



International Coalition of
SITES of CONSCIENCE

From past to present,

memory to action

TRANSITIONAL JUSTICE IN AMERICA

1. Transitional Justice for Black Americans (Jamira Burley, Angi Williams)

SHOW DESCRIPTION

Transitional justice describes the measures countries put into place to address legacies of conflict and human rights abuses. In the absence of any formal transitional justice mechanism in the US, Sites of Conscience are ideal places to facilitate and foster discussion around truth, justice, and reconciliation. To help American sites learn from the work already being done around the world, we paired up US-based Sites of Conscience with Sites of Conscience members in Colombia, The Gambia, South Africa, and Sri Lanka – all countries that have, or are currently undergoing transitional justice processes. In this series, participants will revisit these conversations, sharing what they have learned with you, our listeners.

This podcast is a program of the [International Coalition of Sites of Conscience](#).

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EPISODE DESCRIPTION

What is transitional justice? And what is the state of transitional justice in America? To kick off this series, social justice activist Jamira Burley is interviewed by Angi Williams. They discuss justice, harm reduction, healing for Black Americans, and what America can learn from transitional justice initiatives around the world.

EPISODE TRANSCRIPT

[Music begins]

Jamira Burley: When I think about transitional justice, it is the recognition that trauma or violence has occurred, right – either systematically or individual violence inflicted on a person. It is then the full examination of the truth. What actually happened, who was responsible? Then it is holding those responsible to account. But then it is the actual providing of services to reduce that said harm. And so there have been moments where we've provided pockets of those opportunities or those services, but as a whole, rarely do we see the US government actually taking a comprehensive lens to ensure that our communities are whole and safe. At least not through the Black identity lens.

Parusha Naidoo: Welcome to *Transitional justice in America*, a podcast from the International Coalition of Sites of Conscience. The Coalition is a global network of over 350 historic sites, museums, and memory initiatives in more than 65 countries, all dedicated to using past struggles to address social injustice today.

I'm your host, Parusha Naidoo. I'm a Program Coordinator with the Coalition's Global Transitional Justice Initiative, which works to support transitional justice processes by engaging local civil society organizations, survivors, and governments in a participatory, inclusive, and holistic manner.

So what is transitional justice? In simple terms, transitional justice describes the measures countries put into place to address legacies of conflict and human rights abuses. As we've seen in countries like South Africa and Bosnia, these may include formal criminal prosecutions, truth commissions, reparations programs and various kinds of institutional reforms.

But the most effective transitional justice processes are holistic and specifically address the needs of everyday people affected by conflict and human rights abuses. That may look like documenting survivors' experiences of injustice, providing spaces for them to heal, and addressing the root causes of violence.

But what about here in the US? Amid calls for unity and reconciliation as we confront this history of racial injustice, we have to ask: is unity possible without accountability? Is reconciliation possible without truth-telling? Is progress possible without justice?

In the absence of any formal transitional justice mechanism in the US, Sites of Conscience are ideal places to facilitate and foster discussion around truth, justice, and reconciliation.

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To help American sites learn from the work already being done around the world, we paired up US-based Sites of Conscience with Sites of Conscience members in Colombia, The Gambia, South Africa, and Sri Lanka – all countries that have, or are currently undergoing transitional justice processes. Representatives came together for a six-month peer-to-peer conversation and in this series, our four member groups will revisit these conversations, sharing what they have learned with you, our listeners.

You'll hear our first partner conversation in episode two, but before that, it's important to address the context in which we are having these conversations. To that end, we've invited social justice activist Jamira Burley to brief us on the state of transitional justice in America, particularly as it affects Black Americans today.

Jamira is the Director of Social Impact for North America for Adidas and an activist working at the intersection of community policy and social impact. Here she is in conversation with Angi Williams, Communications Associate here at the International Coalition Sites of Conscience.

Angi Williams: Hi Jamira.

Jamira Burley: Hi, good morning.

Angi Williams: So some of our listeners might not be familiar with the concept of transitional justice. Could you quickly define it as you see it, so we have a shared definition to build our conversation on?

Jamira Burley: Yes. The way I think about transitional justice is the idea of, how are we creating systems, places, and policies that enables for people to seek and receive justice that is transformative in their lives and not just with the – the systems that deem as justice. Right? So for instance, when we think about the criminal justice system, we automatically assume that justice looks like someone being brought to court and held on charges for the crime in which they committed.

But it also means, how are we ensuring that the lives of the people impacted also receive help, care to enable for them to be able to live thriving lives, that isn't bombarded by the trauma in which they originally experience. So that's what I think about transitional justice, is that it's both the systems in which we have in place, but also ensuring that we reduce the harm that had been, um, inflicted upon the person.

Angi Williams: Um, if I can ask you a personal question, how does your experience as a Black American shape your understanding of transitional justice?

Jamira Burley: Um, that it doesn't exist. No, ah – is that – when I think about my experience as a Black woman, particularly in the United States context, and when I think about transitional justice, I think oftentimes part of the transitional justice is placed on the community to manage versus actually the systems that enables for the harm to exist.

So I say that in relationship to, you know, I grew up as a Black woman in West Philadelphia at the height of the crack epidemic and the war on drugs. And while eventually, we saw many of the policies by police, many of the policies by governments that oftentimes over-criminalize communities of color, be reduced over time, at no point was the harm reduced to the community, right?

At no point did the – those systems that oftentimes placed guns and drugs into those communities, and oftentimes over-policed those spaces, at no time was mental health services provided, reinvestment back into those communities that enable for workforce development and job placement, at no point was, um, communities, particularly young people who have families that are incarcerated were provided additional services to ensure their development and ensure that they weren't going down the same path as their family members, were provided.

And so, I exist in a world in which transitional justice rarely shows up for me. And that when it did, it was oftentimes led by the communities who felt like they had a stake in ensuring that their young people, their community members received the help and care that they needed in order to thrive and also to build stronger communities for us.

Angi Williams: Can you expand a little bit on that? You mentioned um, transitional justice coming from um, the community in which these atrocities happened. So an you dive into that a little bit?

Jamira Burley: Yeah, and I think that also is kind of very much the jumping point for my own activism. And so when I think about transitional justice in my own experience, I think about the times in which, we used to see our communities as an extension of our families. So that the old lady down the street, if they saw you doing something inappropriate would report that to your parents, right? Or your principal and your teacher would actually take a deeper interest in your own development, versus just assuming that you're just a number within a system.

And so for instance, in 2005, my brother Andre was shot and killed in Philadelphia. I was 15 years

old at the time. While the justice system was acting to ensure that his – his killer was brought to justice, my community took in hand ensuring that I had access to mental health services, that they also encouraged me to use that experience as way in which to build on my activism. So how can I ensure that I was telling my story in a way that could help other people? And then also, how could I use my story to develop solutions and um, opportunities for other young people dealing with similar experiences?

And I think that, for me, was a prime example of like, how do community members show up for themselves in a way in which systems oftentimes forget is needed or necessary? Which is totally the opposite of what we saw happen in white, oftentimes white spaces. For instance, when we saw the Columbine shooting, um mass shooting, that happened a few years prior to my brother being killed, instead of metal detectors and security being put into those schools, many schools, including um, Columbine, those students were provided mental health resources.

Those students were provided access to learning opportunities and – and anger management programs, which is vastly different than what happens when you see violence happening in urban settings. So again, I think as Black people, as a Black woman, when I think about transitional justice, it is rarely um, represented by the systems that are set in place to protect me, but oftentimes being shepherd by the people in my communities who have experienced what I've experienced, who've seen what I've seen and feel a deep investment in ensuring that my trajectory is different than the one which they had. Or better, I should say.

Angi Williams: Um, that actually leads me to our next question. What role should human rights organizations and other institutions play in these processes? Um, how can they support communities and local activists on the ground level and when do they need to step aside?

Jamira Burley: That's a really great question, and it's one that I struggle with constantly, right, 'cause I think we oftentimes put so much burden on our community organizations, our nonprofits that oftentimes are working with shoestring budgets. Right? And are oftentimes managing an entire portfolio of issues that are oftentimes trying to ensure that the government is working in the best interest of the people. And so then to ask them to take up that responsibility of also ensuring that care is provided and harm is reduced to the community doesn't always line up. Isn't always a clear reflection of the resources that are provided.

With that being said – so would that being said, I think there is a space and place for human rights organizations to elevate that these things are of a concern for the communities, that healing and reconciliation needs to be taken more seriously, services need to be provided, resources need to be allocated. While at the same time, I don't think it's always the place of human rights organizations to then lead that work. I think their goal is to raise the alarm, create pathways for those resources to be put into those communities, but I think the real responsibility is the government, and when the government won't and can't step in, then it is the responsibility of the communities because those who are closest to the problem are oftentimes closest to the solution.

And they have a much deeper understanding of, what are those resources need to be provided and how to remove barriers to change. I think they have a role to play. They do not play the entire role, but it's about how do we create collective solutions? How do we create an environment for collective solutions?

I'm a firm believer that, you know, no solution can be made in a silo, or no long-term sustainable solution can be made in a silo. So it isn't just the responsibility of the government. Isn't just the responsibility of the nonprofits. Isn't just the responsibility of the businesses. It requires all of us, all of our collective institutions, our collective communities, to sit down at the table to ensure

that we're looking at, um, justice more holistically and one that doesn't just talk about harm after the fact, but also talk about harm before, during, and um, in transitioning to ensure that those communities are able to, you know, live out their full selves and not be born – and not be held down by the trauma in which they experienced or the violence in which they experienced.

And that's not just physical violence, but it's also mental violence that is often inflicted upon the communities in which they live in.

Angi Williams: Can you tell us a bit about the ways that America has implemented transitional justice measures to date? Clearly, we've never had a commission, a truth commission like South Africa or Chile, but has anything happened?

Jamira Burley: No, I think – I think the short answer and the honest answer is no. There is pockets in which there has been, um prime example of transitional justice. And I think, again, I think most of that has been led by, you know, individuals who've been able to find small pockets or opportunities to be able elevate the truth of the moment.

Right. And so when I think about transitional justice, it is both the regic – the recognition that trauma or violence has occurred – either systematically or individual violence inflicted on a person. It is then the – the evolution, the full examination of the truth. What actually happened, who was responsible? Then it is holding those responsible to account whether through the justice system, whether through cultural, um, eliminating them from our public spaces or, um, excluding them from our public offerings. So, opportunities. But then it is the actual providing of services to reduce that said harm. And so there have been moments where we've provided pockets or those opportunities or those services, but as a whole, rarely do we see the US government actually taking a comprehensive lens to ensure that our communities are whole and safe. At least not through the Black identity lens.

There's both the Columbine shooting, but also the Sandy Hook shooting. And then there's also the shooting that happened in Parkland, right? Where you saw millions of dollars, millions of resources being sent to those communities in a way that saw those white lives as important, as valuable, as worth investing in, as worth examining how their trauma was going to impact the rest of their lives.

But no one ever does that for us. No one ever asked y'know, how has the lived experience both in this lifetime, but also past trauma, is impacting the lives of people and how they exist within a society? And we almost see the backlash of us demanding that, right? When we ask about – When we have projects like the 1619 Project, right, an examination of how racism and slavery and the Civil Rights movement and segregation all played a role on creating constant barriers of oppression to communities of color, particularly Black folks. And what happened? Now, you see schools now, banning books right now, you see schools now banning – trying to ban certain words from being used that forces white America to reckon with the trauma in which they've inflicted.

And so I think until we can say that this is what we know to be true has happened in our history, we can't even get to the other aspects of, um transitional justice, which is the recognition and the holding of account – accounting. And then it's the actual healing

Angi Williams: In your opinion, when it comes to transitional justice, where would you like to see it started in, within the Black community. Where do you think, um some of those efforts are needed right now? And I have a second part to that question, which is: when it comes to reparations and the government kind of, you know owning what this would look like, what are the dangers of that?

Jamira Burley: What is going to empower our communities is a recognition of all the lies we've been told about each other, both here in the United States and across the Diaspora. There's been so many lies about who we are, what we care about, what we represent, our history, both here on these shores, but also beyond these shores, right? Before we got here, who were we?

And I think until we can come to a clear understanding and an agreement about who we are, who the lie – the lies that people have told about us to us? Us reckoning with that history will enable for us to feel so much more empowered and connected to each other, that I think will eliminate many of the infighting that happens within our communities.

And so I think until we reckon with our own history and who we are and the lies we've been told about each other, we can't find – we can't get to a place where we're able to tell a positive narrative about what holistic justice looks like for all of our communities and not just like pockets, right?

Because Black folks are not just Black Americans born here, those who are descendants of slaves, they're also immigrants. They're also people, um who are expats who came here for work and people who are – just a ri – a wide range of backgrounds that are here that I think we oftentimes try to create barriers and exclude people from those conversations because we haven't been able to develop a holistic history of, of our lived experiences.

With that being said, I think with the United States managing the development of what reparations could and would look like for the Black community, without the input of the Black community, um, and without the historical context of the long-term implications of what slavery both did here in the United States but also in the Caribbeans and also in, um Europe. Until we have – until we reckon with all of those components, I think what's going to happen is that the United States government is, going to say, okay, let's say they finally decide to write people checks, right?

Whether or not you agree that reparations should come in the form of individual checks or community investment. Right? I think the problem with the US government deeming what is appropriate is that they have never been able to create policies and practices, um, that benefit Black people outside of the Black community, without the Black community being heavily involved.

And so, we're gonna see, I think oftentimes is a bandaid on a gunshot wound. Is, you're going to see the government saying, okay, look at all – we're going to invest in these companies, but you're doing it, you're doing so from an outside perspective and also from a white savior perspective. It's not one that actually is rooted in how we see justice, how we see development happening in our community. And then also it's, who is going to create, and who has the ability to create, the parameters which deems those who are worthy of receiving some sort of reparations. It's going to take long-term investment beyond writing a check or doing community investment. It's also going to take an examination of our institutions, both our justice system, our educational institutions, our housing institutions, and dismantling how those institutions have and will always be used as systems of oppression. And some of those systems are not redeemable. Some of them have to be torn down. Right, because inherently, they were created to create barriers for communities of color. And so it's gonna take a lot of reckoning. It's going to take a lot of ugly conversations and a lot of examination that white folks, I think particularly those in government who oftentimes come from generational wealth, who still live in the family homes, who have access to the family homes from generations that oftentimes could be tied back to slavery, um, or homes that were stolen from people during the reconstruction period. So it's going to take much more than the government just writing a check. It's actually going to take a deep examination of how we have weaved in these barriers over time and how many of those barriers still exist. And until we remove those, no amount of money, is going to enable for the entire Black population to be able to reach some level of success and not just a – token few or one community over the other.

Angi Williams: Yeah, it sounds like, kind of what you're saying is that if the Black community is not involved directly in what these things will look like that it'll just be a quick fix, um, and not really tackle the root issues and actually advocate for the truth. So that actually leads us to our next topic. We're going to make a shift a little bit and speak about transitional justice outside of the US. I think in many ways, America is behind on this issue. And so a big theme in this podcast series is what we in the US can learn from transitional justice practitioners in other countries. What do you think we can learn from the rest of the world?

Jamira Burley: Um, that we he – that we're just a baby amongst many. Um, and that's not to say that everyone everywhere has done transitional justice well. But I think if we look at other forms of criminal justice systems around the world, um, particularly those in like Germany and um, other European countries, we don't – they don't do criminal justice the way we do.

We have 5% of the world's population, but 25% of its prisoners. If we look at other countries compared to GDP, compared to rights, um, There may be countries that the way their criminal justice system is set up, they don't demonize their – their criminals. They recognize that these are people who need help, who are not just oftentimes creating violence for the sake of creating violence.

Right? It's recognizing that hurt people, hurt people. And so they're providing mental resource to these communities – to these individuals, they're actually putting them in facilities that are not inhumane, right? They're not treated like animals. They're not deemed and shunned from society. It's a recognition that these – eventually these people have to go back into the community and so how can we ensure that their transition is the best for that community, but also the best for that individual? That's not saying that those individuals are not held accountable for the crimes they've committed, but it's saying that they will not be judged for the rest of their lives based on the crimes that they committed.

And I think we could learn a lot from other countries who are much older. I mean, we also have to remember that America is a baby um, compared to the rest of the world. We are very much you know – I tell people all the time that America is almost overdue for many of the conversations we're currently having.

And so while it may seem like a backward – a backward stage that we're in, it's also a moment of reckoning because it's all happening in broad daylight in a way, which in the civil rights movement, they can almost hide the way in which they were treating us. Right? They could pretend like these things – they were random, versus now we know that it's institutional.

And so I think we could look at how other countries are dealing with mass incarceration. We could look at how other countries are dealing with communities that have been victimized, holistically, right? And look at specifically how we deemed, and how other communities have deemed, people of fairer skin as being more deserving of transitional justice. Y'know there's – there's a lot more reckoning that's required for humanity as a whole, and I'm hoping we're in that – that season of reckoning.

Angi Williams: Looking at things from the other direction, what could transitional justice measures in America potentially do for communities outside of the US. For example, what about other Black populations outside of America?

Jamira Burley: I think we're kind of gaining a better knowledge of the fact that we're much more connected across borders than ever before. I think COVID kind of showed that. That policies here in the

US impacts people in other places. And so when I think about policies and culture shifts here in the US, how that could potentially transition or – ah, be interpreted elsewhere, particularly for communities of color, it's that, you know, regardless of what you want to say about America being the greatest country in the world or not being the greatest country in the world, is that America sets trends. Right?

And so if America is showing that they value Black folks, that they want to, you know, have a moment of healing and reconciliation for the ways in which Black folks have been treated here in this country, it sets the stage for how other countries, particularly those that are in allyship with us, those who want to do business with us, those who want to have their communities traveled to the US and vice versa, how they will then in turn treat those people.

But if America shows that they give no regards for communities of color, there's no push for those other countries who are looking to America as some sort of either support system or culture-shifting um, narrative to do the same, right?

Angi Williams: Um, that actually kind of reminds me of how the Black Lives Matter movement has actually sparked different movements um, globally. If you could just briefly kind of touch on like social media and how that could impact transitional justice and uh, youth, with them potentially being our strongest advocates.

Jamira Burley: Yeah when I think about the benefits of social media to transitional justice I think about the – the pillar of accountability, right, and putting pressure to hold those accountable. For instance, I think over the last – probably the last five years, not just with the Black Lives Matter movement, but also with the, y'know, the student movement, um in Japan, with the student movement in the rainforest, trying to protect the deforestation, there's a lot of movements happening that we probably would have never learned about without having access to social media. And now you see organizers across borders, sharing tactics, sharing information, using different tactics to put pressure on government, as well as, um, corporations here in the United States to do better in other parts of the world.

So I think social media plays a huge role in us being able to one, get access to information like we've never had before. But also get access to a microphone like we've never had before. We can now talk to policymakers, and celebrities, and business leaders. We can start um, viral conversations just at the drop of a tweet, right? And that has never been happened before in – in social movements. That also has enabled for, I think, our social movement to have multiple leaders at the same time. Because what we've seen both here in the US and around the world, when leaders exist that kind of challenge the institutional power, those folks are assassinated. They are demonized. They are shunned from society. And now because we have so many voices saying the same thing, pushing back against the same policies and actions, um, both here in the United States but also for our brothers and sisters and other parts of the world, we're now able to recognize that capitalism, and white supremacy, and colonialization, and industrialization has all played a major role in how each of us are able to live our lives to the fullest extent, and the rights and resources that we either have or don't have.

And how can we ensure that as we're demanding for things here in the United States, it's not throwing another community under the bus. And as we are asking for things of other communities around the world, um, that it's done through an intersectional lens like we've never seen before.

Angi Williams: Um, so we're going to talk about memory a little bit. Memory comes up a lot in this work. At Sites of Conscience, we're always thinking of – we're always thinking about how unjust structures

from the past affect us today. Our members make connections between enslaved labor and mass incarceration, between Jim Crow laws against voting and contemporary gerrymandering today, and so on. But the psychological and emotional impacts of these systems are equally as important, even if they are harder to measure. Can you speak a bit about how trauma has passed through generations and why memory is so important in addressing past injustices? -

Jamira Burley: So, and this is a topic that I'm deeply interested in, and there's a book called *My Grandmother's Hands* that actually talks about the transferring of – of trauma from generation to generation. But also there was a white paper that came out, not that long ago, a scientific white paper that actually talked about this, um, through the lens of science, right? Through the lens of recognizing that the vast majority of our molecules, us as human beings, like the vast majority of our body, our structure, comes from our mother. Um, comes from our mother's bones, who came from her grandmother's bones, and her and so on and so forth.

But it's the idea also that our body is vastly made up of water, and we know that water through science has memory. And so we are oftentimes grappling with the trauma, our lived experience both here on this earth, in this moment. But also we have triggers and we have experiences that are often representative of the trauma that our parents have experienced that no one has ever talked about. And I think that is one of the most unique things about this conversation is that yes, we reckon that trauma can be passed down through generations. But the problem is – with specifically within the Black community – is what we've created a culture of almost like don't ask, don't tell, right? The idea of, we don't share those stories of trauma. We rarely reckon with what has happened to our family. Um, you know, I did a test, not that long ago, and I was trying to, you know, build my family tree and it was just dates and times and places, and that I had never known about. And I started asking my mother questions about like this uncle, and this aunt, and this grandmother trying to understand like, oh my God, my grandfather was 19 years older than my grandmother, or that my great-grandmother was the product of an interracial rape in the South.

And so reckoning with all of those things as I learned about myself, made me also think, how – how have I – how has my behavior, how have my triggers been impacted by that trauma that I didn't verbally know, but my body knew. And I think when we think about transitional justice, it's both a recognition that those who have experienced trauma – especially generational trauma – they are living with that trauma.

And we have to unpack that and it's going to take generations, but the also – the same could be said for those who've inflicted trauma. Right? Those who are the oppressor. If – If I can remember the trauma that my grandmother – my – if my body can remember the trauma, my grandmother, my great-grandmother has experienced and it lives within me, can the same thing be said for communities who've often inflicted that trauma? The hate, the superiority, the believing of one's own importance over others, the lack of community structure and community support? Like what does that look like for people who inflicted that and how can we dismantle those beliefs? I mean, that's going to take generations.

We've often been told that racism will die when the older generation dies out, but that's not always true if we are operating with both perceived and unperceived notions of each other that are bot – based on our experiences, but also based on what we've been passed down through our – through our past generation.

So it's so complicated, it's – it's so complicated and complex, and I'm not sure we're even close to having an honest conversation about that, and – and in a serious way, because we can barely agree on what the history that we know actually happened. Right? We can barely agree on that narrative. Let alone talk to – talk about the spiritual and the mental that is living within our – within ourselves.

Angi Williams: There's a lot of work to do.

Jamira Burley: A lot.

Angi Williams: So how do we get this conversation going and who gets to set the terms? How can we spread the duties so that it doesn't fall on Black people and other marginalized groups alone to right the wrongs done to them?

Jamira Burley: I think that's where I go back to my belief in collective impact. You know, um, I'm a firm believer that if you're not at the table, you're on the menu and no decisions should be made about you without you. Um, and that is said across every community because if we don't hear the perspectives of people, both on both sides of the aisle, or multiple side of the aisle who are in opposition, who are in agreement with you? I don't think we're gonna create solutions that are representative of those thoughts. And – and don't get me wrong, that doesn't mean that we're going to create solutions that are going to benefit everyone. Because in order for us to really have transitional justice is to actually dismantle people's access to unlimited power and resources that they've been having for generations, right, it's actually – it is the taking, not the taking of like the average person, but those who are the one-percenters, those with this abundance amount of power resources that exists, who are multibillionaires, who are buying yachts the size of small countries, right? Those folks, right? It is the redistribution of those, that wealth, that mentality, that access.

So, you know, in order for the responsibility to not to solely fall on the oppressed is to ensure that our government system, as well as the institution – traditional institutions of power – so that's our schools, that's our businesses, that is our recreation centers. All of them are at the table actually re-examining how racism has played a major role in their policies, practices, and cultures. How racism has played a role in their, um, hiring and their retention. And I think once we're able to fully get an understanding of how racism actually institutionally exists, then those – um, we can start providing resources to start dismantling them, and when possible burning those institutions down.

But it's not the sole responsibility of the community, but the community has to be involved, um, has to be at the center of change, and those who are at the margins, those who you know, represent multiple marginalized groups, we need to center their lived experiences because change doesn't happen from the top down. It happens from – impacting those who are the most marginalized, opens the door for everyone else to have the resources and – and services they need in order to thrive.

Angi Williams: Thank you so much.

Jamira Burley: No this was a pleasure, so many hard questions and I'm not sure the world is ready to have it.

Angi Williams: Yeah, that was amazing. Thank you.

[Music begins]

Parusha Naidoo: You've been listening to Transitional justice in America, a podcast from the International Coalition of Sites of Conscience. Our guest on this episode was Jamira Burley, interviewed by Angi Williams. You can find out more about Jamira's work by visiting her website, jamiraburley.org, or following her on social media @JamiraBurley.

The International Coalition of Sites of Conscience is the only global network of historic sites, museums, and memory initiatives dedicated to using past struggles to address social justice challenges today. This podcast draws on lessons from the Global Initiative for Justice, Truth, and Reconciliation, which is a flagship project of the Coalition that seeks to support communities either in or emerging from conflict by elevating the voices of survivors and marginalized groups. For more information, visit sitesofconscience.org and gijtr.org. This podcast was written, edited, and produced by the team at Better Lemon Creative Audio. I've been your host, Parusha Naidoo.

Stay tuned for the next episode of Transitional justice in America, a conversation between Adriana Serrano Murica at The Memory, Peace and Reconciliation Center of Bogotá in Colombia and Ereshnee Naidu-Silverman, Senior Program Director of the Global Transitional justice Initiative at Sites of Conscience.

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