

Slavery Reparations: What Would Be Beneficial?

Intro: Polaris, or the North Star, marks the northern direction and was used by slaves to reach freedom. To this day, the North Star is a symbol of hope, passion, drive, and purpose. But the question is, where on Earth am I, and where is the North Star?

(music plays)

To everyone tuning in from all around the world, welcome to another episode of Finding the North Star, a podcast created in hopes of becoming content with my African American identity. I'm your host, Krista Savage-White, here to educate myself and others. This series will cover topics involving culture, contemporary issues, and history about Black people in America. Stay tuned to find out today's topic!

(music continues)

Main Objectives:

Today's episode is titled "Slavery Reparations: What Would Be Beneficial?" This episode covers the following topics:

- The background of slavery
- The heinous actions that happened during slavery
- Arguments for and against reparations
- Overview of reparations proposals and discussion of possible solutions
- Potential egalitarian benefits of slavery reparations

Questions to answer during this episode and after:

- Think back to your grade school years or your years in grade school thus far. Do you recall ever hearing about the heinous crimes of slavery in school?
- Do you believe that the history books have skewed the way you understand history? Why or why not?
- When hearing about the reparations argument, what are some emotions you feel? Regardless of your race or ethnicity, be honest about your reactions.
- How do you believe that society has influenced the treatment of Black people?
- For those who are Black and descendants of slaves: What, if anything, do you believe would be a sufficient form of reparations? Most likely, it won't fix everything, but what type of reparation would you be okay with receiving?

Even after listening to this episode, I encourage everyone to do further reading by viewing the cited sources of this podcast and other credible sources on this matter via Google or another search engine.

Okay, this topic has been widely discussed for some time and with a lot of controversy. If you remember history classes or have kept up with the news, it's likely that you've heard about victims of different catastrophes receiving reparations. In 1988, the U.S. promised Japanese

American internment camp survivors \$20,000 each and paid out \$1.6 billion total over 10 years. (FDR was such a great president!) Germany gave Holocaust victims tens of millions in reparations (\$89 million as of 2012 to be exact), the U.K. apologized in 2013 for causing the 1950s Mau Mau rebellion and pledged to pay €19.9 million to the 5,228 Kenyan victims, and there are other examples in the world. Simply put, the reparations discussion is not new and is still ongoing as of now.

Most recently, Germany (yes, going back to them), decided to give €1.1 billion in reparations to Namibia and Namibians of Herero and Nama ethnicity for causing the Herero and Namaqua genocide. What's interesting to me is that the Treaty of Versailles after WWI required Germany to pay billions of gold marks (then their currency) in reparations for their responsibility in causing the war, which put them severely in debt to the point that their currency became worthless (German children would literally use them as toys). And then Hitler made his promises to improve Germany's status, but then he caused the Holocaust, causing the government to pay reparations to its victims later. Now there's more reparations to pay to Namibia. That bell curve, y'all. Down, then up, and down again. Imagine having leaders that are so money-hungry that they end up causing so much trouble in the long-run. Shaking my head.

Though about the Namibians. The Namibian government thought that the reparations and Germany's accountability were a step in the right direction. Meanwhile, much of the Herero and Nama people criticized the deal for not having a say in the matter. CNN article shared what the Paramount Chief of Herero people Vekuui Rukoro stated, which was, "Is this the kind of reparation that we are supposed to be excited about? This is just public relations. This is a sellout job by the Namibian government. The government has betrayed the cause of my people." He also stated that monetary reparations were expected, but as collective payment to the victims' descendants and not purely individual. He concluded by stating, "The president of Germany isn't welcome here as far as victim communities are concerned. He is persona non grata."

I think Rukoro's statement and the controversy that reparations have had in Namibia for years is a bridge about the debate of reparations for descendants of slaves in the U.S. The 40 acres and a mule never came about. But in this day and time, what would be beneficial as reparations, if anything? It's a complex issue that won't be answered in this episode, but it will provide my informed opinion based on the research I've conducted and the like.

First off, we should cover the background of slavery. For those who do not know, 1619 is a significant year in history, as the Portuguese carried Angolan people across the Atlantic Ocean in the São João Bautista ship. It was destined to go to Mexico. However, the English seized the ship, and one of the ships, called the White Lion, carried them to Fort Monroe (then Point Comfort) in Hampton, Virginia. Fun fact: I live about an hour or so from Hampton but have hardly been in my life. The other ship, the Treasurer, would land in Virginia days later. This group was whom John Rolfe called "the 20 and odd Negroes."

While this time doesn't mark the beginning of slavery, it is a significant point in history, especially with the Jamestown colony, the first permanent settlement in the U.S., receiving slaves. See, the history books tout those as John Smith and John Rolfe is great (he who shall not work

shall not eat). However, reading the deeper story shows that there's a much darker image. And honestly, all these explorers and colonizers from that era are so over glorified and overrated. Though let me say, I did go to the Jamestown Museum a couple of years back. Do I recommend you go? I would say yes, since hearing about some of the things there can make you mad but also make you think about privilege.

As for what happened following 1619. Obviously, it was very brutal. However, the history books don't even get to the tip of the iceberg of what happened. (Oh, slavery happened as part of history. During the 1800s, there was an increased call from abolitionists to end the institution of slavery. Those like Harriet Tubman and Frederick Douglass made strides in the abolitionist movement. Then there was the Civil War, and Abraham Lincoln officially abolished slavery in 1865. The end.) Y'all know that's not what really happened, but the history books want to give it to you that way. They talk about it that way to insinuate that White supremacy was normal and acceptable back then.

Speaking of White supremacy, there are plenty of heinous crimes that happened during slavery, but in a nutshell, some the things that happened include but are not limited to, the servant laws that privileged White folks over Black folks, the ever-changing laws of who was free and who was not when it came to mixed-race people, the skewing of Christianity to enforce White supremacy regardless if the Black person was baptized or not, the encouragement of White people killing runaway slaves (aka qualified immunity), and the Second Amendment being meant to protect slave patrols (oh sorry, militias). And unlike what the history books will tell you, **SLAVES WERE NOT FREE JUST BECAUSE THEY ESCAPED TO THE NORTH!**

That's the myth these history books will tell you. That the so-called "free states" was a much better place than the South for Black people and that Harriet Tubman saved slaves throughout the South via the Underground Railroad (spoiler: She guided around 70 of her family and friends to the North from Maryland). Shoot, "Follow the Drinking Gourd" wasn't even around when she was alive, so she never sang that song. Child, I'm cringing at the fact that my class and I sang that song for a school play in second grade. To make matters worse, I remember singing at that same play, "George Washington was president, a patriot was he." Like, what? Then again, history been Whitewashed forever.

So now here is some, not the full story, of slavery and how false and fabricated U.S. history is. I think we should get into the purpose of the slavery reparations discussion now, shall we?

(transition music)

Though first off, flashback. Flashback, flashback, flashback, flashback. Remember the previous episode where I stated that White folks damaged around \$200 millions of property and assets during the Tulsa Race Massacre? Yeah, that is part of the fight for reparations too. But of course, that has yet to become reality, despite that money having the potential to buy 4,187 standard-priced homes in Tulsa, lend every Black resident a full-ride scholarship to college, and begin 6,421 Black businesses, the latter of which could bring tens of billions in revenue annually, far offsetting the damage White people did.

That's one side of the reparations argument. Though how do reparations apply for slavery? What were the costs of slavery? We'll answer those questions and more throughout the rest of this episode, but let's investigate the damage of slavery, followed by arguments for and against reparations.

A thing to keep in mind is that when it comes to the cost of damages during slavery, various estimates exist. They often only include the period from 1776-1865 and not afterwards. So in some ways, the costs may be an underestimation, because them Jim Crow laws did a lotta lotta LOTTA damage. (Can we stop treating Juneteenth as the day of freedom? Because having a century of segregation follow is not freedom, child.)

Now onto the estimates. There are various estimates from experts on the costs of slavery back then, but the vast majority of them are inside the trillions range. One estimate from UConn professor Thomas Craemer was between \$5.9 trillion to \$14.2 trillion, which is around \$7.5 trillion to \$18.1 trillion in 2021 dollars (estimate from 2009). Craemer in his article cited that the past reparations proposals only looked at slavery during the country's history and not pre-America slavery or the Jim Crow laws, which he stated "would require different remedies." That's not wrong. To be honest, it's a complex issue that would require months, if not years of legislative discourse.

(Oh no it won't. Black people need reparations right now! Yeah, while the damage won't be undone just by money, you know what would be great? Free healthcare! Free college! Open access to business resources! Yes, we need free everything! If White people could exploit us for labor, why can't Black folks get everything we want for free?) Honestly, that's the ideal solution. But we'll talk more about that as we progress with this episode. For now, let's get more into the meat of the argument.

Back to proposals really quick. In Spring 2020, Duke University professor William Darity and folklorist Kirsten Mullen wrote a whole book titled *From Here to Equality: Reparations for Black Americans in the Twenty-First Century*. In it, they stated that the U.S. should enact a program that gives \$10 to \$12 trillion dollars to Black households, averaging around \$800,000 each. Ohio State University's public policy professor Darrick Hamilton suggested something called "baby bonds" as a way to give newborns a trust fund and at a lower cost than reparations. Researchers in this area have found them to help working and middle-class children prepare for adulthood and apparently giving \$25,000 to the 4 million newborn babies born in the U.S. annually would cost only \$100 billion and decrease the Black-White wealth disparity tenfold.

(Child, that last one don't address nothing. Not everybody needs money. Some babies be born into White privilege. Where they address the racial piece at? How will it decrease the wealth disparity between Black and White folks when even White babies gonna get that money?) Sorry folks, that's my sidekick talking. But that is an incredibly good point though. That baby bond has to be for all babies, because 4 million babies are born in the U.S. each year. I'm side-eyeing the piece of research I shared, because there more to how that money is used than meets the eye, especially when it comes to the racial aspect. But um, chile, anyways.

Some cities such as Asheville, North Carolina and Evanston, Illinois are making steps to make reparations possible. The former apologized for slavery and pledged to give Black homeowners and businesses funding, and the latter is funding reparations through recreational cannabis taxes (uhh, okay). The point is, slavery reparations discussions are nothing new. They have been around for decades and they're not going away anytime soon. I think it is a discussion worth having, because White people have destroyed Black wealth and prosperity throughout the centuries. Thus, there needs to be some payback.

Though unsurprisingly, the reparations talk hasn't advanced very far, despite other marginalized groups getting their reparations (I wonder why this hasn't been the case for African-Americans). Suggestions have been made to make individual payments for descendants of slaves, make college debt-free for descendants of slaves, offer grants and mortgage programs for descendants of slaves, offer capital for descendants of slaves that own businesses, and other things like that. However, there has been much disagreement as to how the government should execute this, and that is a question to answer. Will the money for the reparations program come from the federal government's budget? Will it come from eating the rich? Is it worth making monetary payments at all, since that won't even be enough? It's a lot to think about when considering 400-500+ years of land stealing and exploitation.

As of today, only 1/10 of White people support slavery reparations, according to a Reuters survey. Sounds about White to me. This is evident from White people throughout the political spectrum. Do you want to know why? For the same reason many of them despise Affirmative Action. Because White folks are scared to give their power and privilege up.

(transition music)

Alright, my White people. I have a few serious and tough questions for you. Are you the type that speaks up on certain issues on social media? Okay, now are you one of those who feels that they're an activist because of what they share on social media? Okay, now if you were asked to give up a job position in favor of a Black person to fill it in or if you were asked to forego your membership in an exclusive club that has historically excluded Black folks (NPC sororities ring a bell), would you do it? You don't have to have an answer right now, but if it ends up being no, this is part of what upholds White supremacy.

I've explained this before, but here is a main issue commonly among White folks throughout the political spectrum. It's all about standing with Black people and other marginalized groups until it's time to give up something so dear to them even if it means it'll be better for Black people and other marginalized groups in the long run.

As applied to the slavery reparations argument, many White people are scared of giving up their power and privilege. Even if they don't want to admit it, many of them are scared of Black people surpassing them in terms of success and want to steal that spotlight whenever possible. This is where we start to get into the arguments for and against slavery reparations.

The main point about reparations is that slavery and other heinous crimes have caused the disparities in wealth, education, healthcare, and other categories post-Civil War. (This is true, y'all. We don't live in a post-racial society.) Like the effects of slavery have been so long-lasting and the events over the centuries have been so heinous. As stated in the beginning of the episode, other marginalized groups have been given reparations for being victims of genocides and human-made catastrophes. I know some will say, "Slavery is so complex, because it lasted so much longer." Well, that's the point of arguing for it, ain't it? Because these crimes lasted for a very long time.

Even so, it's important to highlight arguments against reparations, because taking that into consideration is great for creating counterarguments and also becoming a healthy debater. So, what are some of the cons? *thinks* Okay, let's just get into it. One of the arguments against reparations is that Black folks need to "get over slavery." Common arguments for this would include statements like "Oh, slavery was so long ago. If America was racist, why did we have a Black president in office? Stop making everything about race." Okay then. Let's just say that if you're not a descendant of slaves, you have no right to make statements like that, because knowing that your ancestors were slaves and not knowing your specific ancestry is devastating. Don't even get me started on those god-awful images of slaves being whipped, lynched, or controlled by some master (knowing my ancestors went through that makes me so angry).

Another argument is that in the words of Sir Moscow Mitch McConnell, "I don't think reparations for something that happened 150 years ago, when none of us currently living are responsible, is a good idea. We've tried to deal with our original sin of slavery by fighting a civil war, by passing landmark civil rights legislation. We've elected an African American president." Here we go. The key phrase, "none of us currently living are responsible." That's the other argument. None of us living are responsible. Also notice he stated that the "original sin" of slavery was done by fighting a civil war. Are we gonna forget that segregation followed that civil war? Also, does Moscow Mitch really think that the Civil War had Black people's best interests? Those history books have really indoctrinated us over the years. Shaking my head.

Then again, what do you expect from someone who continuously upholds White supremacy by his actions and also wouldn't acknowledge that his double-great grandfathers owned 14 slaves total until NBC News did a genealogy search? That alone shows complicity in White supremacy. Though he was right on one thing. Obama's ancestors were indeed slaveowners (his maternal quadruple-great grandfather and maternal quintuple-great grandmother). Make no mistake, the man mentioned it as a way to deflect from his own family's wrongdoings, but that was not a lie.

About Obama's opinion on reparations? Take this The Atlantic interview from Ta-Nehisi Coates. Obama may not have answered this explicitly, but here is what he stated: "I have much more confidence in my ability, or any president or any leader's ability, to mobilize the American people around a multiyear, multibillion-dollar investment to help every child in poverty in this country than I am in being able to mobilize the country around providing a benefit specific to African Americans as a consequence of slavery and Jim Crow."

Now one could hear this on the surface and go like, “What? Really?” But from a practical standpoint, I see why he said that. And it shows everything wrong with American society. It’s about coddling to the “I don’t see color” and “Stop talking about race” folks. Funny thing is that while researching for this episode, I ran into a video that showed proof of Obama giving funding exclusively for different marginalized groups (i.e., Holocaust victims, Native Americans) but not for exclusively Black folks, which is actually a valid point. I still agree with him on the points he made about woke culture, but that doesn’t mean I can’t criticize anything he does.

A theory I have on why different marginalized groups have received some form of reparations and not Black descendants of slaves is because White people don’t want to talk about a complex issue such as slavery. They think that it’s so polarizing and that the purpose is to unite and not divide (here goes the All Lives Matter type stuff). They consider talking about and receiving reparations to be too risky and divisive. Meanwhile, helping other marginalized groups handle their traumatic history is less risky, difficult, and more reasonable to them. Native Americans have been granted some form of reparations dedicated, but their effectiveness is highly debatable.

Don’t get me wrong. The purpose is to unite and not divide others. But the purpose isn’t to divide other people. Rather, it’s a call to be equitable and allow everyone the right to prosperity. Maybe that would mean dividing some things up, but not everyone starts at the same point. Instead of equality, which is lending everyone the same things regardless of standing, strive for equity, which actually deals with the needs of people based on their social standing. Slavery didn’t come without stealing land, but it’s a shame that with all the problems Black people still face to this day, Black rights and letting Black people have things for themselves is still debatable.

Even so, there is still controversy about reparations in the Black community. One of the most prominent questions is one important to address: Who qualifies to receive reparations? The thing is that reparations are meant to be given to African American descendants of slaves, but there are some idiosyncrasies. Contrary to what the media portrays, there are White people who are descendants of slaves, because if you consider the history of rape during slavery, it is possible to be White and a descendant of slaves. (Also another reason why most African Americans are not 100% Black.)

On top of that, there is debate about whether mixed-race people should qualify and how to ensure that the right type of people would receive those reparations. Some of the arguments come from more extremist parts of the Internet, but those are valid concerns. Could there be a problem with mixed-race people using their Black side for benefits? Could there be a problem with Black people who weren’t descendants of slaves using most of the benefits? Could there be a problem with White people who were descendants of slaves or who claim to have Black ancestry despite being less than 10% Black exploiting the reparations system for their benefit? There’s a lot of questions to be addressed. And shall there be complex rules, it could be hard for the ones who qualify for reparations to actually receive them.

What would be effective solutions and how to go about it is a long story that can't all be addressed here. However, I did read a scholarly article from Allan D. Cooper of North Carolina Central University that citing racial segregation as a violation the human rights and fundamental freedoms principle of the United Nations Charter could be a way of moving the reparations movement forward. That is a really good point, but if we look back at the history, the U.S. has a hypocritical human rights history, wanting to hold other countries accountable for their actions while not doing the same for itself. In fact, I remember researching this as I wrote an article for Zenerations titled "The Constitution and its Relevance in Modern Society," and the U.S. withdrew from the Human Rights System in the 1950s out of fear of punishment for their discrimination laws. It reentered the system the following decade (around the time of enacting the Civil Rights Act, surprised?), but how it's gone since then is tea for another day. (Okay, why am I using slang in an educational podcast?)

That was mentioned in the Cooper scholarly article, particularly with the Genocide Convention part, but I was ahead of the curve. *tongue click* Though while on the subject of the United Nations, the UN has an International Decade for People of African Descent, ongoing until 2024. That project is about promoting Black rights throughout the world and working with countries around the world to implement policies that protect Black people, including descendants of slaves. As mentioned time and time again throughout this series, Black people are still seen as a second thought to politicians, and that needs to end. For those who are interested in reading more about the mission and their objective, I linked it in the description box, as well as the Ta-Nehisi Coates' article for The Atlantic titled "The Case for Reparations" for further reading.

Reflection: Honestly, I think this episode was only the tip of the iceberg for talking about slavery reparations. All of the answers are not in this episode, as it is a very complicated subject. There are those typical arguments of "Oh, get over slavery" and "Oh, stop asking for a handout." The latter is another argument against slavery reparations, and it's like, "Not everyone has as much privilege as you do." I mentioned in the last episode that meritocracy is a myth. I would say, if you want to embrace people, how about not pretend that everything is okay?

To this day, the fight for reparations continues. I mentioned a couple of minutes ago that bringing up the violation of UN principles could progress the movement. But I think that even if you cite that those events were human rights violations, the calls still might be ignored, because Black personhood has always been an afterthought. I remember talking over this with my mother about what would be ideal, such as free healthcare, college, and services, because why not after all these centuries? White people been able to get just about anything they want, including slaves. Though unfortunately, that's not realistic right now. White people giving up their power for Black people in terms of employment and inclusion is unrealistic. Regardless of what you tell much of them—the economic, social, and egalitarian benefits for all, very few of them are comfortable with granting Black people all the rights of White people. And for many White folks, progress is all about comfort. Not about altruism, comfort.

When it comes to arguments as to why slavery reparations is beneficial for everyone and not just African Americans for the sake of making amends, it would be worth researching those realms from a more practical and mutualist standpoint. As I researched this episode, I really couldn't find much of anything from that point of view. However, I would like to think that reparations would mean a less imbalanced and more fertile economy, because as stated with the

point about Tulsa, if Black Tulsans were to start Black-owned businesses en masse, the revenue for the economy would far exceed the reparations cost. More revenue would mean an even higher GDP for the U.S., but aside from money, having laws that combat discrimination (not just zero tolerance policies) would mean that the U.S. is more in-line with the United Nations principles, and it is possible for there to be less political polarization and justice system imbalances. Then again, this is just me critically thinking in my mind.

What I would like for slavery reparations? To find out the origin of my ancestry. I would love to be able to find the specific tribe or country my family originated from, because I don't have the privilege to know my specific ancestry right off hand. And upon finding out my origins, if the country is safe enough, pay me a vacation to the area so that I could learn more about my ancestry. That wouldn't be enough, but it would satisfy me in the meantime.

Today's episode was titled "Slavery Reparations: What Would Be Beneficial?" This episode covered the following topics:

- The background of the slavery
- The heinous actions that happened during slavery
- Arguments for and against reparations
- Overview of reparations proposals and discussion of possible solutions
- Potential egalitarian benefits of slavery reparations

This episode was brought to you by various scholars and valuable insight from 18 sources:

Ayesh, Rashaan. "The world's long history of reparations." *Axios*, 22 June 2019, www.axios.com/why-nations-pay-reparations-45502a9f-a5e2-486b-af22-c158789507a2.html.

Coates, Ta-Nehisi. "'Better Is Good': Obama on Reparations, Civil Rights, and the Art of the Possible." *The Atlantic*, 21 Dec. 2016, www.theatlantic.com/politics/archive/2016/12/ta-nehisi-coates-obama-transcript-ii/511133/.

Coates, Ta-Nehisi. "The Case for Reparations." *The Atlantic*, June 2014, www.theatlantic.com/magazine/archive/2014/06/the-case-for-reparations/361631/.

Cooper, Allan D. "From Slavery to Genocide: The Fallacy of Debt in Reparations Discourse." *Journal of Black Studies*, vol. 43, no. 2, 2012, pp. 107–26, www.jstor.org/stable/23215202.

Craemer, Thomas. "Estimating Slavery Reparations: Present Value Comparisons of Historical Multigenerational Reparations Policies." *Social Science Quarterly*, vol. 96, no. 2, 2015, pp. 639–55, www.jstor.org/stable/26612245.

Elliott, Mary, and Jazmine Hughes. "A Brief History of Slavery That You Didn't Learn in School." *The New York Times Magazine*, 19 Aug. 2019, www.nytimes.com/interactive/2019/08/19/magazine/history-slavery-smithsonian.html.

Ford, Clyde W. "The History of Systemic Racism that CRT Opponents Prefer to Hide." *History News Network*, 18 July 2021, historynewsnetwork.org/article/180750.

"International Decade for People of African Descent." *United Nations*, www.un.org/en/observances/decade-people-african-descent. Accessed 15 Sept. 2021.

Johnson, Katanga. "U.S. public more aware of racial inequality but still rejects reparations: Reuters/Ipsos polling." *Reuters*, 25 June 2020, www.reuters.com/article/us-usa-economy-reparations-poll/u-s-public-more-aware-of-racial-inequality-but-still-rejects-reparations-reuters-ipsos-polling-idUSKBN23W1NG.

Lockhart, P.R. "What slavery reparations from the federal government could look like." *NBC News*, NBC Universal, 12 May 2021, www.nbcnews.com/news/nbcblk/slavery-reparations-federal-goverations-looks-2021-rcna900.

National Park Service. *Myths & Facts About Harriet Tubman*. n.d. www.nps.gov/hatu/planyourvisit/upload/MD_TubmanFactSheet_MythsFacts_2.pdf, PDF file.

Ray, Rashawn, and Andre M. Perry. "Why we need reparations for Black Americans." *Brookings Institution*, 15 Apr. 2020, www.brookings.edu/policy2020/bigideas/why-we-need-reparations-for-black-americans/.

"Reparations for Slavery – Top 3 Pros and Cons." *ProCon.org*, Encyclopaedia Britannica, 8 Sept. 2020, www.procon.org/headlines/reparations-for-slavery-top-3-pros-and-cons/.

Schmidt, Nadine, et al. "Germany will pay Namibia \$1.3bn as it formally recognizes colonial-era genocide." *CNN*, 28 May 2021, www.cnn.com/2021/05/28/africa/germany-recognizes-colonial-genocide-namibia-intl/index.html.

"The 1619 Landing — Virginia's First Africans Report & FAQs." *Hampton History Museum*, hampton.gov/3580/The-1619-Landing-Report-FAQs. Accessed 10 Sept. 2021.

"Ten Year Program to Compensate Japanese Americans Interned During World War II Closes Its Doors." *U.S. Department of Justice*, 19 Feb. 1999, www.justice.gov/archive/opa/pr/1999/February/059cr.htm.

"Treaty of Versailles Presented to German Delegation." *United States Holocaust Memorial Museum*, www.ushmm.org/learn/timeline-of-events/before-1933/treaty-of-versailles-presented-to-german-delegation. Accessed 10 Sept. 2021.

Wu, Nicholas. "Mitch McConnell responds to report his ancestors owned slaves by pointing out Obama's did too." *USA Today*, Gannett Satellite Information Network, LLC., 9 July 2019, www.usatoday.com/story/news/politics/2019/07/09/mitch-mcconnell-says-barack-obama-ancestors-also-owned-slaves/1685753001/.

To view the list in full, visit the sources section of the episode description box.

Outro: Thank you to everyone who's listened up to this point! I hoped you learned some stuff in this episode and engaged your mind with the content! A disclaimer is that my opinions are not representative of the general public or of every Black person. However, the goal is to start a discussion about these issues and encourage everyone to think critically. It is important that we self-reflect on our prior knowledge, new knowledge, our biases, and how we benefit or suffer from a particular issue. In turn, that can lead to more consciousness about our actions, our biases, and lead to a more equitable and balanced society.

In the meantime, I would like to hear about your takeaways or feedback on this episode! Your takes and additional subject knowledge are always welcome! Get the discussion rolling by writing to findingthenorthstarpodcast@gmail.com. What will the next subject be? You will have to wait until the release of season 2 to find out. Until then, this is Krista Savage-White signing off!

(music plays)

END EPISODE