The Hum Podcast

Episode 30: “If People Don’t See Us As Human, Then All Of This Is Okay”

[Theme music fades in]

Tasha: Indigenous people are constantly also told, "Trust the system. Trust the system." As this case shows, and tragically, there's other stories like this that happen, where the families don't have agency within that system and aren't listened to.

[Music increases in volume]

Speaker 1: You're listening to The Hum.

[Music decreases in volume]

Gilad: This episode today is sponsored by the incredible people over at Rainbow Railroad. Rainbow Railroad's mission is to help persecuted LGBTQI individuals get to safety, as they seek a safe haven from state-enabled harassment and violence. They provide support to LGBTQI individuals who are seeing safety with airfare and financial support that facilitates departure, travel, arrival, and referral for settlement. Beyond direct financial assistance, Rainbow Railroad provides information, resources and advice for asylum claimants. To learn more about the important work that Rainbow Railroad is doing, please visit them online at rainbowrailroad.ca.

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Gilad: Now, we know we don't record these in a professional studio. I know, huge surprise, but just a quick note about this episode. There was a lot of construction happening outside of our office before we were going to start, so we ended up moving over to another office to record this. There was a bit of noise happening from upstairs. You'll notice some noise, a bit of footsteps. What we ask, though, is that you listen with an open heart. We felt that this was a very important story to share, so we hope that you can be a little bit more open-minded to the noise and pay attention to the story. Enjoy.

Gilad: On August 9th, 2016, a 22-year old Cree man named Colten Boushie died when he was shot in the head in the Canadian province of Saskatchewan, drawing national media attention and highlighting racial tensions in Canada. The man who fired the gun, Gerald Stanley, was arrested and charged with second-degree murder, and an all-white jury acquitted him on February 9th, 2018. In 2019, a documentary that took a closer look at this whole situation, titled *Nipawistamasowin: We Will Stand Up*, had its world premiere at the Hot Docs

Canadian International Film Festival. The film is directed by activist Tasha Hubbard, a Cree Indigenous award-winning filmmaker who often speaks and writes widely on racism and Indigenous media, both in Canada and abroad. We're so lucky to be joined here today by Colten Boushie's mother, Debbie Baptiste, and also Tasha Hubbard. How are you both today?

Tasha: We're okay.

Debbie: Doing fine.

Simona: Thank you so much for being here.

Gilad: We want to jump right into it. For a lot of people who are listening to this, and listened to that intro, it's jarring that a man like Gerald Stanley can walk away, but not surprising. Can you walk us through the system that allowed Gerald Stanley to walk away from a second-degree murder charge as an innocent man?

Tasha: Well, I've often really wondered what the 911 call said, that was called in by Stanley's family in that incident. I think we can even go earlier than that, in the sense of, when those youth drove onto the farm, there wasn't malice in what they were doing. They didn't start the violence. Actually, the instigating incident was Gerald Stanley's son, Sheldon, smashing their vehicle's windshield with a hammer and scaring them, and they tried to leave, and their vehicle hit another vehicle.

Tasha: After that, once the system kicked in, we were looking at a 911 call, the perspective that's given, and the police respond in such a way that immediately, the witnesses are the ones that are the focus of the investigation, as opposed to the act of shooting that gun in Gerald Stanley's hands. The witnesses are arrested, they're put in the back of the car, whereas Stanley's family and himself are treated respectfully. They're allowed to change. They're allowed to make their own way to the police station, and these Indigenous youth are held in custody for over 18 hours before giving their statement. One of the young women is handcuffed in the back of a police vehicle, and they take her on a high-speed chase for another call, endangering her life. These sorts of things happen, and then the next day, the RCMP issue a press release that, when you look at it and read it, it buries the point of the press release, which is that a young man has been killed. What's prefaced is that young people entered the farm, and are under investigation for theft.

Gilad: It's a press release about trespassing and not a murder charge.

Tasha: Yeah. It just flips what really happened that day. Of course, that press release goes out. The media picks it up, and immediately the response and the narrative

is set, that these young people are criminals. It just sets that off. That goes out into the public as the narrative and the investigation happens. There are missteps made. For some reason, a search warrant usually takes a couple of hours. It takes a day. It's a day's delay, while it starts raining, evidence is being washed away. They don't call in a blood spatter expert. There was some missteps from the RCMP's perspective, and then of course, how they notified you.

Debbie: Yeah, what really got me was during my son's funeral, the kids that were in the vehicle with him and his girlfriend, they were bringing his girlfriend, Kiora, her family and friends were holding her up and walking her over to my vehicle, because she was scared to approach me. We had a ring put away, and it was like an engagement ring, kind of like a friendship ring. He told me to keep this ring for him. He said when he found the right one, he would come and tell me she's the one, and that meant he wanted that ring, and he was going to give it to the person. I held on to that ring for almost like a couple years there, and then he met Kiora, and I knew he fell in love with her. The day before it happened, he came in that room and said, "Mom, she's the one." I said, "Are you sure?" He goes, "Yes. Do you still have that ring?" I said, "Yeah, I do." He said, "Well, keep it handy." I said, "All right." When her family brought Kiora towards me, I had the ring. I went up and she was really crying, and she kept apologizing. I told her there was nothing that she could have done to stop it. I told her, I said, "I have something for you that Colten wanted me to give to you, that he was going to give to you," and gave her the ring. She fell down, fainted or blacked out. They picked her up, I gave her the ring, and they walked away.

Debbie: They kept stopping there staring at me, so I stopped and looked back at them. They said, "There's something we want to tell you, but we don't know when, or when will be the right time to tell you this, but we can't hold it back from you anymore." I said, "Tell me." They said, "After they shot your son, Kiora was holding Colten, and she was looking up at Leesa Stanley and asked her why." She spit in my son's face, and said, "That's what he gets for trespassing." That really tore me up so bad. What kind of human being, a woman, a mother would do that to another person's son? If she knew my son, he wouldn't have did that. After that, when I asked who was all arrested, they said, "Those kids." I said, "Why? Why wasn't Gerald Stanley, all three of them arrested? Weren't they questioned? What's going on here?" That's when I knew a shit storm was coming, and it was just one thing after another. It just seemed like it was meltdown after, one after another. When they told me the vehicle came up missing, because I already knew the evidence was washed away, and to tell me the vehicle was missing, and I had just that little bit of hope. I cried and prayed for them to find that vehicle. Then they said they found it, only for all the evidence to be gone. I said, "We're not going to get any kind of justice. How does a vehicle come up missing like that? How could they not protect the evidence?" I said, "This man's going to walk. That woman's going to walk. Her son's going to

walk." Who goes and sits at a coffee table, have coffee while there's a dead body laying out there? What kind of human beings are these people, to just sit there to have coffee?

Simona: Thank you so much for sharing that. I know that's not easy. One thing that is glaringly obvious in this entire story is the systemic racism that just being Indigenous brings to your doorstep. Maclean's magazine did a survey and looked at the 265 most powerful positions in Saskatchewan, that meant judicial power, economic power, socio-political power. They found that only 17 of those positions, out of 265 positions, were held by non-white people, and only four of those positions were held by Indigenous peoples. What that is telling us is that it was very easy for Gerald Stanley and his family to go free, because the system was made available to them, and was made for them. It was not made for any other individual in Saskatchewan.

Tasha: Yeah.

Simona: It's so easy for people to say, "Get over it. Get over those things. You've just got to pull yourselves up by the boot straps and work." But no one really ever talks about, well if you can work your ass off, but if the system's not set up for you, you're not going to make a lot of progress. What would you want to say to those people who keep telling you?

Tasha: Well, I think that one of the things to keep in mind is that there is a blindness, I think, and it's a willful blindness to the reality that the system is made for white people. Yet, Indigenous people are constantly also told, "Trust the system. Trust the system." Sometimes, that's all we got, because there's no power to go within that system. As this case shows, and tragically, there's other stories like this that happen, where the families don't have agency within that system, and aren't listened to. In terms of the bias, that is just so deep-seated against Indigenous people. It allows the RCMP to treat Debbie herself with just profound disrespect, with how they told her about Colten's death, how they continued to not inform the family on what's happening, when it goes to trial, the Crown prosecutors didn't speak to them very much. They pretty quickly realized that because of that exact thing, where the system itself is controlled by non-Indigenous, white people and worried about the deep-seated bias, they wanted an out-of-province prosecutor. They wanted someone to come from outside of the region, to have some semblance of-

Simona: Of justice.

Tasha: Of justice, of neutrality even. Just neutrality, right? That was unsuccessful. Sitting in the trial, just seeing the way that the narrative was set throughout, was

difficult. Even with the jury selection, we weren't able to film it, but we observed it. Debbie's niece, Jayden, was there.

Debbie: Like from the, was it the pre-trial, when they had those snipers up on the building, across from the courthouse?

Tasha: Yeah.

Gilad: Snipers?

Debbie: Snipers, yeah.

Tasha: What she's referring to is Gerald Stanley's first court appearance, right?

Debbie: Yes.

Tasha: Which was in August of 2016. He has to do two appearances, a provincial court appearance to plead guilty or not guilty, and then a federal court appearance for the bail hearing. At the provincial, the amount of RCMP in that area, and there were about, maybe 250 supporters.

Debbie: Yeah.

Tasha: People came out to support the family, and the RCMP had placed people up on the rooftop on the building across. Witnesses reported seeing guns up there. We filmed it. We got cameras. We saw them with tripods and cameras, but there were several people who witnessed that. Even just their presence was so heavy, and there were also uncover police in the crowd.

Gilad: For what?

Tasha: I don't know.

Gilad: For what?

Tasha: I don't know. There was no violence in those people's hearts that were there to support you that day. I mean, they were angry, of course. We were all outraged, but they were there to support this family through this tragedy. It just felt like, what are we suspected of? Our crew actually took photos of all the undercover officers, because we could pick them out, and we're like, "Oh, there's two, there's two, there's two." Then, of course, they all are like this, or they've got their shades on, and we're like, "Oh, you're obviously not here to support the family. We know who you are."

Speaker 2: We did the jury selection and this is evidence that I have. This is my health card. This tells me that, the "R" at the bottom of my health card represents that I am a registered Indian. When they did the jury selection, they went through the health card system, so they know that all the "R"s are registered. That's how they were able to stack us up against a jury selection [inaudible]. There were already a few people, First Nations, that were there and they were asked to sit in as juries, and they were declined.

Gilad: Yeah, we saw the woman in the film, and the young man who was really just turned away because he was Indigenous. He presented as an Indigenous man. I don't want to give too much of your film away. I don't want to spoil it for people who haven't seen it yet, but there's a part in the film where you actually get to the top. You're meeting with Prime Minister Justin Trudeau, and in that meeting, he said that this whole situation was sort of a reflection of how we, as a country, keep coming back to this point. I'm curious to know, what did you feel? What did you think in the moment that he said that, and what needs to be done so that we're not reflecting on the same thing and arriving at the same place over, and over, and over again?

Tasha: Well, I was allowed to stay in the room, and that was the family's negotiation time. When they went to these places and met with these people, it was always just determined that the camera, we would be a part of it. Trudeau's office said the camera had to leave after a couple minutes, but then I got to stay. I think we hear words spoken a lot about, and people in positions of power speaking to Indigenous people. I think that, for a long time, it's been framed in such a way that we are the problem, that there's a deficiency, there's something wrong with us. We are the problem. That's where Canada's Indigenous policies started, with the Indian problem, right? I think we're starting to see a flip of that narrative, where people are starting to say, "You know what, we as a country, the system needs to change," but there's not action that's following those words. It's easy to say that. It's easy to say, "Yes, we need to make change." There's been Indigenous activists, lawyers, people working towards that.

Debbie: After I saw Trudeau, I kind of felt like nothing was going to be done. They were just kind of using this for politics or something.

Simona: A photo op.

Debbie: Yeah. I said, "Well, this guy here is not the one we really need to talk to anymore. The one we need to talk to is the Queen." They're the ones that wrote up all these treaties. In other words, it's like the government justice system is now breaking all the treaties, and making up their own law as they go. The Queen don't matter anymore. This woman needs to step up and come and check

and see what's going on in Saskatchewan here, because it just seems like the justice system is not for the Natives.

Gilad: We hear the word "reconciliation." It's thrown around a lot. It's a very buzzy term, especially here in Toronto. We're always talking about reconciliation. We had Jeremy Dutcher, an Indigenous musician, on our show a few episodes ago, and we had this conversation around reconciliation. He himself was saying that it's a really buzzy word, and we're really obsessed with using this word, and it might not actually mean anything. He says if we're going to be obsessed with using these R words, we should maybe use resurgence, or revitalization, instead of reconciliation. I want to get your thoughts on that.

Tasha: Well, I think that we have our own sense of what justice is in our communities, and I think there are a lot of people working towards that, with under the treaties and also predating the treaties. We have our own system of laws, and the issue is the interference. The ongoing colonial interference in that. I think it's also about the system exists, and the reality is Indigenous people are caught up in that, for whatever reason. The hope is to make those specific changes, so that families aren't having to go through this. At the same time, for colonial institutions and the Indian Act and Indian Affairs to just move aside and leave that. We have our own ways. It's hard to hold on to those when there's continual assaults towards our people.

Tasha: Yeah, I think reconciliation is one of those words where, who is reconciling what? People continually forget that first of all, we need truth. That has been withheld. That's been suppressed. This family didn't get to speak their truth in the process and in the justice system. There's a lot that needs to be heard, which is why they want the inquiry, why they want a look into how the investigation was conducted, how certain witnesses were treated, how they were informed of this tragedy, how the jury system is set up. In Saskatchewan, it's through health cards, and Indigenous people have an R on our card, so you can tell who's Indigenous and who's not.

Gilad: Right, right, right. Yeah.

Tasha: But some provinces, it's through property taxes, or it's even harder to get representation, let alone allowing a system where people can just be dismissed because they're Indigenous. To go through that court process and the defense and the prosecutors, they didn't have a space in that, and they weren't supported through that, and then to get to where there's no appeal, and there's no recourse around that.

Gilad: It's so evident that there's so much prejudice and hate that surfaced throughout this whole process. I'm curious to know, are there any moments or memories

that surprised you, where it felt like there was this sense of community while all of this was happening?

Debbie: Yeah. Support, prayers from all over Turtle Island, throughout Canada. It meant so much. At first, we thought we were alone, that we weren't going to be able to do anything but suck it up. Then I realized that there was people out there that were listening and watching, and saw what they were doing to us was inhuman. It made me finally get up and fight back. I never rode a plane in my life, but then I got an envelope full of condolence cards from third graders, on up to probably twelfth grade, condolence letters, cards. That's what made me get on that plane, was I figured I had to fight for the next generation, that this couldn't go on anymore.

Gilad: Tasha, I have a question. You sort of sit on both sides. It's very interesting. In the film, you bring up the fact that you were adopted and raised by a white family. There's a scene in the film where you're talking to your adopted father whose white, having a conversation around justice for Colten. There was a very telling moment where you were kind of debating, or coming at it from two different sides. I wanted to know what that moment was like for you, and how is that reflective of you as an Indigenous person, in general, being raised within a non-Indigenous family?

Tasha: The scene's with my grandpa actually, and yeah, my grandpa's a really kind person, and I'm lucky. Most people who were adopted into the system didn't have the same kind of experience I did, so my experience is not representative of most people's. Not just my grandpa, but my family and friend circles, because the narrative is so strong around Indigenous peoples and stereotypes and et cetera, that the education system has taught them that. Movies has taught them that. Everything in our society has taught white people this narrative about Indigenous people.

Tasha: I'd had some tough conversations with the people in my circle about this case, and seen a shift. Seen a shift. A couple times, I just would say, because these people love my son. I'm like, what if this happened to my son? Stop and just have some empathy here, and shift that narrative. With my grandpa, I didn't know where that was going to go. What I wanted him to talk about, was I wanted him to remind people of the Indigenous presence that was here before settlers came, that we have been a part of this land for so long, and that their arrival is pretty new. That gets forgotten. I wanted just to talk about that, and to explain to him why I wanted to do the film. I didn't know what he was going to say, and I didn't tell him what to say, it was just a conversation. He cares about what happened, but it's like, he's also been a farmer, and they think about property and what that means. I think that he made a shift, and I think it's

possible for people to make that shift, so there has to be a different narrative set.

Simona: I think people forget that even non-white Canadians have work to do when supporting Indigenous peoples. We need to recognize that we benefit from being here, and just our presence over your presence. What can we do? What's the first thing that we need to admit to ourselves, and then what do we actually have to start doing to show our support and ally with Indigenous communities across this country?

Debbie: It starts with the young. Raise your kids with love and not hate. Our blood is all the same color. We drink water, breathe the same air. We're all human beings, we all have feelings, hopes, dreams.

Tasha: Yeah, I think we're in a time, this generation coming, I mean, that's why we all wanted to do this film. It's the generation coming, and the one after that, and the one after that. Our generation is living through a tough time, and has been since people-

Simona: Contact.

Tasha: Since contact. Yeah, exactly. Children don't start out hating. Children start out with love, and adults just need to get out of the way and let that continue on. I also think it becomes around educating oneself. I am an educator, as well as a documentary filmmaker, and people are always like, "Teach me this." I'm like, "No, teach yourself. Teach yourself, and then if you have a question, you can ask me a question."

Simona: Yeah, ww Google.

Tasha: After you've done the work, you know?

Simona: Exactly.

Tasha: People don't know the history of this country. They don't know the Indigenous peoples and who lived here, but also the treaties, and they don't also look at themselves, and look at their privilege, and look at what they've benefited from, and look at the ideas and the bias that they carry and question that. There's a lot of work. Those are two great starting points. Children and the future, and educating oneself, and doing the work.

Gilad: When I was watching the film, I was actually reflecting a lot on my own sense of self and my own history, and watching you, Tasha, uncover your history. My mom, for example, grew up in Israel, where her Jewish culture and her history

was all around her. The stories were all the same. Everyone was the same. The stories we grew up listening to were the same. I also think about my wife, who's a racialized woman. She's black. She grew up in Kingston. Any time she tells anyone she's from Kingston, everyone's like, "Jamaica? Kingston, Jamaica?" It's actually Kingston, Ontario. She grew up in Kingston, also with a white. It's actually the case that happens all the time, but she grew up in Kingston with a white mother, and she really had to dig to learn a lot more about her own culture and her own history. I'm curious to know, for an Indigenous woman who was raised by white parents in a country where Indigenous history and the stories are so parsed, and cut and paste, what's it like for you, and what is your responsibility as an Indigenous mother in Canada, to pass that history on to your own children? How empowering was that for you as well?

Tasha: Well, I was really lucky that my adoptive family helped me. When I was 14, my mom was like, "Do you want to look for your birth family?" I'm like, "Yes", and we started. It took us two years, but we found my parents when I was 16. I had the benefit of having them all growing up. My dad is a lawyer and an oral historian. My family carry a lot of stories, and my mom is a teacher, my birth mom. I've had that benefit, and then I started working in the film industry on a CBC mini-series called Big Bear, because I thought, "I could learn about my own history, and also make projects that bring people along to learn as well." That's how I've seen it.

Tasha: Yeah, I want my son to grow up knowing that history, and if it's not going to happen in schools, if it's not going to happen in popular media, then it can happen in our own ways, and listening to our family, and hearing those stories and doing that work. It is empowering. It's tragic in lots of ways, that our own people have been held back from our own history, because of residential schools, because of the way that the media has been controlled by white people. Everyone's like, you're the first Indigenous person to open Hot Docs. This isn't a critique of Hot Docs. This isn't a critique of any, it's a critique of the industry, and it's also a bigger critique of how our culture works, that Indigenous people's voices have been suppressed for so long and by design, that it's taken until 2019 to have somebody in this space. And I'm not alone. There are so many other storytellers and filmmakers out there. It's just making space for that, and sometimes that's the other thing white people, or non-Indigenous people can do, is move over. Make space.

Simona: Pass the mic.

Tasha: Yeah.

Simona: Yeah.

Tasha: Totally.

Gilad: We talk often, Sim, about the fact that we just don't know the history. I remember, I grew up here in Toronto, taking an Ontario education, and the extent of my Indigenous history was basically Louis Riel, and a line about-

Simona: Yeah, and Tecumseh, War of 1812, just mass produced-

Gilad: A line about residential schools, maybe.

Tasha: It's also about how those stories, even that, just Louis Riel. How long has that been the rebellion? The rebellion against Canada. It's like, no, it was a resistance against an oppressive system, against Indigenous peoples who had their own systems of governance, their own systems of-

Simona: Society.

Tasha: Societies. It's also how that gets framed. You're right. You get a little tiny bit of information, but it's the way it's framed. It's a rebellion, or the brave explorers exploring Canada. It's like, yes-

Simona: A whole new world. An undiscovered world.

Tasha: Spreading disease and hurting people, but that part doesn't get talked about.

Gilad: Also, when we talk about history, it can sometimes feel very disconnected for a young person, and we're never talking about the fact that there are more Indigenous kids today in foster care, than there were Indigenous kids in residential schools at the height of residential schools. There are over 100 Indigenous communities across Canada that are in boil water advisories today, that Indigenous kids, I believe only make up 10% of the total youth population in Canada, yet make 54% of all the kids in foster care. In Manitoba, 10,000 of 11,000 children in foster care are Indigenous. These are the things that they should be teaching us in school, so we can relate to it today, something that we can grasp and hold onto today.

Tasha: And do something about it, right?

Gilad: Exactly.

Tasha: I mean, that's it. There's been such an attack on Indigenous family systems, and that's not acknowledged. Instead, it looks like again, well there must be something wrong. It goes back to what Debbie is talking about. If you don't see Indigenous people as full human beings, all of those things are possible that

you've just listed. All of those things are okay if the system, if individuals, if institutions and the people working in those, do not see us as fully human, then all of that is okay. That's where we've got to make that shift.

Gilad: Tasha, you touched upon the fact that this is the first time that Hot Docs is opening up the festival with a film that's directed by an Indigenous filmmaker. I don't have to speak to how powerful that is, and how important that is, especially for younger Indigenous filmmakers who might see themselves through you, to know that it's possible to have this opportunity as well. I'm just curious to know, for you, as an Indigenous artist, who are some of the people that you've looked up to? Who are people who have mentored you, who've helped craft the art that you make?

Tasha: Well, the first one was the late Gil Cardinal, who made an incredibly powerful film called *Foster Child*, and then went on to a really great career. I didn't know this was possible until I met him, and he gave me time. We just sat out on a front lawn of an event, and told me what he did and what kind of work it could be. I just was like, "Oh, I never knew that could be possible," because I was trying to figure out what my path was, and I didn't know. He started that for me.

Tasha: Then the next person was Doug Cuthand. I worked on a film that he and Gil were working on together, and I worked on that for three months. At the end of it, Doug just reached out and said, "Do you want to learn how to make documentaries?" I'm like, "Yeah." He's like, "I will teach you. I will make sure you make enough money, you don't starve." He said, "I don't have the budget to hire you in full time, but I'll make sure that you can make a living, and I'll teach you." I worked with him for three years, just following along. I started out carrying the tripod, and then-

Gilad: The grunt work.

Tasha: Within a year, he had me co-directing with him. Yeah, I think that there are so many more now. This was 20 years ago, right? There's so many more now, and many of us are doing what we can to mentor the next ones coming.

Gilad: Thank you.

Simona: This morning, the family of Colten, you released a statement. I can read a few lines of it.

Debbie: Sure.

Simona: "Our family is humbled by the support we have received from many First Nation, Metis and Inuit peoples across Canada, as well as Indigenous peoples from

around the globe who have shared our experience. We are thankful for the non-Indigenous allies who have stood with us since the devastating loss of our Colten. We hope that *We Will Stand Up* shines light on the significant barriers that the legal system presents to Indigenous peoples and families seeking justice for their loved ones. What Indigenous peoples experience within the system is unacceptable. We will continue to press provincial, federal and international leaders to make a real and lasting change." Can you just tell us, quickly, what this statement means for your family?

Debbie: Right now, I feel very proud and honored that Tash and her crew took the time to dedicate their lives to making this documentary, and for my family's support, my brother, my niece, relatives up there with us. All the support and prayers, the ceremonies we went to. Many ribbon skirts I received from different tribes, even across the United States, I had people sending me ribbon skirts, eagle feathers. All that just shows that people want change. We need this change, and to go on without it, it just feels like life ain't worth living if this doesn't change, because then we're just going to see another family go down. A chain reaction on down to the next. The generation does not deserve this. We need that change really bad.

Simona: Thank you, that was beautiful.

[Theme music fades in]

Gilad: Thank you so much for joining us. Best of luck at Hot Docs, we're rooting for you from near and from far. Thank you again for joining us.

Gilad: My name's Gilad Cohen.

Simona: And I'm Simona Ramkisson.

Gilad: This podcast is edited and produced by Brandon Fragomeni and Alex Castellani. Our associate producer is Ron Ma.

Simona: This is an initiative of JAYU, a charity that shares human rights stories through the arts.

[Music fades out]

Gilad: If you enjoyed this podcast, help us make more of them by donating whatever you can. Visit us online at jayu.ca/donate.