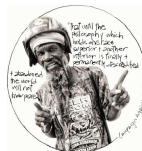


# GLOBAL DECLARATION AND VERDICT ON ANTI-BLACKNESS AND THE IMMIGRATION INDUSTRIAL COMPLEX

March 1, 2023

EqualHealth's Campaign Against Racism, Black Alliance for Just Immigration, Haitian Bridge Alliance, New York University's Global Justice Clinic, AfroResistance, Novact



## **TABLE OF CONTENTS**

Introduction	3
Background to the development of a Global Public Trial	3
Format of the Global Public Trial	4
Objectives of the Global Public Trial	4
Anti-Blackness against communities that have been displaced globally	6
Angola	8
Chile	10
Colombia	12
Haiti	15
Spain	18
United States of America	20
Legacies of slavery and colonialism upholding anti-Blackness within the immigration industrial complex	21
Global Declaration	22
Findings of the jury following the Global Public Trial on Anti-Blackness and the Immigration Industrial Complex	23
Recommendations from the Global Public Trial on Anti-Blackness and the Immigration Industrial Complex	26
Glossary	28

# Introduction

The *Global Public Trial on Anti-Blackness and the Immigration Industrial Complex* is an effort to continue to shine a light on the Haitian migration crisis, the injustice of U.S. migration policies as they impact Black people, and anti-Black migration policies around the world.

**The *Global Public Trial on Anti-Blackness and the Immigration Industrial Complex* was organized by:**

EqualHealth's Campaign Against Racism

Black Alliance for Just Immigration

Haitian Bridge Alliance

Global Justice Clinic, New York University

AfroResistance

## Background to the development of a Global Public Trial

The *Global Public Trial on Anti-Blackness and the Immigration Industrial Complex* is the collective vision of global partners. It originated in 2022, when EqualHealth's Campaign Against Racism responded to calls for action following the Immigration Crisis at Del Rio, Texas in 2021, as well as the massive deportations of Black Haitian migrants from countries such as the United States and Dominican Republic.

The conception of this hearing was a response to dehumanizing images from September 19, 2021, when Haitian migrants were corralled, attacked, chased, and whipped by U.S. border patrol agents mounted on horseback on the banks of the Rio Grande in Del Rio, Texas, at the United States-Mexico border. The urgent need for the hearing was reinforced by the massive deportations of Black Haitian migrants from the United States and the Dominican Republic. From September 19 to December 31, 2021, the International Organization for Migration ([OIM](#)) registered 19,629 adult and child migrants repatriated to Haiti by both air and sea. 75% were returned by flight from the United States and 25% from other countries. From January to November 2022, OIM registered 21,987 repatriations in Haiti, 68% were returned by the United States. Groupe d'Appui aux Rapatriés et Réfugiés ([GARR](#)), a local organization working on the Haitian-Dominican border immigration issues, reported 162,000 returnees in 2022. Our estimation is that more than 200,000 people were forced to return to Haiti from

September 2021 to December 2022. Among these returnees were pregnant women, unaccompanied minors, and elderly people. Overt anti-Black racism, extreme militarization, brutal violence, hostility, and human rights abuses targeting Black migrants can be seen worldwide, serving as a catalyst for this hearing.

The hearing has become a unified effort to help uncover the complicity of the United States, European states, other nations, and global institutional and transnational forces in the perpetuation of physical and structural violence that has led to death, harm, suffering, displacement, and injustice against Black migrants around the world.

## Format of the Global Public Trial

The global public trial is not a court in any legal or technical sense. Rather, it is a symbolic investigation of ongoing violations of human rights and the violence of borders in the context of the oppression and anti-Black racism experienced as a consequence of the global immigration industrial complex.

Here is an example of another global public trial: [“Russel Tribunal on Palestine.”](#)

A public trial is used for advocacy purposes. It presents facts to the general public — pieces of information that are not usually revealed because of their sensitivity. It is also used to carry out in-depth investigations that bring light to specific issues and contribute to local and international debates on accountability.

Through the trial, we expect to capture key elements, facts, and indicators that can help denounce anti-Blackness and the immigration industrial complex in immigration systems, so we can advocate against these systems of oppression.

## Objectives of the Global Public Trial

1. Dismantle anti-Blackness and the immigration industrial complex.
2. Call out legacies of colonialism, racism, and the structural forces behind the mass deportation of Black communities globally.
3. Mobilize around a global declaration as the first step toward a global agenda against anti-Blackness and the migration industrial complex.

This trial will consist of jurors and witnesses, but the use of these legal concepts is not tied to legal proceedings.

**Jury:** Responsible for hearing several testimonies of witnesses whose lived experiences and expertise will help uncover the complicity of the U.S., other nations, and institutional forces in the perpetuation of physical and structural violence that has led to death, harm, suffering, displacement, and injustice against Black migrants around the world. Our jury is made up of three experts in public health and/or immigration law who have volunteered to help shed light on the situation of Black immigrants. They all come from partner organizations.

- Following the testimony of witnesses and experts throughout the hearing, the jury will publicly report its findings with advisory opinions urging that specific actions be taken for the global dismantling of anti-Blackness and the immigration industrial complex.
- These findings will be in the form of a final verdict, which will be presented to the public as a declaration.
- The aim is to further mobilize global partners against anti-Blackness and the immigration industrial complex and hold the U.S. and other complicit institutional forces accountable.
- The declaration will highlight in its conclusions the failings, complicities, and omissions of other international bodies, including the United Nations, whose inaction has led the U.S. and other nations to continue to violate human rights and subject Black migrants to violent institutionalized regimes of anti-Blackness, globally.

**Witnesses/Experts:** Testimonies and the presentation of evidence will allow for analysis of the globalized violence of borders and anti-Blackness in the immigration industrial complex. We define a witness as a person or institution with knowledge or information of an event, gained through personal observation or experience. Written consent was obtained from each witness, which is an important step to ensure safety and respect the witness' right to decide if they want their testimony to stay anonymous. We have planned a healing justice session for the witnesses after the trial to create a space for them to heal from terrible experiences and atrocities.

- This testimony is an opportunity to elevate global cases of racialized violence against Black people and raise consciousness of systems of oppression that operate globally.
- The evidence will further explore legacies of colonialism and racism that helped form the backbone for the structural forces behind the mass deportation of people of color.
- The presentation of evidence provided by witnesses will inform the opinion, judgment, and conclusions made by the jury as it announces a verdict in the form

of a global declaration against anti-Blackness and the migration industrial complex.

## Anti-Blackness against communities that have been displaced globally

From the Black Alliance for Just Immigration: **More context on anti-Blackness and the immigration industrial complex:**

“Migration is a human right and not unprecedented. Nearly 1 in 3 forcibly displaced persons are from majority Black countries, a share that is projected to continue increasing over time.

Yet, the right to migrate, particularly as it pertains to people of African descent, is consistently under attack. The anti-Black policies that migrants of African descent face throughout the globe have resulted in a universal experience of militarized borders, exclusion, violation of human rights and international law, targeted hyper-surveillance, criminalization, brute force, and death. Specifically in the United States, the disparate treatment faced by Black migrants in the civil immigration system is amplified by the anti-Blackness of the criminal punishment system that over-criminalizes all Black people in the US.

Black immigrants experience hyper-surveillance and criminalization by state actors but are rendered invisible in the larger discourse around migrant and racial justice. As a result of the 1994 Crime Bill and the 1996 immigration laws, the United States criminal enforcement system has become a funnel into the immigration detention and deportation system. Black immigrants make up only 5% of the undocumented population in the U.S. but make up 20% of the immigrants facing removal based on criminal convictions. Alongside Black citizens of the US, Black migrants are over-policed, over-arrested, over-charged, and over-sentenced, resulting in their disproportionate representation in those facing deportation on criminal grounds. 76% of Black immigrants are deported because of contact with the criminal legal systemàà compared to 45% of the immigrant population overall. For migrants from the Caribbean, the percentage goes up to 83% (DHS, 2019 Yearbook of Immigration Statistics).

Black migrants are also victims of violence by local law enforcement and immigration enforcement agents. Patrick Loyoya, Bade Ali Jabir, and Chiewelthap Mariar are only a few of the Black migrants killed by local law enforcement over the past year. CBP and ICE agents have inflicted violence on Black migrants, especially at US borders and detention centers.

It is necessary to address the current anti-Blackness of the US immigration system that renders Black people's migration in search of freedom and human flourishing as warranting draconian, violent, and sometimes deadly responses. Migrants of African descent continue to be disproportionately targeted by the criminal punishment and immigration detention and deportation systems working together. Our collective work must include prioritizing and actualizing the right to migrate and the right to be free of the violence of policing and incarceration in all of its forms, including immigration enforcement systems.”

From the Black Alliance for Just Immigration (Ronald Claude): **Testimony regarding anti-Blackness in global migration:**

“Thank you for having me today. My name is Ronald Claude, and I am the Policy Director at The Black Alliance for Just Immigration, known as BAJI. BAJI was founded in April 2006 and is a US-based Black national, racial justice, and immigrant rights organization that educates and engages Black immigrant and African American communities to fight for racial, social, and economic justice and Black liberation.

As Rabi has just shared, the right to migrate specifically for Black people is under attack. Nearly 1 in 3 forcibly displaced persons are from majority Black countries, a share that is projected to continue increasing over time.

The anti-Black policies that migrants of African descent face throughout the globe have resulted in a universal experience of militarized borders, exclusion, violation of human rights and international law, targeted hyper-surveillance, criminalization, brute force, and death. The reality is we are here today to continue advocacy to the world that the United States uses its criminal enforcement system to target Black people disproportionately—and since 1996 especially, it has become a funnel into the immigration detention and deportation system.

Black immigrants make up only 5% of the undocumented population in the U.S. but make up 20% of the immigrants facing removal based on criminal convictions.

Black migrants pay the highest bonds, spend the most time in detention, and are 6 times more likely to be placed in solitary confinement, which is especially true for Black LGBTQ migrants.

Because, when it comes to Black people, the US almost always chooses violence.

And now they are exporting these anti-Black policies to the global south. Just last week the current administration has proposed rules that would continue to deteriorate the asylum system as we know it.

Ignoring international law and forcing Black people to not have access to their human right to migrate. The goal of our work is to not fix the asylum system, it is to demand that

the human right to migrate is justly accessible to all Black migrants. Thank you. Thank you for your attention.”

## Angola

From Black Alliance for Just Immigration (Rabi): **Testimony regarding anti-Blackness in global migration:**

“After my family was forced to leave Angola in early 2019, we soon found that our journey through Latin America would be shaped by racial discrimination and abuse. My testimony today will highlight one part of our journey in particular — the several months that we were stuck in Tapachula, Mexico in 2019. This is where we experienced some of the most significant anti-Black violence and persecution along the way. I will also briefly describe the racist treatment I experienced in immigration detention after arriving in Texas and seeking asylum.

The choice to leave Angola was straightforward for me and my family: our lives were at stake in the condition that we were in and due to the persecution and violence we faced. My father, sister, and I eventually flew through Brazil to Ecuador. We then began our overland journey, hoping to reach Maine where my mother and sister were already staying.

The journey through the Darien Gap, which you have already heard about at this hearing, was the most dangerous and difficult part of our journey. My father fell sick and, while we were crossing the mountains with a group of people from different countries, he slipped in the mud, fell into the river and died. I felt helpless because I could not save him. We stopped for a short time to bury him then had to continue our journey. Before we exited the Darien Gap, we saw others die and be killed, faced threats at gunpoint, were taken captive and robbed. We were very afraid. At various points along the journey in South America, my sister and I also fell sick. Despite the horrific obstacles we faced, we eventually made it out of the Darien Gap to Panama and continued our journey through Central America.

In mid-2019, we crossed the river from Guatemala into Mexico near Tapachula. We were stopped by Mexican immigration officials and taken to the immigration detention facility called Siglo XXI. We were released after about a week. At that time, Mexican officials had stopped giving people the exit visas that allowed them to continue north to the US border. Instead, they had started detaining people. Without this visa, we didn't have anywhere to go. We had nowhere to stay. We camped outside of Siglo XXI in the street, along with hundreds of other people—mostly Africans and Haitians—who were stuck in Tapachula waiting to leave. We had no sanitary items or place to shower and had to use the surrounding rivers to bathe and drink water. There were children with us. Without documents, we could not get jobs or access basic care. We were often being watched by the National Guard soldiers, and some of them said things like we



“might die here” before getting out. They said this was “their country” and we “shouldn’t think we can do whatever we want to do here.”

As more and more Black migrants were getting stuck in Tapachula, things started getting crazy and escalated. I started to witness and experience blatant anti-Black racism and violence. One evening, another Angolan man was attacked by Mexican municipal police. As he was coming back to Siglo XXI, one police car blocked him, and the police officers came out and pointed a gun at him. Another officer used his baton to choke the man. They beat him up and took all his money and possessions. Then they put him in the car and left him in the forest. Eventually, he returned beaten and bloody. We took him to the hospital and discovered that he had internal bleeding and could not walk for a few days. After seeing the abuse and violence inflicted on Black people, we did not feel safe in Mexico. We had left home with hopes of a better future, but here we had less safety and access to basic needs than we did even in our home countries.

Hundreds of us were already camping outside the detention center and we started to organize ourselves into the Assembly of African Migrants in order to protest our treatment. We created a list of demands. We needed the Mexican government to provide for our basic needs. We also demanded to be treated equally and without discrimination. In response, they brought in the police and National Guard, who were aggressive towards us. They sprayed us with tear gas and threatened to shoot us. Over time, journalists, activists and lawyers started visiting where we were camped. Since I knew quite a bit of Spanish, I started answering questions and explaining what was going on. We stayed united, and together we were strong. We spent months protesting.

Despite this, nothing was changing in our circumstances. We were still not being granted the visa we needed to leave Tapachula, but we also didn’t have any way of sustaining ourselves there. We were stuck. This went on for months.

Finally, in late 2019, the Mexican government started to issue exit visas to some of us. But they were targeting the leaders of the protests, including me, and wouldn’t let us leave. When I went to the immigration office to get my visa, the officer came out and said “That guy is not getting any documents. He will stay here and die here. We will kill him.” They never issued a visa to me. Around that time, some National Guard or police officers had beaten up and strangled another Black man, believing that it was me. This man didn’t die, but he was left unable to speak and his face was swollen from the violence. Eventually, in December 2019, I shaved my head so that I would not be recognized. This way, I was able to leave Tapachula and travel to Ciudad Acuña, near the border with Texas. I found my sister and some other people and we crossed the border together.

Once we arrived in Texas, we encountered Border Patrol agents and requested asylum. We were immediately apprehended. Once we reached the detention center, my sister and I were separated. I lost track of time but probably stayed in detention for 3-4 months. We were treated badly in the detention center and it felt more like a prison. The detainees formed groups according to their races. People said discriminatory things

about Black men. For example, I heard people say things like “we’re gonna kill some black monkeys” in Spanish and the guards would laugh. The racism continued. When I fell sick in detention, they did not follow the usual procedure, which is to allow me to apply for a sick call and have a check up the next day. Instead, they told me “yeah you just have to survive it out and wait until your day comes.” At no point in this process was I offered legal representation. Finally, after appearing before the immigration court twice on my asylum claim, I was able to be released on bond and have my case transferred to Maine. I made it to the San Antonio airport. I took a flight to Maine and was finally able to reunite with my family. Thank you.”

## Chile

From Global Justice Clinic (Michel-Ange Joseph): **Realities faced by Black Migrants in Chile**

“Very good afternoon my name is Michele Ange Joseph and I am the founder and president of SIJIS and this association works with migrants who are black. We mostly work with women who are affected by the judicial system in Chile. In this context I use the pronoun her/she and I have been in this country for more than 9 years. I am a black mother, I live with my daughter and she also participates in my work. There are many examples of presentations of racism. Mainly for example if I have to do a money transaction or give a type of service. In Chile they normally see all black people as Haitian, and my friends have told me they have received poor treatment. Now if you are black mother the first thing they want to take away from you, is your child. Also we have barrier language issues if we go to court, there are no interpreters who can bridge the gap between us and others. In the case of one woman who had a pair of twins who went to school. The husband in Haiti also had economic difficulties and the children asked for help and she was told that the government would help her economically. She was selling produce in the market and this caused them to open a judicial case showing the woman doesn't master the language well or have the economic conditions to care for her children so they took custody and said the children should be put up for adoption. The woman was in judicial litigation for over 3 years and they added stipulations to the case that she never knew about and the children ended up for adoption. This is when we opened a case and learned this woman was a victim of abuse from systemic violence and language bias being committed against her. So today this puts us more in danger, this linguistic injustice being committed against black individuals. Many of them are Haitians who in many times are going through legal processes and have cases where there is no investigation or interpretation. We see ourselves condemned and this is what we can globally show as proof. We have many other cases in this territory that we can share and we need to figure out how to finance and sustain these measures as an accompaniment.”

From Global Justice Clinic (Jean Claude Pierre Paul): **Realities faced by Black Migrants in Chile**

"I am Jean Claude Pierre Paul. I have been living in Chile for 16 years, I am a social worker who works in the public sector and right now I am in charge of a public office in a metropolitan area. We represent a movement called "Creolo Folie", a movement started in France two years ago, and this year we have a lot of events to maintain Haitian historical values and the Creole language around the world . We started that in October, well in essence we have dealt with a lot of difficulties because we have not been able to find a lot of documents in Haitian Creole right now because there are a lot of parents who didn't have the basis for Creole. It is difficult for the parents to be able to speak with their own children because the children don't speak Creole. Then when they are in a country like Chile there is a lot of discrimination because they don't speak the Spanish language. Now what is happening in terms of the discrimination we have a lot of Haitians dealing with discrimination because they don't speak Spanish whether at school or school activities they are excluded because they don't speak the language. This causes a very separated situation because now the Chilean government doesn't put different means to allow the children to be integrated into the system. We have children part of the reunification programs but they are not able to integrate because they are not able to speak the language, as learning a language is difficult, and sometimes these are the same children who interpret for their own families. When it comes to certain children it is difficult and really not beneficial for these families. And what also is happening is structural discrimination, the way the structure of the country is, it is a tragedy what is happening to the Haitian immigrants. It is such a crisis and so sometimes it takes months and years for these families to get able to find work, and it is difficult to be able to find the means to care for themselves. So with this phenomenon since 2020 there are a lot of Haitians that have left urban areas . They now live in camps without access to electricity, schools, drainage, sanitation or clean water. It is a terrible situation. 80% of the people in these camps are Haitian migrants. We have to take actions to help with this Haitian Community. We have to talk with the Haitian government, the Chilean government. We must also reach out to the Haitian diaspora. Another point is highlighting the police violence that is happening toward Haitians since 2022. Three Haitians were victims of police violence, there wasn't any death, but it was a terrible situation either way. This is a situation that we need to look at as Chile never recognized its afrodescendant origin. We also need to look at the work system in Chile because this system does not protect them, causing them to leave the country. Many of them on their journey fell to their death on the way to Texas and today the situation stays the same. Many are trying to leave Chile; the Chile government doesn't provide the resources so Haitian migrants can have access to language interpretation or have access to laws or rights. We are hoping to collaborate with whoever is ready and willing.

Every time we talk about this Haitian movement, especially in the Chilean country, there are organizations founded to help Haitians but they have a political current meaning they are more political than wanting to help the Haitians. They pretend they want to help but in reality they want to see how it will help them politically. When it comes to defending the rights of Haitians it is difficult to have results. We know the United Nations donate through many organizations like IOM, taking into account the Venezuelans positions, Haitians are excluded from that help because they don't consider Haiti as a country in crisis. This is the strategy that we have observed, seen, that is real. We have to create more opportunities like this, to brainstorm about the situation in Chile to be able to see what can be done to help the situation."

## Colombia

From AfroResistance: **Realities faced by Black Migrants on the Border of Panama and Colombia**

"While a lot of the media has been focused on the massive gathering and deportations in the United States, where a very large group of migrant Haitian families, men, women and children, gathered in Del Rio, Texas facing off to whipped equipped border patrols on horses, but also to hunger, dehydration, and other inhumane conditions and human rights violations, we can also shift the focus of this crisis to other countries in the Americas, such as Chile, Brazil, Panama and Colombia, and our Haitian brothers, sisters and siblings, facing similar situations.

*Enters Necoclí.* A small town (525 mi<sup>2</sup>) and municipality in Antioquia Department in Colombia, South America, in essence a beach town, that as of July turned into a tent city. A city that until recently was the home of approximately 70,824 residents (2020 Colombian census), today adds over 20,000 migrants. Which brings with it several complications that are unrelated to Haitians or any other migrants, and have to do with lack of basic infrastructures, such as access to health, sanitation. All in the end, basic human rights.

The Colombian and the Panamanian government agreed to transport no more than 500 migrants per day in 2021, but it is estimated that in the first 10 months of 2022 there were over 130,000 individuals that were transported. In August of 2022, there was a record number of 30,000 in that month alone according to the Panamanian authorities. This means that migrants do not stop coming and the small town isn't growing at it seams. Haitians are awaiting transfer from Necoclí by boat to Acandí, to then start their journey to what is known as the 'Tapon del Darién'. In this dense part of the region, there are no roads to connect the two countries, only a separation by the Darién jungle. A very dangerous area, controlled by various drug-trafficking gangs, where women and

girls have reported being raped multiple times, where women have been kidnapped and children have come up missing. But right now, this is the only way for migrants to continue their journey. In complete danger, and migrants deserve better. Black migrants deserve better.

Haitians and their families in Necocli have fled from the economic, political and social crisis in their nation of Haiti, which was a decade ago, and a month ago also hit by an earthquake, which is only part of the crisis that has plagued Haiti and its people. Haitian People are more than just economic migrants. They are fleeing marginalization, natural disasters, domestic violence, intimate partner violence, and state violence. They are fleeing to pursue their human right to live, thrive, and enjoy basic human necessities. They migrate to countries with no legal rights and threats of violence out of desperation; their migration is fraught with complexities, which are frequently denied because they are Black bodies. Other migrant groups or individuals are not treated in the same way as Haitians along the U.S. border or in the countries mentioned above.

The current deportations from the United States are not holding Haitians migration journey. Their journey is being guided by self determination, by their quest for a better future for their lives and their families lives, and for commitment to their human rights. “

**From Afroresistance (Valerie): Testimony regarding discrimination against Black transgender people in Colombia**

“My name is Valerie, I am a trans woman from Cali - Colombia. I am also the Race and Gender Coordinator at Afroresistance, an international organization whose mission it is to promote human rights, democracy, solidarity and justice for Black people in the Americas through research, education, leadership development, advocacy and solidarity.

Currently, we are working on a project with a group of formerly incarcerated women and Girls and their close associates committed to fighting for a more just, equitable and violence-free society. The project is focused on healing, action and transformation for social change that will enable Black Women and Girls to be safe, physically and emotionally and with economic conditions that allow them to be in control of their bodies, health, education, families and community.

In January 2023, my husband, Matheo Gomez, a 26-year-old trans man, trans activist and college student, gave birth to our daughter Mar Celeste. Making us the first Black trans family to conceive and give birth in Colombia and in Latin America.

Today I am representing Afroresistencia, my family and the afro trans community with dreams of having biological children or simply having access to reproductive health with quality, dignity, respect for our bodies and access to legal rights like any other human being. Mar Celeste is a child we dreamed of, desired and procreated with much love, however her human rights began to be violated even before she was born. Here is an example of those violations:

- First, we were denied the right to medical support in preparation for the pregnancy. Some doctors and health centers argued that we could not have children because we are transgender people undergoing hormonal treatments that affect our reproductive health. This forced us to prepare ourselves with information we found on the internet, so we both interrupted our hormone treatment and self-medicated with folic acid some time before the pregnancy.
- When we found out about the pregnancy we paid for the laboratory test to confirm it, since the medical center did not understand why we were asking for a prenatal control appointment for a person who identified as male, so we came to the doctors with all the confirmatory information to avoid confusion, barriers and discrimination. Despite this, there was a lot of confusion and misinformation, to the point that they asked Matheo if he was mentally stable and if he was telling the truth.
- I was not allowed to go with my partner to prenatal checkups, despite the fact that all pregnant women have the right to have a permanent companion without exception, so I had to file several rights of petition pointing out the law that was being violated.
- We were denied authorizations for ultrasounds and gynecology, because they did not understand why they were giving pregnancy medical orders to a man and this was never solved, we had to cover the expenses of medical exams that should have been guaranteed by law and resort to favors from doctor friends.
- After Mar's birth we had to leave the hospital with a certificate of live birth with which it was impossible to register her since they had to elaborate it only with her name because the system did not allow to create the document with Matheo's identification number because "men cannot give birth".

Legal Obstacles:

Civil registry:

- To register Mar, we visited more than 6 notary offices of which 5 said they did not know how to do the process, one of these told us that they did not do civil registrations of children of trans people or of people who had corrected their sex.

- Finally, we were able to register our baby in a notary who had awareness of our situation, but they wanted to put Matheo as the mother, after many struggles and claims, we were able to register me as the mother and Matheo as the father.

As you have heard our human rights in the reproductive and legal aspect as a Black trans couple, and the human rights of our daughter Mar Celeste have been violated. We are firmly convinced that our gender and racial identity were determining factors in the poor treatment we received in our case. So today, here in this court our demands are simple:

1. Human rights protections for racialized trans families.
2. Education and training for doctors and other health care and civil registry employees.
3. Safety, dignity and respect for black trans families.

Thank you very much!"

## Haiti

From Haitian Bridge Alliance (Erik Crew): **Summary of international-law based testimony regarding anti-Blackness in global migration, focusing on the example of Haiti:**

"Migration by Haitian people in the Americas is largely the result of underdevelopment of the Haitian State due to the ongoing effects of colonialism and neocolonial imperialism, where a powerful State actor with a former imperial or colonial relationship, such as the United States to Haiti (the U.S. militarily occupied Haiti from 1915-1934), uses its "exceedingly more robust sovereignty" to enact "legal, political, and economic relations and institutions whose logic structurally perpetuates neocolonial advantage." As the only State in the Americas with a permanent seat on the UN Security Council, the United States has used its socioeconomic and political dominance to create an Americas where, for many States in the South such as Haiti, "formal political independence" is paired with "structural political and economic subordination." This structural undermining of Haiti's right to self-determination and its right to development is exemplary as one of the root causes of displacement. Rather than providing transitional justice processes and repair, the U.S. and States in the Americas have kept the structural conditions for the displacement of Haitian and other Black migrants while continuing to practice migration policies outside the rule of law. And thus, the horrifying events at Del Rio in September 2021, targeted use of expulsions under a pandemic pre-text, the imposition of sea-interdictions, metering, and other illegal practices, are

part of a longstanding history of racist, exclusionary US policies that have targeted Haitians and other Black people in mobility.”

From the Haiti Chapter’s Campaign Against Racism (Hergie Chevalier): **Testimony regarding anti-Blackness against Haitian migrants:**

“Hello everyone, my name is Chevalier Hergie, I am a member of the Haiti chapter. Today I am testifying in the name of the Haiti chapter and in the name of the Haitian community. From February to September 2022, I worked in Beladère, a city close to the border of Haiti and St. Domingue. I witnessed many deportations that took place and I live it 3 times from my relatives who live in DR In a country full of different crisis, political crisis, social crisis, insecurity, risk of natural disasters, expensive life, I noticed that there are a lot of Haitians who have to leave the country to look for a better life in our neighboring country which is DR, and I witness the acts of racism and discrimination that Haitians are undergoing, the way that they do not stop deporting these compatriots in inhumane conditions, where those people who have already arrived in the country, work hard to lead a better life and a one day immigration agents take them without their belongings, put them in a car, take them to a prison, where they can spend several days without food, sleeping in bad conditions, and then they put them back on a bus one on top of the other to take them to the border, when these people arrive at the border they don't even have money to take a car to go home to their families.

While I was in Beladère, there were 2 young men who stopped me twice, greeted me and told me that immigration has just removed them, they don't have anything to eat, they don't have water, they are hungry, they don't have money to go home to their families tomorrow, and they have no place to sleep tonight.

The first time, I didn't have money on me, I had to make him wait for me, and go home to find some money to bring for him, because I couldn't sleep so much that it broke my heart In a country where inflation is very high, where the insecurity does not stop spreading, where the gangs take control everywhere, but a country where every city is separated by a border controlled by a gang leader, people are unemployed, have no access to health care, no food, it is in such a country that every day, the Dominican government is deporting hundreds of Haitians with no resources.

I am a witness of these two people who have recently undergone deportation, living in shame, in hiding, in misery, while there is no plan for reinsertion and social reintegration. From January 2022 to December 2022, according to the data of some organizations we work with, there are 161,986 Haitians who have been deported, including 1,864 pregnant women who have suffered acts of racism, abuse and discrimination, among them there are 3 who have agreed to share their testimonies with us and we have other witnesses present today who will share these testimonies with us.



#### Situation 1:

I am a young man from Enri. I am 24 years old, my father had plans to send me to Chile, but he could not afford it. I entered the DR to work, to realize my dream. I work in construction, I am a carpenter (mason). While I was on my way to go get my work money, immigration took me, I spent one day in their quartel. They took me on the 2nd day, they took me down to the (Guaina) prison, a 2nd prison I had neither food nor water for these two days. There were several of us, a Dominican appeared with some food, we asked him for some, he said that rather than giving it to us, he would prefer giving it to a dog, in front of us he threw the food away. There is a brother who died in front of me while there are two others who have already died. There was another one who had a strong stomach ache, when saw that he was dying, we started making a lot of noise, shouting. The guards came and took the man away. When they take you you have to pay 10 thousand pesos to be released, where we are is dirty, there is a bad smell and we are looking at our skin and we meet our physiological needs in the same room, we are looking at them.

#### Situation 2:

I am 15 years old, I was walking in my neighborhood, immigration took me and deported me. I left because my parents didn't have the means to take care of me. In the place where they put us before they dropped us off, we slept outside, the agents have no mercy, they dropped off 3-year-old, 4-year-old children. You have the Dominican papers, they mistreat you, if you do not have them, it's worse. They do not respect us as Haitians because we are black. For young Haitians living in DR, I see too many things with my eyes. I do not advise young people who are listening to me to stay in the country.

#### Situation 3:

I left Port-au-Prince after the earthquake. I was sleeping on the street, my husband was in the DR, I went to live with him. While I was coming out of the fields with my husband, in front of my house, a Dominican said that today his devil took over, that I will know soon, he was with a machete and a knife in his hand, and he hit my husband with the machete and injured him. We did not complain to the police because we are undocumented. The same day the Dominican called immigration, they deported us without letting us take anything from our home. There are children born in DR, their parents are Dominican, and another child whose mother and father are Colombian, they were deported to Haiti because they are black. We young women who are trying to run away towards the plantations from immigration so that they dont catch us, the land workers rape us. When we work in the field and in construction for Dominicans, in order not to pay us, they call immigration on us. Deposition is done anywhere and we are released either where the state can control, or where no ruling party has control on us.”

## Spain

From Novact (Irina Samy Cucurull): **Testimony regarding anti-Blackness in Spain's immigration system:**

"We have decided to participate in this global hearing because Novact believes that it is a civil initiative with a lot of relevance and potential. In addition, we are currently working on the creation and strengthening of a permanent monitoring network of human rights violations against migrants on the southern Spanish border. On a personal level, I am familiar with the reality of the border city of Ceuta as I was working in the field during 2021.

What happens in Ceuta, Melilla and the Canary Islands (Spanish Southern Border), what is the evidence that black people are mistreated in migration due to slavery, colonialism and racist systems?

Trajectory:

The reality we want to address is that of irregular migration through the borders of Ceuta and Melilla or maritime across the Atlantic to the Canary Islands. People who want or need to leave their country of origin and migrate to a place where they can have a greater projection of their lives. They are subjected to (often) years of crossing through clandestine routes that include great dangers such as the desert, exposure to labor and/or sexual exploitation, etc. to reach Morocco (to focus on one of the routes, there are more).

In Morocco, black people are treated in a discriminatory way by society and the authorities. Even if they have money, they are not rented rooms because of their skin color, they are called racial slurs, their status is not regularized, they are often not seen in medical centers, and with great difficulty they are given a job.

If we are talking about structural racism, this is the first symptom: that in almost all cases visa permits to travel outside their countries are denied.

Entry:

Entering Ceuta or Melilla involves either spending 4-7 hours swimming from Morocco to Ceuta or Melilla without being spotted, which often involves people jumping into the water on days with bad weather conditions increasing the risk on their lives, or jumping over multiple borders with concertinas, anti-tent mesh, high surveillance systems, inverted combs and rotating metal tubes up to 10m high.

The existence of such walls, which black people wishing to migrate are forced to face, is already physical violence. In addition, people are confronted with physical and verbal aggression from the security forces. The testimonies report violence while climbing the barriers (rubber bullets, plastic bullets, gas bombs), physical violence through truncheons or kicks.

In addition, there are systematic (illegal) hot returns of black people from Spain to Morocco, without complying with the obligation to listen to their demands for international protection, the right to legal assistance and to an interpreter. Not even a record is kept of the people who are returned to Morocco even though they have set foot on Spanish soil.

Some examples of the most atrocious and tragic actions are the Tarajal tragedy in 2014, when a group of black people were swimming into Ceuta and the GC fired rubber bullets at them, causing the death by drowning of 15 defenseless people in the water. The Melilla massacre on 24 June 2022, when a group of people tried to enter Melilla through the fence, were attacked and held violently and severely injured under the sun for hours and more than 37 people were killed, with more than 70 missing. There were also hot refoulements from Spain to Morocco, including of seriously injured people. Those who survived were mostly transported to the Mauritanian border. There is evidence that at least one person died on the bus during transport, from serious injuries that were not treated.

Shipwrecks and disappearances at sea occur almost daily.

(No) access to rights:

Once on Spanish territory, the resources intended for the "reception" of migrants rarely meet basic standards of hygiene, privacy, food, access to legal professionals and interpreters, or psychological support. The operating protocols of the security personnel in these spaces are not public and expulsion is often used as a punitive measure, leaving people stranded without housing or food resources. This situation led to the death by suicide of a young Guinean man who was expelled from the CETI in Ceuta for unknown reasons, whose repeated pleas to be allowed access again were ignored.

Access to health care is also blocked. Structural racism prevents health personnel from providing care, or proper care, to black people who present themselves at the hospital.

In Ceuta, Melilla and the Canary Islands, people are trapped. They often report that all they can do there is sleep and eat, at best, as there are no employment opportunities for them to be self-sufficient. They are totally dependent and have no autonomy of their own.

Ceuta and Melilla constitute spaces where the human rights of migrants are violated, where an atmosphere of exceptionality and irregularity reigns, which becomes the norm for administrations and institutions that act with total impunity, directly affecting the lives of black people.”

The clearest example of the anti-blackness practice that reigns in the migration policies in this border is the deadliest tragedy to take place in a EU land border in, at least, the last decades: the Melilla Massacre of the 24th of June of 2022. On that day, following a series of repression actions the Moroccan authorities had been deploying, a group of migrant people mostly from Sudanese origin attempted to make their way from Morocco into Melilla and were not stopped by Moroccan authorities as would usually happen. In the border post, police brutality took place, gas bombs and tear gas was deployed in spite of the circumstances of the avalanche and hundreds of people being trapped in an enclosed space. Police bodies from both Spain and Morocco used violence to keep them from entering Spain, illegal pushbacks took place and the tragedy resulted in a massacre in which at least 40 people were killed and over 70 continue to be missing. According to a [report published by Amnesty International](#), Spain committed the crime of failure to render aid, as dozens were visibly badly wounded and no medical services were called, in spite of the fact that there was an ambulance standing merely 100 meters away from the border post.

Additionally, the European Commissioner published a report condemning the events and providing recommendations for the Spanish state following her visit in the country and specifically in Melilla.

For more detailed information, please read the chapter 4.1.6 of the report “[Vulneración de derechos humanos en la Frontera Sur del Estado Español 2021-2022 - Racismo institucional, fronteras y política migratoria](#)” (in Spanish, soon available in English).

## United States of America

From Black Alliance for Just Immigration (Ronald Claude): **Testimony regarding anti-Blackness in the U.S. immigration system:**

“Thank you for having me today. My name is Ronald Claude, and I am the Policy Director at The Black Alliance for Just Immigration, known as BAJI.

BAJI was founded in April 2006 and is a US-based Black national, racial justice, and immigrant rights organization that educates and engages Black immigrant and African American communities to fight for racial, social, and economic justice and Black liberation

As Rabi has just shared the right to migrate specifically for Black people is under attack. Nearly 1 in 3 forcibly displaced persons are from majority Black countries, a share that is projected to continue increasing over time.

The anti-Black policies that migrants of African descent face throughout the globe have resulted in a universal experience of militarized borders, exclusion, violation of human rights and international law, targeted hyper-surveillance, criminalization, brute force, and death.

The reality is we are here today to continue advocacy to the world that the United States uses its criminal enforcement system to target Black people disproportionately— and since 1996 especially, it has become a funnel into the immigration detention and deportation system.

Black immigrants make up only 5% of the undocumented population in the U.S. but make up 20% of the immigrants facing removal based on criminal convictions.

Black migrants pay the highest bonds, spend the most time in detention, and are 6 times more likely to be placed in solitary confinement, which is especially true for Black LGBTQ migrants.

Because, when it comes to Black people, the US almost always chooses violence. And now they are exporting these anti-Black policies to the global south. Just last week the current administration has proposed rules that would continue to deteriorate the asylum system as we know it. Ignoring international law and forcing Black people to not have access to their human right to migrate. The goal of our work is to not fix the asylum system, it is demanded that the human right to migrate is justly accessible to all Black migrants. Thank you. Thank you for your attention.”

## Legacies of slavery and colonialism upholding anti-Blackness within the immigration industrial complex

There is a long narrative of black people experiencing restriction of movement in the service of global, racialized capitalism. The historical connection between racism, immigration industrial complex and freedom of movement can be illustrated by the dark story of the confines of a trans-Atlantic slave ship, the racial identity imposed upon its captive passengers, and the role in the U.S. economy these souls would play. European conquerors claiming and imposing white as the dominant racial group drove a chain reaction of structural violence. They colonized every other continent, exploitation

of resources and land ownership was their main motivation. From the massacre of indigenous people, owners of the America lands, to the slave trade of millions of black people to maintain the productivity of the lands and their corporations, the movement of black people was triggered by a racial capitalist mindset. The resource exploitation of black and indigenous countries and the forced displacement of their communities led us today to a segregated world where black people are left outside of the box of privilege, decision power and wealth. The practice of restricting freedom of movement along racial lines has been an evolving feature of our increasingly globalized economy, and an important mediator in inequitable outcomes for black people.

## Current violations of international conventions on racism and migration

GARR reports that returned Haitian migrants have been victims of physical and verbal abuse, family separation, robberies, arrests, rape, and human trafficking. 60,000 migrants from the Dominican Republic were arrested before being returned to Haiti. Several other organizations like Haitian Bridge Alliance, Robert F. Kennedy Human Rights, Black Alliance for Just Immigration, Human Rights First, and Communities United for Status and Protection addressed the concerns of anti-Blackness into the US immigration and enforcement system. Their [report](#) submitted to the Committee on the Elimination of Racial Discrimination (CERD) detailed how black migrants in the US face disparate treatment and discriminatory actions fulfilled by racial capitalism. This includes racial profiling in immigration enforcement actions; excessive force, medical neglect, prolonged and arbitrary detention, inadequate access to legal information and counsel, low rates of successful fear screenings and approval rates for individuals from Black-majority countries; and racially disparate rates of deportation. Their [full report](#) was corroborated by irrefutable national and international data on the US immigration system. A key element of the report was the revelation that Asylum seekers from Black-majority countries including **Burkina Faso, Cameroon, the Dominican Republic, Haiti, Ghana, Mauritania, and Senegal** had some of the highest negative credibility finding rates, and asylum seekers from Haiti have had disproportionately low credible fear interview passage rates from FYs 2016 to 2021 (through May), resulting in disproportionate rates of expedited removal from the US.

Today we are still here, hearing the narrative of the black community, victims of all these violations and experiencing the physical, psychological and socio-economic consequences of discriminatory and racist actions on a daily basis. We pledge to make this statement based on all of this testimonial and statistical data available to us today.

# Global Declaration

Black human beings from all over the world have historically been — and continue to be — mistreated, brutalized, criminalized, then deported to their country of origin because of their skin color and their status as undocumented migrants seeking a better life, asylum, and refuge in other countries. Their countries are subjected to elitist visa requirements and they face racial profiling even when traveling with adequate documentation.

Legacies of colonialism, imperialism, and racial capitalism are inextricably linked to historical oppression, control, and violence against Black people at the global level. From the testimonies of witnesses and findings of the jury during the *Global Trial on Anti-Blackness and the Migration Industrial Complex*, the complicity of the U.S. and other nations is undeniable. From massive deportation of Haitians to a chaotic country, to the criminalization, mistreatment, and racial discrimination against Black migrants, all the complicit nations should be held accountable. European states and other nations as well as global institutions specified throughout the trial are also implicated in the oppression and anti-Black racism experienced by Black people as a consequence of the immigration industrial complex as it operates globally. Instead of addressing structural racism and xenophobia, [some politicians and media outlets place the blame on migrants](#), scapegoating them as criminals, spreading diseases, or causing unemployment and other social problems that are actually rooted in deeper structural issues.

## Findings of the jury following the Global Public Trial on Anti-Blackness and the Immigration Industrial Complex

After considering the testimonies of victims, witnesses, renowned experts, and organizations in the field of immigration, and after analyzing the information and data collected throughout the hearing and its process, we can unanimously conclude that:

### **1. The mass deportation of people fleeing insecurity, fear, misery, war, and death in their country is in itself a criminal act.**

- A criminal act is an act or gesture that undermines public order, the personal security of individuals and their property, as well as general security.

### **2. Globalizing the violence of borders is an extension of legacies of colonialism and imperialism.**

- The migration industrial complex has its roots in the maintenance of colonial presence, imperialism, and the extraction of resources.
- Transnational corporations are extensions of imperialist regimes that violate labor laws and further the exploitation and marginalization of workers. Migrant workers are excluded workers who have been denied dignified labor.
- Borders are a method of governance. They assist in the capitalist enforcement of wage differentiation, dispossession, immobility, and the cheapening of labor through the exploitation of Black people and migrants.

**3. Arbitrary deportations of Black people are violent, inhumane, and deliberate acts of racial discrimination that have physical, mental, and social impacts on the Black community.**

The arbitrary deportation of Black people violates at least 11 articles of the *Universal Declaration of Human Rights* noted below:

***Universal Declaration of Human Rights***

**Article 1.**

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

**Article 2.**

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

**Article 3**

Everyone has the right to life, liberty and security of person.

**Article 4**

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

**Article 5**



No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

#### **Article 6**

Everyone has the right to recognition everywhere as a person before the law.

#### **Article 9**

No one shall be subjected to arbitrary arrest, detention or exile.

#### **Article 10**

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

#### **Article 13**

(1) Everyone has the right to freedom of movement and residence within the borders of each state.

(2) Everyone has the right to leave any country, including his own, and to return to his country.

#### **Article 14**

(1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

#### **Article 25**

(1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

# Recommendations from the Global Public Trial on Anti-Blackness and the Immigration Industrial Complex

## **Recommended Actions**

### **1) Mobilize a collective global movement to demand accountability.**

We must demand the creation of a political and international platform for partner organizations to hold the U.S. and other oppressive forces legally accountable for the perpetuation of physical and structural violence (and negligence) that has led to death, harm, suffering, displacement, dispossession, and injustice against Black migrants around the world.

### **2) Reparations for BIPOC (Black, Indigenous and People of Color) communities are long overdue.**

We must establish a **Global Fund** to concretely address material and socioeconomic conditions tied to enduring legacies of colonialism and imperialism as well as the direct harm and the generational trauma.

### **3) Reparations for those who have been deported are critical.**

This includes support in accessing resources for reintegration and psychosocial support in Haiti and in other contexts affected by mass deportations.

Worldwide, there are accounts of Black migrants facing deportation after experiencing extreme suffering, deprivation of basic necessities, medical neglect, physical violence, xenophobic attacks, verbal threats, acts of racial intimidation, violations of due process, and separation from their family members.

### **4) Investigate human rights and civil rights abuses committed worldwide against Black migrants as part of the immigration industrial complex.**

This includes human rights and civil rights abuses, such as those that occurred against Haitian migrants at the Del Rio encampment at the U.S.-Mexico border, and those against African migrants at Ceuta and Melilla who experience violence from border forces that militarize the border between Morocco and Spain.

### **5) Build power with health workers to increase visibility of the harm and health outcomes under the migration industrial complex.**

This includes lives lost due to life-threatening medical neglect, structural abandonment and exclusion from the healthcare system, and denial of access to basic healthcare services.

**6) Denounce transnational corporations that act as extensions of imperialist regimes.**

Multinational and transnational companies act as an outsourcing of border control by those in power. Maintaining border imperialism works in the interest of capital, enforcing wage differentiation, the cheapening of labor, and the exploitation of migrants on both sides of the border. The category of “illegal immigrant” should be framed as a concept rooted in settler colonialism and slave labor perpetuated with impunity by these transnationals.

**7) Uplift Black migrants as key components of labor and worker struggles.**

The movement must mobilize in response to the historical and ongoing exploitation of Black workers around the world.

**8) Challenge and dismantle laws and policies rooted in white supremacy.**

With the understanding that the migration industrial complex is rooted in legacies of colonialism, white supremacy, and the global extraction of resources, we must abolish laws and policies that displace, dispossess, incarcerate, and exclude Black people, migrants, and workers and that deny them opportunities to move freely. Migration should be about self-determination.

**9) Hold governments accountable to international human rights.**

Governments must be held responsible for upholding international human rights standards related to gender, race and migration. The protection of these rights is essential in promoting equality and justice and it cannot be done in isolation. Accountability of governments is necessary to ensure that individuals are not denied their rights due to their race or migration status.

**Jury Members**

Name	Affiliation
Nana Gyamfi	Executive Director, <a href="#">BAJI</a>
Tinashe Goronga	Organizer, <a href="#">EqualHealth Global Campaign Against Racism</a>
Guerline Jozef	Co-founder, <a href="#">Haitian Bridge Alliance</a> , Black Immigrants Bail Fund and Cameroon Advocacy Network

# Glossary

Word	Definition	Resource link
Anti-Blackness	<p>“Anti-Blackness is defined as the beliefs, attitudes, actions, practices, and behaviors of individuals and institutions that devalue, minimize, and marginalize the full participation of Black people — visibly (or perceived to be) of African descent.</p> <p>It is the systematic denial of Black humanity and dignity, which makes Black people effectively ineligible for full citizenship. The Anti-Blackness paradigm positions Blackness as inherently problematic, rather than recognizing the long, rich, and diverse history of Black people throughout the African diaspora, and acknowledging that Black communities across the United States (and the world) have been severely disadvantaged as a result of historical and contemporary systemic racism.”</p>	<p><a href="https://journals.sagepub.com/doi/pdf/10.1177/0263775818805102">https://journals.sagepub.com/doi/pdf/10.1177/0263775818805102</a></p> <p><a href="https://www.bu.edu/antiracism-center/files/2022/06/Anti-Black.pdf">https://www.bu.edu/antiracism-center/files/2022/06/Anti-Black.pdf</a></p>
Immigration industrial complex	<p>The confluence of public and private sector interests in the criminalization of undocumented migration, immigration law enforcement, and the promotion of rhetoric that dehumanizes and disenfranchises.</p>	<p><a href="https://escholarship.org/content/qt9km0k1tn/qt9km0k1tn_noSplash_37669b22caaa8dc29bf7a8e054fb2394.pdf">https://escholarship.org/content/qt9km0k1tn/qt9km0k1tn_noSplash_37669b22caaa8dc29bf7a8e054fb2394.pdf</a></p> <p><a href="https://www.huffpost.com/entry/what-is-the-immigration-industrial-complex_b_5953b8cae4b0c85b96c65e2c">https://www.huffpost.com/entry/what-is-the-immigration-industrial-complex_b_5953b8cae4b0c85b96c65e2c</a></p>
Colonialism	<p>“Colonialism is a form of domination-the control by individuals or groups over the territory and/or behavior of other individuals or groups.</p> <p>(Colonialism has also been seen as a form of exploitation, with emphasis on economic variables...”</p>	<p><a href="https://www.jstor.org/stable/pdf/2741072.pdf">https://www.jstor.org/stable/pdf/2741072.pdf</a></p> <p><a href="https://www.ohchr.org/en/press-releases/2022/09/addressing-high-commissioner-addressing-legacies-colonialism-can-contribute">https://www.ohchr.org/en/press-releases/2022/09/addressing-high-commissioner-addressing-legacies-colonialism-can-contribute</a></p>
White supremacy	<p>“White supremacy culture is the widespread ideology baked into the beliefs, values, norms, and standards of our groups (many if not most of them), our communities, our towns, our states, our nation,</p>	<p><a href="https://www.whitesupremacyculture.info/what-is-it.html">https://www.whitesupremacyculture.info/what-is-it.html</a></p>

	teaching us both overtly and covertly that whiteness holds value, whiteness is value.”	
Structural violence	<p>“‘Structural violence’ refers to the multiple ways in which social, economic, and political systems expose particular populations to risks and vulnerabilities leading to increased morbidity and mortality.”</p> <p>The definition of structural violence goes beyond our societal conceptions of violence and relationships: Galtung argues that violence extends beyond the act of physical, intentional wrongdoing or inflicting pain on another individual. Instead, he sees violence as any act, physical or not, that hinders an individual from achieving their optimal self. With this idea, we can infer that humans can become this “utopian human,” yet the organization of our society and culture with its violent relationships ensure that we are sub-optimal.”</p>	<p><a href="http://www.cherchicago.org/about/structuralviolence/">http://www.cherchicago.org/about/structuralviolence/</a></p> <p><a href="https://commons.princeton.edu/invisible-violence/why-context-matters/">https://commons.princeton.edu/invisible-violence/why-context-matters/</a></p>
Racial capitalism	Racial Capitalism is real historical capitalism: racialization in Europe justified enhanced exploitation methods for private profit in the forms of the transatlantic slave trade, indigenous genocide, and global colonization, shaping the distribution of wealth, racial hierarchies, political power, and health outcomes to this day.	<a href="https://monthlyreview.org/2020/07/01/modern-u-s-racial-capitalism/">https://monthlyreview.org/2020/07/01/modern-u-s-racial-capitalism/</a>
Structural racism	Structural racism refers to the totality of ways in which societies foster racial discrimination through mutually reinforcing systems of housing, education, employment, earnings, benefits, credit, media, health care and criminal justice.	<a href="https://www.ama-assn.org/delivering-care/health-equity/what-structural-racism">https://www.ama-assn.org/delivering-care/health-equity/what-structural-racism</a>
Xenophobia	Xenophobia describes attitudes, prejudices and behavior that reject, exclude and often vilify persons, based on the perception that they are outsiders or foreigners to the community, society or national identity	<a href="https://publications.iom.int/system/files/pdf/international_migration_racism.pdf">https://publications.iom.int/system/files/pdf/international_migration_racism.pdf</a>