from sexism and patriarchy while these systems harm women, femmes, trans, non-binary and gender non-conforming people. Heteronormativity benefits straight people while harming Lesbian, Gay, Bisexual, Transgender, Queer, Intersex, Agender, Pansexual, Genderqueer, and Asexual (LGBTQIA+) people and communities. Non-disabled people benefit from ableism, which creates inequalities for disabled people.

**These systems of power and oppression do not operate independently and individually. People who experience harm based on their identity in one or more of these systems face increased oppression of each of these systems *compounded together*. Accounting for this compound oppression – at the *intersection* of race, class, gender, sexuality and ability – is called *intersectionality*, a term coined by Kimberlé Crenshaw in 1989. Dismantling these systems of oppression requires a framework that recognizes the intersections of these identities. For example, a racist policy will create inequities between racial groups (I.e. White people and Black, Indigenous, and People of Color), but the same policy may create deeper sexist inequities for Black women, trans, non-binary, and gender non-conforming people than for cisgender Black men. A policy that is both racist and ableist will create inequities for Latinx men but deeper inequities for disabled Latinx men than non-disabled Latinx men.**

Intersectionality is essential to our efforts to build equitable communities where all people can thrive. *Learn more about it [here](#) or [here](#).*

Sources/Extracted from:

Axios, The world's history of reparations, [link](#)

Britannica, Reparations, [link](#)

The Guardian, Calls for reparations, [link](#)

Brookings, Why we need reparations, [link](#)

ABC, What America owns, [link](#)

CNN, Questions about slavery reparations, answered, [link](#)

We forum, Ways to be an ally, [link](#)

Beginner's Guide to Intersectionality, NLC, [link](#)

## Proposed Discussion Questions

- How do you define 'systemic racism'?
- Can policies of diversity and inclusion help to undo structural racism? If so, how?
- How to ensure that people most impacted by systems of oppression are central to policymaking in the future?

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- What international and national strategies can be pursued to bring a real change to end systemic racism and discrimination?
- What is the best way for non-black people to support anti-blackness in a respectful manner?
- What is the role of the media in fighting racism? In your opinion, does the media still propagate oppressive stereotypes?
- It is important to bring an intersectional framework to our thinking and action. How to apply a Black/Queer/Feminist lens in our daily lives?
- How can we better create spaces to challenge racism?
- What needs to be done to begin to recognize racism in our societies?

## Additional Reading & Follow up

### Learn more about:

#### Alicia Garcia:

- Profile, TED, [link](#)
- Herstory, TED, [link](#)

#### Professor Clayborne Carson:

- Martin Luther King Jr. Research and Education Institute, Stanford University, [link](#)
- Profile, Britannica, [link](#)

#### Professor Christy Clark-Pujara:

- Profile, University of Wisconsin-Madison, [link](#)
- Evening talk - "Dark Work: The Business of Slavery in Rhode Island", [link](#)

#### Movements against racism:

- Black Lives Matter, [link](#)
- Say No to Racism, UEFA, [link](#)
- American anti-racism resources, [link](#)
- European Network against racism, [link](#)

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## Episode Speaker Biographies

**[Main Story Biography] Alicia Garcia** | Principal, Black Futures Lab; Author, *The Purpose of Power*; Co-creator, #BlackLivesMatter

Alicia believes that Black communities deserve what all communities deserve -- to be powerful in every aspect of their lives. An author, political strategist, organizer, and cheeseburger enthusiast, Alicia founded the Black Futures Lab to make Black communities powerful in politics. In 2018, the Black Futures Lab conducted the Black Census Project -- the largest survey of Black communities in over 150 years.

Alicia is the co-creator of #BlackLivesMatter and the Black Lives Matter Global Network, an international organizing project to end state violence and oppression against Black people. The Black Lives Matter Global Network now has 40 chapters in four countries. She also serves as the Strategy & Partnerships Director for the National Domestic Workers Alliance, the nation's premier voice for millions of domestic workers in the United States. Additionally, Alicia is the co-founder of Supermajority, a new home for women's activism. Alicia has become a powerful voice in the media and frequently contributes thoughtful opinion pieces and expert commentary on politics, race, gender, sexual orientation and gender identity. Her work is featured in Time, MSNBC, The Washington Post, The New York Times, The Guardian, Elle and Essence. In addition, Alicia has received numerous accolades and recognitions, including being on the cover of TIME's 100 Most Influential People in the World issue (September 2020), named to TIME's 100 Women of the Year list (March 2020), Boomberg 50 (2020), BBC's 100 Women 2020, Fortune's 40 Under 40, Fast Company's Queer 50 list, Politico 50 and 3x recipient of The Root's list of 100 African American achievers and influencers. Alicia has received the Sydney Peace Prize, Adweek Beacon Award, Glamour's Women of the Year Award, Marie Claire's New Guard Award, and was honored as the Community Change Agent at BET's Black Girls Rock Awards. Alicia's first book, *The Purpose of Power: How We Come Together When We Fall Apart*, released October 20, 2020 with One World (Penguin Random House.) She shares her thoughts on politics and pop culture on her podcast, *Lady Don't Take No*. Alicia warns you -- hashtags don't start movements. People do.

**[Expert Biography] Dr. Clayborne Carson** | Director, Martin Luther King, Jr. Research and Education Institute, Stanford University, Centennial Professor of History, Emeritus

Dr. Clayborne Carson is the founder of Martin Luther King Jr. Research and Education Institute at Stanford University, where he is also the Martin Luther King Jr. Centennial Professor of History. He has devoted most of his professional life to the study of Martin Luther King Jr. and the movements the iconic orator inspired. Dr. Carson's scholarly publications have focused on African-American protest movements and political thought of the period after World War II. In 1985, Coretta Scott King invited Dr. Carson to edit and publish the papers of her late husband. Under Carson's direction, the King

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Papers Project has produced seven volumes of The Papers of Martin Luther King Jr. He has served as a consultant on several documentary films and has appeared on many national TV and radio programs. Twitter: @claybornecarson, @mlk\_institute

**[Expert Biography] Christy Clark-Pujara** | Associate Professor of History, Department of Afro-American Studies at the University of Wisconsin-Madison

Christy Clark-Pujara is an Associate Professor of History in the Department Afro-American Studies and Department of History at the University of Wisconsin-Madison; she is also the Director of Graduate Studies for the Department of Afro-American Studies. She received her B.A. in History and Social Science from the University of St. Thomas in St. Paul, Minnesota and her M.A. and PhD in History from the University of Iowa—Iowa City. Her research focuses on the experiences of black people in British and French North America in the 17th, 18th and early 19th centuries. She is particularly interested in retrieving the hidden and unexplored histories of African Americans in areas that historians have not sufficiently examined—small towns and cities in the North and Midwest. She contends that the full dimensions of the African American and American experience cannot be appreciated without reference to how black people managed their lives in places where they were few. An absence of a large black populace did not mean that ideas of blackness were not central to the social, political, and economic development of these places. Her first book *Dark Work: The Business of Slavery in Rhode Island* (NYU Press, 2016), examines how the business of slavery—economic activity that was directly related to the maintenance of slaveholding in the Americas, specifically the buying and selling of people, food, and goods—shaped the experience of slavery, the process of emancipation, and the realities of black freedom in Rhode Island from the colonial period through the American Civil War. Her current book project, *Black on the Midwestern Frontier: From Slavery to Suffrage in the Wisconsin Territory, 1725—1868*, examines how the practice of race-based slavery, black settlement, and debates over abolition and black rights shaped white-black race relations in the Midwest. Clark-Pujara is the author of several journal articles, most recently “In Need of Care: African American Families Transform the Providence Association for the Benefit of Colored Orphans during the Final Collapse of Slavery, 1839-1846,” *Journal of Family History* (September 2019). Clark-Pujara was recently awarded the UW-Madison Vilas Faculty Early Career Investigator Award and the UW-Madison Outstanding Woman of Color Award 2020, Outstanding Woman of Color in Education Award, and the Feminist Scholar’s Fellowship from the UW-Madison Center for Research on Gender and Women in 2019 and the Honored Instructor Award from University Housing in 2020.

**[Host Biography] HAZAMI BARMADA** | Founder & CEO, Humanity Lab Foundation; co-Executive Producer & Host, Finding Humanity Podcast

Hazami is a social entrepreneur, thought leader, and public affairs and social impact expert recognized by Forbes as an “inspirational agent of change.” She has consulted for many leading global

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# FINDING HUMANITY

A PODCAST SHARING TRUE STORIES OF COURAGE AND PURPOSE

brands including the United Nations, United Nations Foundation, Aspen Institute, and the Royal Court of the Sultanate of Oman. Among her posts at the United Nations, she served as the Coordinator for the United Nations Secretary General's World Humanitarian Summit, an Advisor to the first-ever United Nations Secretary-General's Youth Envoy, as a member of the United Nations SDG Strategy Hub for the launch of the 2030 Sustainable Development Agenda. Hazami has a Masters from Harvard University where she was an Edward S. Mason Fellow in Public Policy and Management. She studied social and public policy at Georgetown University and has a BA in Anthropology and Sociology. Twitter: @hazamibarmada

## PODCAST PRODUCTION ORGANIZATIONS & TEAM

**Humanity Lab Foundation** is a disruptive empathy-driven movement at the intersection of public policy and people power. As a collective of enablers, the Humanity Lab facilitates public engagement and social innovation to drive progress on human development and create an equitable and just world. Through a diverse portfolio of programs and initiatives, the Humanity Lab enhances global development systems by convening, connecting and collaborating with everyday people to solve complex challenges and drive social change. The Humanity Lab aims to: unlock human potential, break down barriers, provoke thought-leadership and knowledge sharing, facilitate partnerships, catalyze action, and democratize access to the power that shapes the world. The Humanity Lab has collaborated with a large array of partners including the Office of the President of the United Nations General Assembly, United Nations Office of Partnerships, United Nations, Qualcomm, The Elders, Warner Music, MTV and the Washington Diplomat.

**Hueman Group Media** ("HGM") is an award-winning podcast company for social change. HGM produces impactful and high-caliber podcasts for leading nonprofit organizations, purpose-driven companies and thought leaders, amplifying conversations around today's most important causes and issues — including gender inequality, climate change, racial injustice, and mental health. HGM podcasts cater to diverse, socially conscious, and deeply curious audiences. With the power of storytelling and expert-driven conversations, HGM activates listeners to take action and make a positive impact in their communities. HGM has worked with notable organizations including UN Women, The Elders, SAP, GoDaddy, CORE Response, and MIT Solve.

### Podcast Production Team:

**Ayesha Amin**, Fact-Checking, Policy, Research  
**Maverick Aquino**, Mixing, Editing, Music  
**Hazami Barmada**, Co-Executive Producer & Host  
**Diana Galbraith**, Assistant Producer & Research

**Camille Laurente**, Co-Executive Producer  
**Karolina Mendecka**, Fact-Checking, Policy, Research  
**Fernanda Uriegas**, Associate Producer

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