Community Voices for Peace and Pluralism WhatsApp Workshop Seminar

Series 9

Conversation with members of Community Voices for Peace and Pluralism

Understanding Anti-Racism and the Role African Women can Play

20.06.2020

The Community Voices for Peace and Pluralism - Africa (CVPP) is a non-profit network that builds the capacities of women and other groups in preventing, transforming and solving violent conflict through a Peace and Pluralism approach. CVPP- Africa equips women to contribute to peace processes in decision making roles.

Convener: Alice Wairimu Nderitu, mediator of armed conflict and author

Coordinator: Regina Mutiru, Mentor and Founding Partner at Amani Women Network

Moderator: Wasye Musyoni, Manager Economic Empowerment Food Security and Livelihoods,

Norwegian Church Aid, Darfur Programme

Panelist 1: Dr. Adria Goodson, Director of the Ford Foundation Global Fellowship program.

Panelist 2: Khary Dickerson, International Resource Development Consultant at United Nation Population Fund - UNFPA

Panelist 3: Anna Tonelli, Inclusive Peace and Security Senior Policy Advisor, Oxfam International.

Seminar Series Coordinator & Rapporteur: Shama Shah, conflict analyst

Participants: Members of Community Voices for Peace and Pluralism Africa

Alice Nderitu, Kenya; Convener's introduction of the workshop seminar:

Hi everyone listening and reading this today.

Good morning, North America. Good afternoon and evening, Africa! We had to find a time that fits in with all our time zones and this is it.

Welcome to Seminar Series 9 which was mainly inspired by the outrage caused by George Floyd's death. With many questions asked here, and in other spaces, among us in terms of what African women (many connected by our blackness or by our humanity to all black people in the diaspora) could do.

So today we discuss racism within the knowledge that we too have ethnic divisions but also conscious that structural and systemic racism not only affects us deeply as Africans but shares many foundational aspects such as stereotyping, prejudice and discrimination with ethnicism. Secondly, since racism and ethnicism share some common characteristics, by discussing various viewpoints on racism today, we may find ideas on how to deal with ethnicism too.

Reading Mama Stella's and Salim's posts this week of their experiences as Africans who have been or are internally displaced (Salim) and refugee (Mama Stella) really brought this sad point that we need solutions too, at home. It's important to emphasize that today's seminar is not a white versus black conversation. We identified black and white panelists because it is important to understand why skin color shapes perspectives, policy and practice in America and what can be done about it. We did try to find a panelist who can defend the "All Lives Matter" call (thanks Samia from Sudan for raising it) but we didn't succeed.

Many thanks Shama, our Seminar Series Coordinator for sharing the bio's in advance.

Kwesi of Guyana has asked that we extend his apologies - he is unable to participate due to an unexpected assignment or even continue with us.

Our moderator for today is Wasye Musyoni, who will build up on extensive preparatory research work already conducted by Kijala Shako to take us forward.

Many thanks. Shama I now hand over to you.

Shama Shah, Kenya: Hello everyone! I look forward today's discussion on Understanding Anti-Racism and the Role African Women can Play.

Following the horrific death of George Floyd in the USA almost a month ago, the world has finally woken up to the sufferings of African Americans. This is not to say that the world didn't know, but something about a grown man crying for his mother has triggered the world to finally and consciously fight for change.

Today's discussion deals with this sensitive, yet urgent topic - racism. In particular, we'd like to first understand the term 'anti-racism'. As most of us are African women based in the continent, we'll then focus on the role African women can play.

As always, our rules of engagement apply: *before we speak or respond, we ask ourselves: is it kind? Is it necessary? Is it true?*

I now handover the conversation to you, Wasye.

Wasye Musyoni, Kenya: Thank you, Alice. Thank you, Shama. Good morning, good afternoon, good evening to you all wherever you are.

Welcome all to today's workshop on an issue that is both historical and also topical. The issue of race, racism and actions to counter racism. Our panelists who will assist us reflect on these issues have been introduced. So, without further ado, allow me to welcome Adria our presenter. Kindly forward your questions to me and we will take them after all presentations.

Adria the floor is yours...

Dr. Adria Goodson, USA: Hello. My name is Dr. Adria Goodson. I'm really honored to be here today with Community Voices – thank you so much for inviting me. Alice Nderitu and Kijala made it possible for me to join you today and I'm really grateful to them, and I'm grateful to be part of this conversation with all of you across the African continent and bridging our voices from the African American context to yours, and to see what we can learn together and with each other as we engage in this conversation.

So I have several questions that Kijala posed to me that I will respond to. The first question is, 'when did I first become aware of my blackness'. I feel I knew it from the moment I was born. I am of mixed race decent. My mother was a Caucasian woman (primarily English and Norwegian) and she married my father who is an African American man. From the very beginning I was something different to what was the norm, and they couldn't put me in a box. So, I was certainly aware not just of my blackness, but also of my 'mixedness' in a world where I was supposed to be one or the other. What triggered it were very simple little comments from my grandmother (on my mothers' side) who would say to me it's a shame I'm so dark skinned when I was a little girl. And then there were darker skinned black folks who were concerned whether I was really white on the inside, rather than a black or brown person. So that was in almost every conversation I was in since I was very young.

What did that realization mean to me and those around me? I needed to make sense of who I was without a significant amount of affirmation from other people. So, I needed to figure out who I was as a human being, in a context where I didn't have an automatic 'in' anywhere that I existed. I don't know what that equated to in other people's lived experiences. I have understood that there are others that have struggled with senses of belonging and where they exist. In the end it

has made me much stronger as a person in that I am very clear on what my values are, who I am and my value as a human being regardless of what other people judge as valuable.

What does this moment of history mean to me? This moment in history is complicated because its complicated by both a pandemic that directly and negatively impacts people of color and particularly low-income populations more so in the Untied States than it does others. Although that may be a trend that is shifting now. So, it feels like one more thing that more negatively impacts black and brown people that it does to people who have resources or people with lighter skin.

In addition to that, we have more recent murders of black folk by police violence. So, you have George Floyd, Breonna Taylor, Ahmaud Arbery… Those are only the most recent in two hundred or three hundred years of this. So, for me, this feels a rather constant stream, rather then new information. I am very (I don't know what the right word is, I was about to say 'gratified', not sure if that's the right word)… I appreciate and value seeing people across different races who are marching in the streets together. I have chosen not to march in the streets, I have done my fair share of marching in my life, and I am now investing in building the infrastructure and the leadership that will take us forward after this moment, I hope.

I think this moment in history does potentially provide a watershed moment for how police and black folk in the United States interact. But we have had many of these before so I am sober, and cautious in my assessment of how much change will come out of this moment. I think that will depend on how organized we are and how we stay engaged in changing the systems and not just letting off steam as a result of the start of summer, or the start of election period, or because of the pandemic and having everyone being trapped inside. I think what it means for humanity is that it calls us all to address the thing that I was saying in the beginning, which is – how can we create a world in which all of us belong and have a space and a seat at the table? And in particular have decision making power over our own lives, as well as the lives of our community. And I think that is what people are asking for within the black community, that is what people are asking for within the African American community, particularly, because it has not been that structure in forever, frankly.

The movement for Black Lives and the Black Lives Movement were founded by women, most of them were lesbian, bisexual, transgender or gay and at that space they sat at multiple intersections, and they have brought the voices of those who are the most marginalized to the table, and they have done so in artistic, powerful and authentic ways. That is part of what we're seeing in the streets right now, the power of that organizing that has been going on, not just for the past hundred years, but in particular the last fifteen.

That is what I am relying on in terms of what the future holds, and I am optimistic.

So the final question that was posed had to do with what African women could do to support the organizing taking place across the USA. There is powerful organizing happening and in many cases is led by black women, and in particular, younger black women who are amazingly powerful and really aware of different strategies for creating change and for organizing. So, I offer 3 different options that I think African women could do. And I also invite you to consider

what you know what you could do that I may not be aware of, and I look forward to learning more about that in this conversation.

Level 1 would be to follow the movement for Black Lives Work and to join in in online actions. This weekend is Juneteenth in the United States which is a holiday that honors the day that the Federal Marshals reached Texas to share the news of the emancipation two years after Abraham Lincoln had signed it and freed the slaves in Texas. However, it is also an opportunity to celebrate the ongoing struggle for freedom that is true for black people in the US. So, they are doing many online actions this weekend in honor of Juneteenth, but they're doing opportunities for online actions throughout this current movement and providing ways for people to get involved that could be done virtually or online.

Level 2 would be to consider creating an African Women's Group (like your own), that forms relationships with other groups in the USA that are supporting and empowering younger black women. If you were to do such a relationship, this I think would provide role models and partners in thinking about what it means to be a black woman in this world that come from outside the United States. Examples of this would be Black Girl's Code and Black Girls Run.

Finally, I think that Level 3 (which would be the most intense) would be to advocate and support efforts like those of George Floyd's brother who is calling upon the UN to investigate the USA on human rights abuses as part of these police murders of black people in the USA.

Those are three different ideas and I am sure with all of our creativity you also have other ways to get engaged and involved in supporting the movement for Black Lives in the United States.

Thanks so much and again, it's an honor to be here.

Links and summary of ideas for actions and engagements: There is a powerful organizing happening, in many cases led by black women and in many cases, younger black women.

Level 1: Follow the Movement for Black Lives Work and join in online actions - m4bl.org. This weekend is Juneteenth - a holiday celebrated by many black people in the US as the true Independence Day - it is the day when enslaved black people in Texas were finally freed two years after Emancipation because US Federal troops arrived in Texas.

Level 2: Consider connecting Community Voices with US groups to explicitly form long-term relationships with groups that are supporting and empowering younger Black women - provide images of black women of all ages.

- Black Girls Code (https://www.blackgirlscode.com/)

- Black Girls Run (https://blackgirlsrun.com/)

Level 3: Advocate and support efforts, like those of George Floyd's brother, to call upon the UN to investigate US human rights abuses.

Wasye Musyoni, Kenya: Thank you so much, Adria, for your reflections. From personal actions to community actions. I hope the participants are preparing to engage with the issues you raised especially the role of African Women.

Dr. Adria Goodson, USA: It is an honor to be "here" in this virtual space.

Wasye Musyoni, Kenya: As we reflect on this allow me to welcome our next panelist, Anna, to speak to us.

Salim Musa Umar, Nigeria: Good afternoon all from this side of the globe. Looking forward to positive engagement.

Anna Tonelli, USA: Hi everyone! It's an honor to be invited to share with you all this morning.

Stella Sabiiti, Uganda: Thanks Adria.

Wasye Musyoni, Kenya: Welcome, Anna.

Anna Tonelli, USA: I have known many of you for many years, and some of you more recently. And I know you will be honest with your questions and engagement - but for those others, please don't hesitate! I have recorded a message - there were many questions, so apologies for the length.

[The following is the transcript from Anna's voice note]

Good afternoon, good evening (good morning in my case) to all of you on the platform. My name is Anna Tonelli and I am a colleague and friend of Alice Nderitu and I've known some of you on this WhatsApp group for a long time now. So, it's an honor to share Saturday with you all. I've had the privilege to learn alongside many of you and to learn from you. In fact, even Adria who has joined us today as a panelist as well, led a program at the last organization I work for and I learned a lot from her as well. I look forward to continuing that process during today's conversation.

So the first question that was posed to me is when did you first become aware of your whiteness? I grew up in a suburb of Boston, a city north of the city that was almost entirely white. My family was almost entirely white. No one married outside of their race until I was older. So the mayor I had and the community I was surrounded by was white. And in fact, when I was younger, I remember that while I understood I was white, the more sort of discomfort I confronted was related to class, in that my family couldn't afford certain luxuries that other friends could.

As I grew up, you know, through school, I was very privileged to have quite a unique high-school and middle school where I learned quite a bit about human rights. I read more about race, I made friends of different races and I, you know, became more and more cognizant of my skin color over time. But I don't really think I understood what my whiteness meant until college during my semester travel to Senegal to study. Senegal was really the first time that I experienced being in the minority, it was the first place that my skin glowed in the dark.

So what triggered this realization and what did it mean to those around me? So I guess, again, it was my semester abroad in Senegal and it was this feeling of discomfort, of being out of place, of not belonging. All of that was very new to me. It was also the uncomfortable privilege associated with it that my white skin for some reason afforded me a certain treatment from others. In Senegal, my skin color was associated with wealth - so young children would run regularly after me in the streets calling for money. It was also associated with a beauty to aspire

to. I remember going to the store to purchase a deodorant and struggled to find one that was free of a whitening solution. It also afforded me special treatment in restaurants and in venues. My professors there really made it clear to me that my skin color was also associated with responsibility for colonization and racism in Senegal. Decades of Senegalese being seen as, and treated as, inferior to the white colonizers. In class we unpacked the history of colonialism and the devastation it had on Senegal. But more importantly, we looked at the present and how colonization and racism did not belong on history bookshelves but were very alive. For example, the tourism industry in the most lush part of the country, the Casamance, was still dominated by French businesses exporting millions of Seyfa out of the country. Whilst I was there, my classmate's host brother took risks traveling to Europe by sea because they had no livelihoods. For example, the water near their village had been overfished by European fisheries.

So, I returned home to a stronger understanding of these issues and really looked differently at my own country and how these structures and hierarchies manifested in the United States. Since that trip, I have tried to use the privilege that comes in my whiteness to support those who have been intentionally kept from information and power with accessing both. I have also continued learning and asking questions because this is a life's work.

So, another question I was posed to me is what does this moment in history mean for you and mean for those around you? Mean for humanity? This moment is no doubt historic. It means a lot to me to see people that share my skin color moving out into the street in solidarity with black and African-Americans and other people of color and doing much more to learn (and to unlearn, really) so much of what we've been taught in this country and around the world about racism. It's been inspiring in that sense. I think I'm, you know, simultaneously anxious because I so badly wants this "awakening" to last and for the systems to be dismantled and the way that they need to be. But I do think I have I have some anxiety on whether or not that will continue, though. I will do what I can for my part to be pushing this toward something more or sustainable.

And you know that the imagery, I think is quite profound in terms of the *thousands* of protests. I think I was reading one article that said more than 2,000 cities and towns have erupted into protests for Black Lives Matter as a result of the murder of, not just George Floyds, but so many others before him. But really, you know, this pandemic has created an environment very unique where it seems people are more aware of what's going on than in previous very public murders of black and African American individuals in our country.

What does this mean for humanity? I'll respond to this and also to the question that Alice asked me about what the role of African women in anti-racist action. Of course, from where I sit in my perspective, racist and traumatizing statues around the world are being taken down. Americans and some Europeans are demanding that corporations and businesses diversify their boards and their leadership. In Minneapolis, leaders have pledged to dismantle the police force. And a once radical idea of defunding the police and reinvesting in black communities is becoming more mainstream. So, all of this to me is really showcasing how Americans and others are using this moment to dismantle both the symbols and the systems of racism. And I think all of us have a role in that. There are opportunities from our all of us set to dismantle both the symbols and the systems of racism.

In my case, in terms of the industry I work in at the moment (which is the international development and humanitarian aid industry), this is very relevant and very particular to the legacy and structure of this industry. I think this is something that many of you on this WhatsApp group can probably relate to. There are some really powerful and unapologetic organizations like Popworks Africa who are speaking out about this (I'll share links to those webinars in a bit). And, you know, really asking very important questions that I wonder if it might resonate with many of you in this WhatsApp conversation about why do donors (the majority of whom who are in the global north and many of whom who are former colonizers) get to decide which of the programs in Africa get funded and what the grants are going to be for. Why does money have to come through an international NGO, for example, the one I work for, Oxfam? Why can't it go straight to community organizations? And why are there so many opportunities to travel or to be on panels without stipends? Why is so much of the labor done by Africans and African organizations going unpaid? These are questions that I wonder if this group might like to ask and then perhaps act on. Are there decision makers you can reach out to about these issues, campaigns or boycotts you can start. There's so much knowledge in this WhatsApp group, of how we can do differently.

The last question is, how can we be better, do better? And I think so many of you already have the answer to this, and in many cases are already doing it. I think the initiative that Alice is leading around local women mediators becoming a regular and very staple part of community is one such action of investing in local knowledge and investing in different means of conflict resolution which is a direct counter to many of the structures and many of the attempts to deal with conflict (that have been in many ways brought from outside into the continent). So you know, using community mediation as a tool instead of bringing in security forces.

I think we also need to really reflect on how these structures of racism and colonialism affect daily lives and then identify where our power and privilege lie to change it. For me, in this moment, it is doing what I can to ensure that women leaders from the African continent’s voices and recommendations are heard in the halls of the UN Security Council. That you are also provided with the opportunity and space to be able to deliver those recommendations. Some of this is more personal and even about how we interact in our own communities. Dr. Ibram Kendi, the writer of “How to be an Anti-Racist” has a great metaphor that ‘racist ideas rain on us constantly, many of us don’t even realize it. It takes someone telling us ‘you’re wet’ and handing us an umbrella’.

Lastly, I think from where I sit, there is a need to look at our policies and laws and how to make them more inclusive and equitable. That will require us to listen to those most marginalized and most impacted in our communities to understand what is needed.

Those who can not fit through the doorframe will understand the best way to fix its construction, as it is their experience confronting that barrier.

Here is a recent webinar hosted by Popworks Africa and others that I think might be of interest to many of you here, and which I reference: https://medium.com/@aidreimagined/video-how-to-be-anti-racist-in-aid-a6eaebc54d3e

Dr. Adria Goodson, USA: Anna, deeply appreciated your comments on dismantling both symbols and systems, and your metaphor of how to dismantle the door frame.

Shama Shah, Kenya: Thanks so much, Anna, for this. Great insights and so beautifully put!

Wasye Musyoni, Kenya: Thank you Anna, for your sharing and also the reference to the recent webinar which raises the question of symbols of racism in our different spaces and especially in the aid sector.

Fatima Suleiman, Nigeria: Thanks for sharing, Anna.

Wasye Musyoni, Kenya: I hope we will pick on the question asked to the panelists of what this moment means to all of us. Allow me, however, to first welcome our final panelist, Khary, to share his reflections. Welcome.

Stella Sabiiti, Uganda: Thanks, Anna

Barrister Ladi Agyer Madaki, Nigeria: Good afternoon from Jos, Nigeria, and thank you for the reminder, Salim.

Khary Dickerson, USA: Hello. I want to thank Shama and Kijala for inviting me and allowing me to speak on this pertinent panel. My name is Khary Dickerson. I work in international development, particularly to East and Southern African countries. The first question sent to me was when I became aware people had a problem with my blackness. I'm sure I heard comments before then, but being a young kid, I probably started becoming aware really in high school as I started to form my identity. I went to a private school and people would make comments or snide remarks and I didn't have the power or the ability to defend myself - in a sense that I didn't know how to backup arguments made, when people talk about black stereotypes, or about inferiority. So, I would say maybe, probably high school is when I first became aware.

The second question is, is racism systematic? I would say definitely yes. If you know American history, even the stories told for the fight for freedom, Frederick Douglass made it very clear that Abraham Lincoln didn't care about slaves. Lincoln only cared about the saving the Union. Imagine that! One of your heroes you thought was Abraham Lincoln didn't care about Africans, whatsoever.

Number two, the reconstruction period. The word that I want us to remember is the word ‘vulnerability’. At every stage of American growth, African-Americans, are vulnerable. During the Reconstruction, you have African-Americans - free and uneducated with no land; promised 40 acres and a mule. But it never came. So now you have a people with no education in the land of their former masters. And the masters are now angry. They've been at war, they’ve had children lost, they don't have slaves. And the economy is not working right. So imagine living in the same place as your former masters. Let's look at many African countries (except maybe South Africa) – at least their colonialists for the most part left. Imagine if you were a slave belonging to a person in England and you had to stay there. And so that was the conditions from which we came.

So, the word vulnerability and how it relates in the African context. Think about when a famine hits. Who's worst off? Women and children in the household. Women in religion. Women in

politics. Women, women, women. Even in countries that have mandates of a certain quota of women in the parliament. Still, note, there's no woman or anyone would say that we would have the same equal voting rights or economic power as men. The context is understating the word 'vulnerability'. You're always fighting for that progress. The one thing I would say just to keep in mind, as we advocate for people's hearts and minds, remember, it's still policy. So many African-American leaders in the past focused on if black children and white children live together or went to school together, that those images and those conditions would change. Remember, the privilege *never* give up their privilege willingly. They never have and never will. There is an economic benefit for me being, I guess, "over you" (whatever term you want to use), it is in my self-interest. And so one of the things I just really, really encourage is to focus on legislation and empowering institutions and ensuring those institutions are doing their job. Thank you. And I look forward to carrying and carrying on this conversation more.

Wasye Musyoni, Kenya: Thank you, Khary, for raising the issue of vulnerability. I would now like to open the floor for questions, additional reflections and possible actions.

Anna Tonelli, USA: Yes, and thank you Khary for the points about the power of institutions.

Wasye Musyoni, Kenya: Thanking all panelists for their time and opening up to us from their personal lives and experiences.

Shama Shah, Kenya: Thanks, Khary. Didn't know this about Abraham Lincoln.

Khary Dickerson, USA (responding to Shama): Here is the speech… Unfortunately, I didn't either (https://teachingamericanhistory.org/library/document/oration-in-memory-of-abraham-lincoln/)

Wasye Musyoni, Kenya: The panelists have not only shared, but have also raised questions for us. Sisters and brothers, the floor is open. I will post the 1st question and any of the panelists is free to answer;

Do African Americans feel a sense of belonging to the continent? What are their views of coming back to Africa? To invest and even live here?

Dr. Adria Goodson, USA: I can only speak for myself on the "sense of belonging" question. I feel a sense of deep rootedness and connection, but also was raised within a US context that allowed for very little real knowledge and connection. I will be making my first trip to the continent next year and hope to deepen my sense. I experience other black folks in the US as having a dissonance about claiming our rights to be in this land (since our ancestors were forcibly brought here and built much of what is here now) and being told "to go back to Africa" as a slur.

Khary Dickerson, USA: Great question that is a whole other discussion. This is only my perspective:

1) There is a sense of belonging and an awakening to dismantle negative stereotypes on both sides

2) Depending on the country and context - in South Africa, I love the vibrancy, convenience, and level of development, but I understand that these benefits that allow me to assimilate easily was paid in blood and tears of South Africans, just like America was built on the enslavement of Africans. Also, the racial inequality being worst after apartheid is sickening (in Cape Town my girlfriend and I were sometimes the only black couple in the restaurant).

Salim Musa Umar, Nigeria: What is the motivating factor that push other races (especially core whites) to support the anti-racism movement as seen in the George Floyd saga recently?

Stella Sabiiti, Uganda: Have other marginalized races joined hands in this struggle (First Nations, for instance) or has that time not yet come? Thanks to all panelists for sharing.

Jacqueline O'Neill, Canada: I want to add that in Canada, we have many similar problems. We have a horrible legacy of colonialism with Indigenous people, as well as racism towards Black people and those of other races.

The last several weeks have been an important wake-up call for many Canadians who think we are better than the US because we didn't have slavery. Our Black, Indigenous and Non-white brothers and sisters have, again, had to do the hard work of reminding everyone in Canada that racism is structural in all of our institutions, and felt as a daily reality.

Dr. Adria Goodson, USA: One of the things I have found most inspiring about this moment is the solidarity of action taken by Latin, Indigenous, and Asian peoples in the movement for Black Lives - the recognition that the definition of whiteness = goodness has negative impacts on all others defined as "not white" and the recognition that whiteness is a political and power position rather than a biological construct. The Asian population engagement came on the heels of many Chinese experiencing racial attacks as a result of the Coronavirus/racism combination. There are efforts to act collectively and in solidarity that are building on multiple years of organizing and this particular moment.

Tamador Ahmed Khalid, Sudan: Thanks to all our panelists for such interesting inspiring reflections.My question is to Anna - to what extent is racism shaped, not by color or region, but by authority/ power one has over the other?

Dr. Mandiedza Parichi, Zimbabwe: Thank you so much Khary, Anna and Adria for this pertinent and very relevant conversation. Here in Africa whether its racism or tribalism, we tend to be reactive to momentary incidents and then it dies down without much meaningful transformation. What recommendations can you suggest for meaningful change?

Khary Dickerson, USA (responding to Salim Musa Umar): I don't know for sure… I am taking a stab – the motivating factors may be the brutality of his death and the abuse of power. In the 1960s, Americans finally understood the brutality enacted against the marchers when white kids were beaten, attacked by dogs, and sprayed with hoses.

Remember, Breonna Taylor was killed, and so, so many others, but the gruesomeness of his death resonated around the world.

Wasye Musyoni, Kenya: We have another question - I have heard (from certain social media pages) that the BLM movement is just a trend, and I fear once the "excitement" is over, things

will lose steam. How can we ensure that this is not the case, and that this movement sees the fruit of its labor.

Dr. Adria Goodson, USA (responding to Wasye Musyoni): As a student of social movements in the US, I would humbly assert that Black Lives Matter is the next chapter in the ongoing Black Freedom movement. Black Lives Matter was created by Alicia Garza, Patrice Cullors and Opal Tometi in response to the murder of Trayvon Martin in 2012. Now, 8 years later, the statement has become an active statement that is mainstreamed in American corporate culture. The Movement for Black Lives in a continuation of a long journey. One my mentors, Dr. Vincent Harding, wrote a book "There is a River" about the long river of justice seekers seeking freedom. We are all and M4BL is also a part of that river.

Wasye Musyoni, Kenya: This ties to what Adria said about building certain infrastructure can either Khary or Adria speak a bit more about what needs to be done to take us forward?

Question for Anna: On the issue of institutions working in Africa/ humanitarian institutions, there is something which is known as the 'white savior complex'. Many of these institutions have white people working as experts on African issues without the knowledge and the context. This leaves Africans disgruntled. How should such institutions change? This is seen as some kind of colonialism through humanitarian work.

Will there be room for geographical diversity? And have organizations such as Oxfam and their partners started to think about this?

Wasye Musyoni, Kenya: Why are Africans and African Americans not very close in the US and how can the relationship be improved?

Questions are flying from all directions...

Anna Tonelli, USA: Podcast on "Why Now, White People - https://podcasts.apple.com/us/podcast/code-switch/id1112190608?i=1000478299112

I agree - from a recent podcast there were three additional ideas for what's happening now on top of the shear brutality of the murders which no doubt has pushed people to the street:

1) White people are being moved by other white people – there is a mass movement in such a way that it's become expected of white people to get out on the street and more white people who are informed (much thanks to the Black Lives Matter movement and its pressure on white people to start learning what their role in this movement is).

2) The COVID pandemic – people are consumed with media; have had more time to pay attention; and has helped people realize how vulnerable they too are

3) Trump's presidency and his attack on every level of democracy. This is simplified, so please listen to this podcast (there are some curse words, just FYI).

Khary Dickerson, USA (responding to Stella Sabiiti): Another question of which I am not sure. The struggle of blacks have pushed other civil rights moments, for example the Civil Right Act of 1964 pushed in the Immigration Act of 1965 which allowed immigrants from Asia, Africa, and African diaspora to come into the US. There was an employment law (I forget the

name) that was to benefit blacks but one of the main, if not main, benefactors were white women. Washington DC, the former epicenter of black culture before Atlanta took over, has a team called the Washington Redskins which is almost a name like the Washington Blackies which is obviously insulting. So there have been calls to change the name in the past. This is small in the big scheme of things, but I am not 100% sure.

Wasye Musyoni, Kenya: I have a question to Adria - it's already hard being an African American given the level of vulnerability, I can only imagine how harder it is to be an African-American Woman, what makes them resilient and how do they organize themselves? Are there communities?

Dr. Adria Goodson, USA (responding to Salim Musa Umar): I have been a bit baffled by the response to this particular killing. Like Khary, I think the video of the brutality of his death mattered and the fact that many folks were on lockdown due to the pandemic meant that people actually saw the video themselves and perhaps had a visceral reaction. Also, in many work spaces people have been in diversity trainings and in conversations about race and racism in a new way for a while. There have been a number of white folks being activated and organized around Black Lives Matter since 2012 (Unitarian Universalists and progressive evangelicals) and people have been protesting and building skills for actually engaging. Finally, the police response with additional brutality on protestors escalated the issue as it illustrated that violence affects everyone.

Salim Musa Umar, Nigeria: What, in your opinion, or from your informed perspective can we learn from the current debates around the world on racism? What lessons can we derive?

Dr. Adria Goodson, USA: +1 on Anna's response here...

Anna Tonelli, USA (responding to Tamador Ahmed Khalid): Hi Tamador! So nice to hear from you. It's exactly that - it's both. Racism is the belief that one race is superior over another AND the power to be able to enforce that - to share culture and policies on that belief system.

Race is a social and political construct - created for the benefit of white people.

Khary Dickerson, USA (responding to Wasye Musyoni): People don’t know their history. African Americans and Africans have worked together throughout the struggles for decolonization. Look up Kwame Nkrumah, Martin Luthor King’s visits to Africa. When you don’t know your history, little agitations or differences can seem like craters. The education of many African liberation leaders were educated at Historically Black Universities and Colleges.

Wasye Musyoni, Kenya: Here are a few more questions;

1) As all three of you (Adria, Anna and Khary) have worked or work with the humanitarian world, why are the resources spent intervening in situations of war not spent promoting peace and preventing the wars?

2) Are some white people joining the protest not necessarily as a #BLM issue but as a protest against Trump?

3) Why are there so many white humanitarian workers in Africa and why can't they work in their own countries? Why don't they transfer knowledge? Is that not racism too?

Dr. Adria Goodson, USA (responding to Wasye Musyoni): Black women are expected to be strong and resilient, often expected to shoulder the blunt forces of racism and patriarchy without complaint. Because they sit at the intersection of so many systems of oppression, they (like Anna said in her remarks) have the capacity to both dismantle the door frame and redesign it to allow for others to have access. And we could broaden this frame to include other differences such as LGBTQi, people with different physical abilities, etc.

My shorter and more personal answer is that we are resilient because we have to be. And so many of us are not (drug addiction, disease, disabilities are widespread due to identifying ways to mitigate the pain and trauma). Organizations like *Black Girls Code, Black Girls Run* and so many others help train young African women.

Khary Dickerson, USA (responding to Wasye Musyoni): The BLM issue has been brewing for over centuries. If we remember, protests by African-Americans throughout the years have brought awareness, initiated other forms of protest, and initiated more inclusive legislation. If we remember the Arab Spring, the outrage from the injustice of Tarek el-Tayeb Mohamed Bouazizi, the Tunisian fruit vendor, ushered in other protests. So the protests in the US will include BLM issues, but this will also bring awareness to the mistreatment of immigrants, our peculiar homage to purveyors of injustice through statues, etc.

Dr. Adria Goodson, USA (responding to Wasye Musyoni): I think it is possible that some white people are protesting against Trump and supporting BLM movement. I don't have any evidence that this response is simply a Trump protest - there is ample opportunity for that. I do think that the pandemic and widespread unemployment are contributing factors. The polls also support that with repeated protests since Trayvon Martin's murder that white peoples' beliefs are shifting with now 57% believing that Black people are treated differently by police departments. That represents a significant increase.

Fatima Suleiman, Nigeria: Yes indeed. Racism isn't on the color of the skin but also with job placements and inequalities in mobilization of resources, both economically and politically.

Wasye Musyoni, Kenya: Another question –

Some of us think westerners are smart as they know how to use their resources to hijack and completely undermine progressive agendas such as the one going on right now on anti-racism. Soon, we think there will be a special fund on racism in Africa with a special focus on negative ethnicity to divert attention from racism. What do you think?

Fatima Suleiman, Nigeria: I agree, 100%

Mireille Tushiminina, DRC: Dear Adria, what an honor to meet you here (instead of in Boston). I am actually a friend of Opal, and met Akaya Windwood, Diana Johnson at the OC so I am glad to see a familiar name leading this much needed discussion with fellow African women. I know your thoughts on the reprisals on the current #BLM narrative. For instance, after 24 seasons aired over 18 years, "The Bachelor" will finally feature a black man as the show's lead.

And to make the situation even more unpleasant, after 99 years, Band-Aid has decided to expand its product line to include bandages to match different skin tone colors to “embrace the beauty of diverse skin.” How can we as African women ensure that we remain in control of our #BLM narrative, before it leads to paternalism?

Khary Dickerson, USA (responding to Salim Musa Umar): Excellent question. We assume progress just happens with time - it does not!! We expect progress to be linear, we go from Obama to Michelle Obama and then to whoever we think is progressive. Remember after the Civil War, Reconstruction happened where there were black men in Congress. The Southern Whites wanted to retribution, lynching, the Klan, segregation, etc. Remember that the exploitation, privilege etc. all have economic links. I never thought that in the wealthier, progressive parts of the US you could have Confederate monuments, but you do. It takes energy, "wokeness", and financial resources to dismantle these systems that you may not even know exist.

Dr. Adria Goodson, USA: I think it is always possible for radical and innovative ideas to be appropriated and hijacked. That is harder when there is an actual collective movement that is also focused on building power and is being very strategic. For example, many corporations are coming out with statements that "Black Lives Matter" on their website and in their commercials in the US. The movement is clapping back and saying things like: what is the status of your black employees? How will you work to hire more black and brown people? How will you build relationships with black and brown organizations at the grassroots level? ColorofChange.org is redirecting corporation donations to grassroots organizing efforts because as a media organization they are often challenging mis-conduct.

Wasye Musyoni, Kenya: I propose a five minutes break and on coming back we will take some more questions and also start exploring how we can keep this dialogue alive and how to move forward.

Jacqueline O’Neill, Canada: Working in the Canadian government, I think about this issue a lot - and how to change it. Like almost all white people, I don’t even understand the extent to which I have been programmed to be racist and support racist systems.

I am learning all the time how deeply all of our systems need to be reformed or dismantled and rebuilt differently for all the reasons we’re discussing today. Something we are working on is Canada’s Feminist Foreign Policy and Feminist International Assistance Policy. They are all about power - looking at who has it and how they are hoarding it, and giving more to support to those who are trying to transform systems.

Many African organizations have told us that a key barrier to us really changing is our contracting. We have so many regulations - which we think are “good” because we think they ensure transparency - but are actually hurting feminist and women-led organizations.

We have regulations like requiring bank statements and histories - when many organizations are too young to have them. Or letters of reference from other donors. Or a lot of report writing which most small organizations simply don’t have the capacity to do.

And most of all, we make things about projects, not core, predictable, long-term funding.

So our grants and contracts can be anti-feminist, and we reinforce the problem of strengthening big aid organizations (usually led or created by white people) and weakening local women's organizations. And we don't even think of how that is racist.

We still have so many problems and so much we need to do better. Like Adria and Anna, I am heartened by the scale of this moment and how many white people like me are seeing things we hadn't listened enough to see before. And, real change isn't automatically going to follow. We still deal with a lot of very defensive people.

Florence Mpaayei, Kenya: Dear friends, glad to join the conversation, albeit late. Going through the insights, observations, experiences and reflections. A great dialogue for creating understanding from all sides.

Stella Sabiiti, Uganda: Recently, Europe held and interesting virtual meeting on 'Bring Peacebuilding to Europe'. I was asked to give my perspective as a non-European. We've been saying for years that we need to go to Europe to observe their elections and give ideas on peace!

Dr. Adria Goodson, USA (responding to Mireille Tushiminina): Lovely to meet you here too. All those amazing women you name are co-constructing this movement with every breath. What I have observed the collective Black Lives Matter leadership do is to keep asserting the narrative, to engage in Shine Theory (https://www.shinetheory.com/) and invest in actively lifting up each other's voicing and calling it out when someone seeks to mis-appropriate the vision. Ms. Garza, Tometti, and Cullors are a stellar example of this because the media wanted to "name" Garza as THE LEADER and she refused to even be photographed or featured without bringing the others along too. This requires us to not give into our own egos and always elevate the collective power and each other (https://time.com/5793789/black-lives-matter-founders-100-women-of-the-year/).

Khary Dickerson, USA (responding to Jacqueline O'Neill): This is a tough one. There are challenges in showing impact and accountability of resources. When operating in a conflict context and if the money is misappropriated or used for harm, those are the stories that unfortunately make the news...

Wasye Musyoni, Kenya: Welcome back from the break that never was. Thanks for being engaged for over two hours now.

Anna Tonelli, USA (responding to Wasye Musyoni): This is a great question. It's about maintaining power. Especially from a US perspective, wars are key to our economic strength and our position in the world to dictate trade deals. We should be doing more to illuminate the costs of war and the cost benefits of peace. Some of the asks from the BLM movement point to this on a national level - the gigantic budgets for police forces versus for public services in cities.

Anna Tonelli, USA (responding to Jacqueline O'Neill, Canada): Africans have every right to feel disgruntled by this. I would like to ask our African sisters and brothers in this group, how do you think the institutions should change? And how can that be demanded of "African experts" and INGOs who are not African? At Oxfam, we are trying to address this through ensuring the majority of our staff across the continent is national so that they are in the roles, not foreigners. We are trying to rework this system so that local and national organizations get funding directly.

We are also pushing for our boards to include representatives from our partners so that they can hold us accountable.

But what are your ideas? The system in and of itself is racist and paternalistic – that "the global north knows better than the global south". We will need to do more than change the interior of organizations – we have to look at our nations' economies – where are resources are going and for how much. What we are importing and for how much and from where. Because in so many contexts, if the legacy of colonialism wasn't alive – if countries weren't in debt, would there be a need for this assistance?

Florence Mpaayei, Kenya (responding to Jacqueline O'Neill): Jacqueline, you raise many pertinent issues. The one I wish to comment on is the importance and necessity of self-discovery when it comes to prejudices, biases and stereotypes that keep us separated by race, ethnic identities, etc. I have sometimes found myself taking sides on the bases of race and generalizations without reflecting deeply to see our common humanity where vices are present in all of us. The unfortunate thing is when we do not stand for the right treatment of everyone irrespective but also turn a blind eye or become indifferent to the suffering of others. The recent happenings have ignited the fact that we can no longer accommodate injustices along racial lines.

Wasye Musyoni, Kenya: As we prepare to wind down, we will take final two questions. And also give the panelists space to give their final words. We will keep the discussion going on this forum for anyone who would like to share.

For Khary and the response on Kwame Nkrumah - How can we heal Africans and African Americans and bring them together the way the Pan Africanists did?

Final question – Thank you so much Khary, Anna, and Adria for this pertinent and very relevant conversation. Here in Africa whether its racism or tribalism, we tend to be reactive to momentary incidents and then it dies down without much meaningful transformation. What recommendations can you suggest for meaningful change?

Dr. Adria Goodson, USA: My recommendation for meaningful change is to consistently invest in organizing and building power across organizations in civil society so that the preparedness of the organizing efforts can meet the opportunities when they present themselves. BLM local chapters have been consistently building relationships and organizing since 2012 (and building on what came before). The Movement for Black Lives has been maintaining a consistent drum beat and responding to every murder and has developed deep skills at mobilizing that have been activated on behalf of George Floyd, Breonna Taylor and Ahmaud Aubry. Without the slow and diligent work of organizing there would be more disruption than strategic activism which is what we have been seeing (despite the skewed news coverage). So - organize, organize, and keep organizing even when you don't seek the opportunities for change.

Wasye Musyoni, Kenya: Thanks, Adria. I know you have another engagement so allow me on behalf of the participants to thank you very much.

Dr. Adria Goodson, USA: Dear group members, I must signoff WhatsApp for now. It has been a tremendous privilege to be in this discussion with you. I have learned much from your questions and from striving to construct thoughtful responses. Please know that my responses are

my own and do not represent The Ford Foundation as an organization. I will continue to dip in and respond to additional questions as I can and I look forward to continuing to learn with this group.

Also, should the pandemic allow it, I am expecting to travel to Nairobi, Kenya in the summer of 2021, perhaps something in person? Wishing you all well.

Wasye Musyoni, Kenya: It's been our joy to learn and hear you. We will continue to explore different ways of organizing discussions and meetings.

Anna Tonelli, USA: Thank you all so much for the opportunity to engage in this discussion this morning. I remain a part of the WhatsApp group, so please feel free to reach out if other queries emerge over the coming days or months! Things got very fast at a certain points so I likely overlooked some things.

I echo what Adria shared above - BLM has done an incredible job pushing for mobilization across race and it is having impact. Some of the increased engagement of white people is no doubt due to BLM pushing white people to organize themselves, through entities like Standing Up for Racial Justice, and learning, unlearning and relearning. I encourage us all to continue to examine where we sit and where our different privileges can serve as catalyst for change.

Khary Dickerson, USA (responding to Wasye Musyoni): Great question: Increased political and social engagement. African Americans were one of the leaders of the charge against apartheid and the response to the kidnapped girls in Nigeria. African Americans should have had the same call for interventions during the Rwanda genocide. The Year of Return in Ghana was an excellent example. This should be replicated in other countries with large diaspora i.e. Nigeria, Ethiopia, etc. An increase in political and social engagement will lead to increased economic engagement.

Thanks everyone for this opportunity. The fight for progress is a long, long road. It can be exhaustive. As Shama mentioned, Abraham Lincoln? Imagine I just found out that the music jingle that plays when the ice cream truck comes is a racist song! That’s funny but it goes to show you the challenges in education, health, religion, police, economy structures that are as old as the country and must be dismantled.

Wasye Musyoni, Kenya (responding to Anna Tonelli): Thank you Anna, for reminding us about privilege. In our own spaces we have to bear this in mind as privilege can mask our sensitivities to issues. But it can also be a double edged sword that can be used to challenge and effect change.

Florence Mpaayei, Kenya (responding to Wasye Musyoni): As a person of faith, I was curious to know how churches led by white clergy especially Pentecostals and Evangelicals were responding to the race issue following the unbelievable killing of Floyd. It has been refreshing for me to see some of them holding discussions on the same and being in solidarity with their black counterparts. The religious institutions have to also be held accountable for what they have perpetuated over time.

Wasye Musyoni, Kenya (responding to Khary Dickerson): Thank you so much, Khary. From you we hear the importance of continuing to interrogate history. To learn, relearn and rewrite.

We are winding up. Allow me to thank all of us. It is impossible to summarize all that came through at the moment. But just to say the struggle goes on, until all are treated equal as we are meant to be.

Hibaa Ismael, Djibouti: That was quite a seminar!! I was eager to follow today, but I wasn't fully as I had side engagements to do. Nevertheless, I followed a little and it looked very interesting and awakening! I personally have learnt, and will probably learn more (while going through the messages again) about what it is to be Black in the USA.

Thank you all once again.

Wasye Musyoni, Kenya: The discussions from today remain on this chat. Saying goodbye for now is not an end to the dialogue that has started. As we go through all the links shared we are encouraged to keep sharing our reflections. Once more, thank you to our panelists and to all of us.

Good morning, good afternoon and goodnight.

Alice Nderitu, Kenya: Thank you everyone for today's conversation – and all of us from across the continent for participating and listening. Thank you to our panelists, Anna, Khary and Adria, to Kijala who did the preparatory work and to Wasye who has moderated us all with such patience today. Thanks to Shama as always for all that she does.

It's not possible to immediately give a summary of key takeaways as the conversation is so fast paced, however we promise to do so, after we send out the report this week.

There is a lot more information we could tap into. Yale University for instance, offers as part of its Open Courses a free course examining the African American experience in the United States from 1863 to the present. You can find the course here - https://oyc.yale.edu/african-american-studies/afam-162.

We had an intense conversation one weekend some time ago, led by Dr. Dorothy Goredema as African women about the histories of this continent that need to be written from an African perspective. So grateful for the key takeaway by Khary that Wasye has brought out on knowing and rewriting African history – as well as the call to link up with other women's groups like ours in the US by Adria, and of course the door frame by Anna!

It is especially wonderful to leave this space challenged by all we have heard and encouraged too, that together we can do something different.

It has been a great pleasure to see what we began as an informal WhatsApp conversation in reaction to COVID-19 lockdowns grow into what it is now. So great to be here, and to enjoy the wholeness of a sisterhood and brotherhood stretching across the borders.

We shall digest what we heard today for a long, long time and maybe we need another session?

Goodbye for now, everyone - truly appreciate you all.

Shama Shah, Kenya: Thank you to our moderator and panelists for their time and insights today. Lots has been learnt, lots to dwell over.

Finally, I'd just like to paste our CVVP rules here, especially for the new members that have joined us.

Community Voices for Peace and Pluralism – Africa is a non-profit network of peace wakers that offers expertise in preventing, transforming and solving violent conflict through a Peace and Pluralism approach, contributing to the Women, Peace and Security agenda.

We set up this group to bring together women leaders working across various thematic social justice areas particularly peace building and women's meaningful participation in decision making roles.

We have enabling guidelines, for the users of our WhatsApp group and website, not rules;

1) The CVPP group was formed as an inclusive space for women safeguarding diverse spaces for dialogue by all generations, transforming and resolving violent conflicts, contributing to human dignity and social justice. Ensure your post is relevant and purposeful.

2) Avoid forwards unless they are relevant to the Women, Peace and Security agenda. Avoid cross posting by going through what has been shared to confirm you are not reposting and cross-posting. Links are encouraged. Spamming will pile chats, meaning most will then not follow the discussions.

3) Analyze and give your view or perspective on a subject with respect.

4) We are guided by values and principles as well as our standing as leaders in society and sexist, ethnic, racist, homophobic, political party specific and other demeaning comments or attacks are not allowed. Avoid narrow group views. Stereotypes shall not be entertained on CVPP. Be tolerant and respectful.

5) CVPP is not a place for rumors, innuendo, propaganda, myths or conspiracy theories. Members are asked to share or present what they know to be the truth, facts, evidence or data/information on a subject being discussed.

6) Before posting or replying, always ask yourself this: Is it true? Is it kind? Is it relevant? Is it necessary? Is this a good time to post? Is this going to encourage discussions or degenerate into animosity? Freedom of expression does not relieve you of your obligation to courtesy, decency and decorum.

7) Contribute regularly and share information on what you are doing to promote our stated common objectives. Consider this a conversation. It is not okay for you to just read other people's input without contributing, asking for information, or suggesting improvements.

8) Do not personalize your chats. Always stick to the issue being discussed or ventilated on without attacking or discussing the person who originated or has commented on the subject.

9) Announcement of events your organization or others are doing is encouraged. However, you cannot initiate causes or activities on CCVP without approval from the forum admin before circulation.

10) We may at times, after discussion here on the forum, support a cause we see as key to encouraging members on CVPP or communities that CVPP Members support or are part of. If such causes are acceptable, the admins shall set up a separate group to advance such an activity or cause.

11) Any information that is produced here in a facilitated manner, such as the Seminar Series is Copyright to CVPP.

To protect this as a safe space, no one is allowed to upload or use any conversation here without obtaining permission. The Seminar Series on the CVPP website https://peaceandpluralism.org/ carries the following information "Community Voices for Peace and Pluralism asserts the right to be identified as the author of this work. All rights reserved. Without limiting the rights under copyright above, no part of this publication may be reproduced, stored in or introduced into a retrieval system, or transmitted, in any form or by any means (electronic, mechanical, photocopying, recording or otherwise) without the prior written permission of the copyright owner and the written permission of the presenter. This Seminar Series is available through the Community Voices for Peace and Pluralism website, https://peaceandpluralism.org/.

12) CVPP exists because members make what we do possible through their voluntary work. We wish to thank you most sincerely for being members of this CVPP family.

Salim Musa Umar, Nigeria: Thank you everyone here who took time to contribute. Our panelists, our moderator and to those digesting quietly. You are all appreciated.

Dr. Mandiedza Parichi, Zimbabwe: Thank you so much for the insightful discussion. I learnt a lot.

Stella Sabiiti, Uganda: Thanks dear Panelists and Team. We will digest all this rich information and make good use of it

Halima A. O. Shuria, Kenya: Thank you panelists, Shama, Wasye and all the members.

Ambassador Mpeo Mahase-Moiloa, The Kingdom of Lesotho: This platform is very educative. I was working on something on the side but will definitely go back to the parts I missed. Thank you very much panelists, moderator and Alice for a job well done. Highly Appreciated.

Barrister Ladi Agyer Madaki, Nigeria: So educative and enriching! I learnt so much from this series. I will still make time to digest all the information. Our panelists, moderator and Alice, thank you.

Lucy Muyoyeta, Zambia: This is such a fantastic seminar. Thanks to everyone for making it a success. I was not following it live but have been reading, watching and listening - just great stuff.

Nimo Ali, Somaliland/Kenya: Thank you Shama, the panelists and the entire team in the group. I have learned so much. I am digesting everything…

Samia El Hashmi, Sudan: Congratulations for the outstanding presentation, deliberations and discussions. Thanks to the presenters, moderate and participants. I missed being part of it today due to an urgent issue I had to be part of.

The 9th Workshop officially ended with thanks and appreciation for the day's panelists and moderator.

Biographies

Khary Dickerson

Khary Dickerson has spent his life supporting organizations addressing social ills by advancing their resource mobilization, project management, and capacity development initiatives. In his most recent endeavors, he has been facilitating trainings and consulting for public and multilateral organizations as an independent consultant. Prior to consulting, as an East Africa Regional Resource Director, he supervised staff in nine countries in acquiring over $750 million to fund programming in child protection, water sanitation and hygiene, food security/livelihoods, peace building, education, disaster response, health, and gender. He has facilitated trainings in program management, resource mobilization, organizational analysis, and strategy development in over 15 countries in Central Asia, East and Southern Africa, Europe, and North America. After initially starting his career in financial services, he kickstarted his international development career by volunteering in South Sudan as a business advisor.

A personal interest of his is creating social and professional platforms for African diaspora to share ideas, best practices, and lessons learned.

He received his MBA from Indiana University Kelley School of Business and Bachelor of Business Administration from the University of Arkansas at Little Rock.

He is an avid sports fan and working to become an avid book reader.

Adria Goodson

Adria D. Goodson is director of the Ford Foundation Global Fellowship program. She believes that every person has the capacity to develop into their best self and that every leader is a catalyst for organizations and systems to better serve human society. She is committed to coming alongside leaders, providing both support and challenge, as they create thriving and fulfilled lives.

Adria has spent almost two decades leading and designing fellowship programs grounded in social movement and leadership development theory. Most recently, she was chief program officer for the Pahara Institute, a national nonprofit organization that supports senior leaders in education. She also serves on the faculty of Harvard University's Graduate School of Education.

From 2005 to 2015, Adria was the founding director of Hunt Alternatives Fund's Prime Movers fellowship program, a program that supports national social movement leaders in the United States. She has worked with the Aspen Institute, the Robert Wood Johnson Foundation's After School Project, the Hestia Fund, Resource Generation, and the Boston College Media Research and Action Project.

Adria earned her PhD from Boston College in sociology, specializing in social movement theory, public policy, and philanthropy. She was awarded the W.K. Kellogg Foundation Non-profit Opportunity Leadership fellowship and the Boston College President's fellowship. She is a Pahara-Aspen Fellow, selected in 2015, has authored several published pieces on movement leadership, and was a featured speaker at TedxBeaconStreet. Adria lives in Woburn, Massachusetts, with her husband and daughter. She is an avid foodie and home chef, and loves poetry and cycling in the summertime.

Anna Tonelli

Anna Tonelli is the Inclusive Peace and Security Senior Policy Advisor at Oxfam International. In her work, Anna leads on advocacy to the UN-NY community for the full implementation of the Women, Peace and Security (WPS) and Youth, Peace and Security (YPS) agendas. In addition, she supports Oxfam's Country Offices and local partners to strengthen their WPS and YPS programming and advocacy respectively. Previously Anna worked for Inclusive Security where she supported coalitions of women leaders from South Sudan, Sudan, and Syria to effectively engage in their national peace and security processes. This included advocacy, conflict analysis, and leadership skills building; collaboratively developing advocacy strategies for women's meaningful inclusion; and connecting the coalitions to international policymakers.

Anna holds a MA in Conflict Transformation and Peacebuilding from the SIT Graduate Institute and a BA in Peace Studies from Goucher College.

Wasye Musyoni

Wasye Musyoni works with Norwegian Church Aid. She is currently based in Central Darfur, Sudan. Prior to the move to Sudan Wasye served as Manager NCA Regional Peace Programme. Wasye has worked with religious actors on peace issues since 2000. She holds a BA Degree from the University of Nairobi and a MA Degree in Women, Gender and Development from ISS, Netherlands