In the end, we will remember not the words of our enemies, but the silence of our friends.

— Dr. Martin Luther King, Jr.
Dear Radiology team members,

Our March newsletter summarizes thoughts and impressions from the Racial Equity Challenge, which should raise our awareness on systemic racism, implicit bias and related issues. We held several meetings and discussion groups thus far, which were led by Marta Flory, Lola Oladini and Kirsten Michaudat. Breakout sessions were moderated by several of our diversity committee members and were attended by about 100 Department members thus far, including trainees, faculty and staff. The movement started in the Radiology Department, was recently extended to members of the Department of Radiation Oncology and is prepared to expand further to include participants from throughout the School of Medicine.

Many of us are struggling with what we can do as individuals in a political, biased environment, where racism and xenophobia remain pervasive. I thought that “speaking up” and giving “the people” a voice is an important part. That’s why we started the newsletter and the racial equity challenge.

When I came to the United States about 25 years ago, it was shocking to me that my comments that an action or decision “is not fair” were dismissed as naive and perhaps even ridiculous. I got answers like “Grow up! Of course, life is not fair.” Well, the life I was coming from was fair to the most part. I think one cause for the persistence of implicit biases and inequality is the persistence of outdated mental frames. We are taught a given status of the affairs without questioning it. Exposing some of these problems and discussing them openly might be a first step to change, such as: We want a fair environment!

I would like to thank everyone who participated and actively contributed to important discussions at our racial equity challenge meetings. Our conversations helped us to outline tangible action steps that can improve our environment – in academic medicine, in the field of Radiology, and at Stanford. We learned a lot from each other and I highly appreciate our frank discussions. Thank you for joining the conversation!

Heike E. Daldrup-Link, MD, PhD
Professor of Radiology
Associate Chair for Diversity, Radiology
Professor, by courtesy, Pediatrics
Stanford Medicine | Radiology
WHY DO SO MANY RESEARCHERS STILL TREAT RACE AS A SCIENTIFIC CONCEPT?
Science journalist Angela Saini argues that even scientists with good intentions can end up perpetuating misleading ideas about race.


5 TIPS FOR BEING AN ALLY (~3MIN)
This is possibly the clearest, most respectful, and most accessible explanation for being allied with, while being an ally to any group that anyone might not be directly a member of . . . I love her explanation of privilege!

https://www.youtube.com/watch?v=_dg86g-QlM0 (~3min)

WHAT IF INSTEAD OF CALLING PEOPLE OUT, WE CALLED THEM IN?
Prof. Loretta J. Ross is combating call-out culture with a popular class at Smith College.


5 QUESTIONS: HANNAH VALANTINE ON WEAVING DIVERSITY INTO THE FABRIC OF BIOMEDICAL INSTITUTIONS:
Hannah Valantine, MD, professor of cardiovascular medicine, recently returned to Stanford Medicine after a six-year stint at the National Institutes of Health, where she served as the inaugural chief officer for scientific workforce diversity, as well as a senior investigator at the National Heart, Lung, and Blood Institute.

At Stanford, she will continue her research on organ transplant rejection. She is also director of team science, in which scientists from different fields come together to work toward common research goals, and a senior adviser on diversity.


FOR DEMOCRACY TO WORK, RACIAL INEQUALITIES MUST BE ADDRESSED, STANFORD SCHOLARS SAY
Ralph Richard Banks, the Jackson Eli Reynolds Professor of Law at Stanford’s Law School, and Diane Chin, the associate dean for public service and public interest law, launched the Stanford Center for Racial Justice (SCRJ) in the wake of the Black Lives Matter movement to help dismantle the policies and practices that perpetuate systemic racism and to identify solutions that could bring forth a more equitable world.


62 GREAT BOOKS BY BLACK AUTHORS, RECOMMENDED BY TED SPEAKERS
Here is a curated selection of fiction and non-fiction titles to check out now:

Growing up, I was blind to my own White Privilege. I had the naïve notion that my elementary school friend, Kelly, and I were equal. I thought that slavery, segregation, and discrimination were a part of history – that they lived only within the past. I believed that if I saw the color of a person’s skin, then I was racist. I falsely thought that there was liberty and justice for all – that we were all equal. Shamefully, at one time, I did not understand the need for affirmative action. And even more shamefully, even though I was not against it, I did not know how desperately our Nation (and our world for that matter) needed a Black Lives Matter movement. Moreover, I did not know or even understand how an entire race could fear the police. The most I feared when being pulled over was that I was going to get a ticket for speeding – when I was in fact doing just that, speeding. In the words of Peggy McIntosh: “In my class and place, I did not see myself as a racist because I was taught to recognize racism only in individual acts of meanness by members of my group, never in invisible systems conferring unsought racial dominance on my group from birth.” I used to think that the White people who had been slave owners or who had pillaged or killed members of the Black community were the ones who had to pay. However, I now see that even though I never asked for it, I have unknowingly taken from and oppressed the Black community by the mere nature of my skin. I owe them and want to do my part to dismantle the social contract and give back to the Black community what is rightfully theirs – real equal opportunity and pursuit of life, liberty, ownership, and justice.

Over the years, I have learned that affirming that we are not the same and that I see color means that I see the oppression, the mistreatment, the pain, and the suffering of the Black community, the Latino community, and all communities who are dominated on the basis of the color of their skin or where they come from. It means that I understand the inalienable need for the Black Lives Matter movement. It means that even though I may never be able to truly understand the suffering of those oppressed, I know that I must be part of the Black Lives Matter fight. I must not be silent. Yes, we are all humans. Yes, we all deserve equal rights. But until we all acknowledge our differences, including the privilege of one race over another, then we cannot deconstruct the broken social systems that continue to propagate injustice. We must acknowledge that a racial contract exists. And like Adam Serwer so perfectly stated, we must acknowledge that “the racial contract is not partisan – it guides staunch conservatives and sensitive liberals alike – but it works most effectively when it remains imperceptible to its beneficiaries. As long as it is invisible, members of society can proceed as though the provisions of the social contract apply equally to everyone.” And prior to learning the truth, I unfortunately believed that the social contract applied equally to everyone. “But when an injustice pushes the racial contract in to the open, it forces people to choose whether to embrace, contest, or deny its existence.” And yes, we can and must acknowledge the existence of the racial contract and then dismantle it at its core to build a more just world.

Kristina Michaudet

Resident
Stanford Medicine | Radiology

References
Racial Justice Challenge

The Black Lives Matter Movement has brought to light the challenges and injustices that Black Americans and people of color uniquely face because of their race. The Department of Radiology Diversity Committee is running a **4 month Racial Equity Challenge** to raise awareness on systemic racism, implicit bias and related issues. Participants will be provided a list of resources on these topics, for example articles, podcasts, videos, etc., from which they can choose, with the "challenge" of engaging with 1-3 media sources/month (some videos are as short as a few minutes). Participants will meet monthly in small group sessions to discuss what they've learned.

Even if you feel like you do not have time to read/watch/or listen to anything on these topics, I strongly encourage you to participate. We all have something to learn from each other's experiences and readings on these very important issues around racial equity.

If you would like to participate, please sign up here. https://docs.google.com/spreadsheets/d/1ehKqHm32peHcm7NQi427OaKia9JpfHVunjBk66etZGc/edit?usp=sharing

We've organized four initial sessions, below, and will consider adding a fifth (or more!) session(s) (e.g. in the evening) if there is enough interest. Please indicate so on the sign up sheet.

<table>
<thead>
<tr>
<th>Date</th>
<th>Time</th>
<th>Topic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Friday, January 29</td>
<td>12:00pm - 1:00pm</td>
<td><strong>Identity:</strong> My identity, multifaceted forms of privilege, and intersectionality. (Held collaboratively with Resident Journal Club.)</td>
</tr>
<tr>
<td>Friday, March 5</td>
<td>12:00pm - 1:00pm</td>
<td><strong>Groundwork:</strong> Defining &quot;racism;&quot; how to talk about race and racism.</td>
</tr>
<tr>
<td>Friday, April 2</td>
<td>12:00pm - 1:00pm</td>
<td><strong>Race and power in our individual interactions:</strong> Microaggressions &amp; Tone Policing</td>
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<tr>
<td>Friday, April 30</td>
<td>12:00pm - 1:00pm</td>
<td><strong>Race in society:</strong> Police Brutality, affirmative action, &amp; the school-to-prison pipeline. Where do we go from here? Future directions.</td>
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RESOURCES:
https://debbyirving.com/21-day-challenge/ (resources at the bottom of the page)

Even more available at: https://assets.contentstack.io/v3/assets/bltb428ce5d46f8efd8/bltb3177e5e6df-d1af5/5ed56b7bd94d91a6948f58d/Black@_Airbnb_Employee_Resource_Group_Activism_&_Allyship_Guide.pdf (page 4)

I'm looking forward to our learning journey. Feel free to email me at flory@stanford.edu with questions.

Marta Nicole Flory, MD
Clinical Assistant Professor
Stanford Medicine | Radiology
New Concepts About Racial Equity

Through the Department of Radiology’s Racial Justice Challenge, I’ve been introduced to new concepts about racial equity, or the lack thereof. My K-12 education was “old” enough that I was taught the government always has the people’s best interests at heart, and if you follow rules and laws, that you will be fine. In addition, I had heard about the concept of reparations, but didn’t understand why history had to be relived. We no longer lived in a time of slavery or segregation. Why couldn’t we just go forward in our improved and fair society? A few weeks ago, I read the article, “The Case for Reparations” by Ta-Nehisi Coates. It opened my eyes on multiple levels. First, it taught me that the government isn’t always fair. In fact, it is sadly often the perpetrator in systemic racism. After all, a government is the combined voices of a group of people, and if that group of people is of a mind to oppress another group, it may be done under a facade of legality. It also helped me understand the impact that fewer resources can have on future generations. How, for Blacks, those resources have been diminished repeatedly, from the theft of Black-owned land in the early part of the 1900s, to the impact of redlining and the resulting predatory loan programs that sprang up in the middle of the same century. The inability to build a solid foundation for future generations to rely on has led to more uncertain footing for Blacks than other groups, and the repercussions of that has lasted for generations. And finally, I’ve begun to understand that the concept of reparations isn’t necessarily or only about compensation for past losses, but a recognition of past mistakes and an advocacy for studying the issue. Through this Racial Justice Challenge, my education has become more rounded, and I’m more comfortable in acknowledging that my prior beliefs were founded on a skewed education system. I also recognize that some of my beliefs today may need to be revised in the future. I look forward to continuing my journey in this space.

Deepa Basava
Director, Finance and Administration
Cancer Center Faculty Practice
Stanford Medicine | Radiation Oncology
REFLECTIONS FROM SESSION 1, A CASE FOR REPARATIONS, JANUARY 29, 2021

The Racial Equity Challenge launched Jan 29th, heralding Black History Month, with a discussion of A Case for Reparations by Ta Nehisi Coates. This was an incredible session about the history of the disappropriation of Black Americans and the continued racist financial lending practices that target Black Americans and people of color, limiting their ability to build wealth. We appreciate the open and honest reflections of all our participants, from whom we learned so much. We thought we would share some of the lessons learned:

• Tori Arendt shared the following from her small group meeting:
  • In my group, we discussed our collective outrage at how discriminatory practices such as redlining were not just legal, but government sponsored less than 50 years ago. This discussion naturally led to acknowledgment of the importance of representation of all people within government and other positions of power. Although the country has made strides in this direction over the past few decades, we still have a long way to go. We finished with a conversation about ways that Stanford Radiology can advance the fight for racial justice and everyone agreed that these journal clubs are a great first step!
  • The article was so revealing. I knew that there was discrimination, but I didn't understand how state-sanctioned it was.

• Heike Daldrup-Link shared from her small group meeting:
  • Our discussion group members introduced themselves and shared some personal experiences as/with members of marginalized groups:
    • Marginalization can lead to traumatic experiences that may be difficult or impossible to heal
    • Our team discussed how oppressing practices such as redlining affect our community today:
    • One participant mentioned that Black people continue to face discrimination when trying to buy a house, even today and even in the Bay Area.
    • Experiences of oppression can destroy trust on an individual basis, but also at a community level: One community looses trust in another
    • It was noticed that apparently, no attempts have been made to repair the damage
    • Lawsuits by the black community against redlining practices were rejected
    • If the city or government would have genuinely intended to repair the damage, they could have initiated repair payments to black community members
    • This discussion showed that we are inextricably linked to history (good or bad) and the best we can do is to work on helping to craft a better future through understanding and building trust. It is painful to be held responsible for something you did not personally cause but having empathy for those who still suffer from the impact of history is important.

• Marta Flory shared the following from her small group meeting:
  • Disbelief and anger at the systematic targeting and discrimination against Black Americans in the Chicago Financial Housing and Mortgage industry.
  • Recognition of ongoing discrimination against Black Americans and other minorities in the local housing market
  • Frustration and a sense of powerlessness. How to move forward? How to make change?
  • A sense of hope for the future; inspired by the openness and sense of justice of younger generations.
  • Acknowledging the desire for reparations—land taken from Black Americans unlawfully, financial systems that taxed Black Americans for being Black and/or destitute.
Kristina Michaudet shared the following from her small group meeting:

- Everyone voiced that they were shocked and outraged by Clyde Ross's story
- Many knew that slavery and other unscrupulous measures had been used to suppress the Black community, but they had no idea that it permeated every single aspect of life (including literally stealing housing – even from those who worked extremely hard and could afford it)
- Everyone agreed that we are extremely sheltered and live a bubble, especially in California and especially in the Bay Area – thus, we think it is our duty to educate ourselves and to learn about the oppression of other racial and ethnic groups, including the Black community
- We talked about how it would be worthwhile to have a resident-lead outreach in our community, such as at a local school

Lola Oladini shared the following from her small group meeting:

- If I was in Clyde Ross's situation, I would have done the same thing he did, fight like hell to keep my home even if it was bought under a “contract,” which meant the home wasn't truly mine until I had paid for it in full. I would have worked 3 jobs like he did. I wouldn't have given up because then it would have felt like the bad guys won and I lost.
- How tragic it is that most other Black people in Clyde's situation, similarly deceived through unscrupulous lending practices, were not able to fight back. In contrast, Clyde was the exception and not the rule, able to fight back and ultimately to keep his home.
- The importance of home ownership in a sense of belonging, within a community and within the world. The power of being able to put a stake in the ground and claim the land as yours.
- Similar unfair practices continue today, even close to us in the lower income areas, like East Palo Alto. Many folks who live there may have been treated unfairly and potentially taken advantage of due to low income and/or minority status.

Pete Poullos shared the following regarding his small group meeting:

- We discussed that:
  - true progress didn't come until the laws were changed.
  - people try to use discussions about poverty as a smokescreen to avoid talking about racism.
  - not everybody believes in diversity and inclusion, even at Stanford.
  - it's hard to combat extremism when there is legal propaganda in the form of the Rupert Murdoch empire.
  - all of this misinformation and lying led to the Capital insurrection.
  - truth should be a requirement in reporting/the news.
- Pete shared a resource from one of his friends, Sarah Eisner, who founded, The reparations project: https://reparationsproject.org/
The Racial Equity Challenge continued on March 5 with discussions about identity, privilege and race. We used Ijeoma Oluo’s definition from her book, “So you want to talk about race?”. In chapter 2 she defines racism as: “any pre-judice against someone because of their race, when those views are reinforced by systems of power.” (p26). Note that this is a definition that focuses on racism as a system. One can also talk about racism at the individual level (a racist person), which is true, but less productive for making impactful change. Here are some of the lessons learned:

- Lola Oladini shared the following from her small group meeting:
  - One participant shared the story that what the public knows is often told by the majority, or the group with relative privilege. He notes that he grew up in Canada in an area near the last stop of the Underground Railroad but almost no one in the town knew this fact, nor was there any renowned historical monument to honor this history.
  - Someone else empathized with the likely visceral stress reaction from a stressor generations away based on basic science research; she noted that when she tries to reconcile why the effects of systemic racism might still cause intrinsic stress and perpetuation of poverty and social stagnation in Black and URM groups, she thinks of an experiment she read about where female mice underwent artificial insemination and the offspring for generations to come expressed higher cortisol levels than matched controls, despite the fact that the subsequent generations had no additional direct stressors.

- Marta Flory shared the following from her small group meeting. We discussed:
  - Considering our privilege as individuals of power—leaders in medicine and in research at Stanford University.
  - The challenges of creating and promoting diversity within our research labs and/or workplaces. The fact that color and gender blinding review of CVs may not be the best approach, particularly if we’re trying to promote diversity. More, as demonstrated by Jamal’s story in the video, minority children and children of color often haven’t had the same opportunities and support as white children, and in fact have had unique hurdles because of their skin color and the systemic barriers and intrinsic biases against colored skin. We discussed how hard it can be to evaluate who’s done the most with the opportunities they’ve been given and/or sought out.
  - The flawed and/or biased notion of “best” or “most qualified” candidate, and how this is used as a filter and excuse for not hiring individuals of color (or gender).
  - That “diversity candidate” does not mean not-excellent candidate. The “diversity candidate” may be the “best” candidate for more than one reason; that is, s/he may the most accomplished in addition to the fact that diversity in and of itself has proven to be the best long term investment for a team --diverse teams are better at problem solving, tend to be more financially successful, etc.
  - The challenge of promoting and supporting diversity and inclusion in our choices and actions, while at the same time wanting to provide the best opportunities for our children immediately. Sometimes these seem to lie in opposition to one another. For example, wanting to send our children to a highly rated school, or one with many educational opportunities, and how often those schools do not reflect color, cultural or socioeconomic diversity.

- Heike Daldrup-Link shared from her small group meeting:
  - Our discussion group members were all women, from a variety of racial/ethnic backgrounds. Our team members were wondering why there appears to be an underrepresentation of men in these discus-
sions, despite their relative over-representation in Radiology

• Being an ally is a verb, i.e. you have to do something to be an ally. Our group members shared that one can be an individual ally and also help their teams/center/organization to be an ally.

• Some discussion members said that they were not sure what they could do specifically in our environment. Others offered suggestions, such as supporting someone in a discussion group, listening, repeating/enforcing a thought or statement, acknowledging an idea and/or contribution, insisting on diverse candidates for a position or role; speaking up if someone is mistreated, advocating, sponsoring and supporting marginalized members of our community.

• One latina faculty member mentioned that it was more important to her personally to be included in a group around a specific interest (e.g. a science group) rather than a group based on demographics (e.g. a group for latina faculty). It was noted that this preference does certainly not invalidate others’ feelings about such groups or discourage the pursuits of others who do derive significant value from more demographically based groups.

• It is important to listen to underrepresented minorities in our community. Do not cut underrepresented team members short, do not “correct” their communications.

• Decouple the message from the way how it is presented. If an act of racism or discrimination happens, the target of these actions can be angry, sad, afraid. Create a safe space, where the message and associated emotion are acknowledged.

• Some discussion group members expressed concerns about “blow back”. We need to create a safe space for allies as well. Suspend judgment. We are trying to create a better world together and need to acknowledge that we will all make mistakes along the way.

• Deepa Basava shared the following from her small group meeting:
  • It is easy to see individual racists as the personification of the concept of racism. But that doesn't begin to scratch the surface of the real problem of systemic racism.
  • While some people believe that the system is broken, an extrapolation of that concept is that the system was built that way.
  • People are unaware of history, or they see themselves as removed from history. Since they don't feel responsible for the injustices of the past, they don't feel the responsibility to help improve things in the future.
  • The history that was taught 20 – 30 years ago in high school was skewed (not sure if it still is): it was very European and colonies-centric. For example, the history of Africa is not included.

• Kate Stevens shared the following regarding her small group meeting:
  • Group members introduced themselves and said why we felt compelled to participate in the diversity challenge, which one member pointed out is not solely about race, but also encompasses differences in ethnicity, religion and sexual orientation.
  • The group discussed the video on systemic racism, and how the same thing is happening close to home eg. the Garfield School in East Palo Alto along Middlefield Road is one of the lowest ranked schools in California, and yet is immediately adjacent to Atherton, one of the richest neighborhoods.
  • We talked about “privilege”, which is something that most of us take for granted eg. being able to attend parent-teacher association meetings, speak up for your child, network on their behalf to set up educational opportunities - things that people in East Palo Alto may not necessarily have the means or opportunity to do. This led to a subsequent discussion about whether the department or medical school could perhaps do an outreach session/career evening at an underprivileged school and expose the children to some interesting facets of medicine at an early stage.
Lessons in Racial Equity

- Kristina Michaudat shared the following regarding her small group meeting:
  - I was in the group with Kate Stevens, so I echo a lot of what she said regarding our group discussion.
  - Additionally, we also discussed why some of us may have trouble speaking up or talking about race even though we believe it is important. To address this issue, we reflected on Peggy McIntosh’s article “Uncovering the Myths that Keep Racism in Place.” Many white people are afraid of saying the “wrong” or hurtful thing or realizing that they are part of the problem due to their white privilege. Two participants shared that they used to incorrectly think that it was wrong to see race and that it was better to have the view that “we’re all the same”. When in fact, this only perpetuates racial injustice by inadvertently denying it.

- Jason Freeman shared the following from his small group meeting:
  - People were interested in how they can educate their children
  - There was an involved discussion about equitable and ethical hiring and how to best do that
  - I personally shared some insights into how I am active with Racial equity. As a Baha’i I am very involved in community development, equality of men and woman and the unification of humankind which includes workshops, community outreach, children’s classes etc.
Let America Be America Again

LANGSTON HUGHES, 1902-1967

Let America be America again.
Let it be the dream it used to be.
Let it be the pioneer on the plain
Seeking a home where he himself is free.

(America never was America to me.)

Let America be the dream the dreamers dreamed—
Let it be that great strong land of love
Where never kings connive nor tyrants scheme
That any man be crushed by one above.

(It never was America to me.)

O, let my land be a land where Liberty
Is crowned with no false patriotic wreath,
But opportunity is real, and life is free,
Equality is in the air we breathe.

(There's never been equality for me,
Nor freedom in this “homeland of the free.”)

Say, who are you that mumbles in the dark?
And who are you that draws your veil across the stars?
I am the poor white, fooled and pushed apart,
I am the Negro bearing slavery's scars.
I am the red man driven from the land,
I am the immigrant clutching the hope I seek—
And finding only the same old stupid plan
Of dog eat dog, of mighty crush the weak.

I am the young man, full of strength and hope,
Tangled in that ancient endless chain
Of profit, power, gain, of grab the land!
Of grab the gold! Of grab the ways of satisfying need!
Of work the men! Of take the pay!
Of owning everything for one's own greed!

I am the farmer, bondsman to the soil.
I am the worker sold to the machine.
I am the Negro, servant to you all.
I am the people, humble, hungry, mean—
Hungry yet today despite the dream.
Beaten yet today—O, Pioneers!
I am the man who never got ahead,
The poorest worker bartered through the years.

Yet I'm the one who dreamt our basic dream
In the Old World while still a serf of kings,
Who dreamt a dream so strong, so brave, so true,
That even yet its mighty daring sings
In every brick and stone, in every furrow turned
That's made America the land it has become.
O, I'm the man who sailed those early seas
In search of what I meant to be my home—
For I'm the one who left dark Ireland's shore,
And Poland's plain, and England's grassy lea,
And torn from Black Africa's strand I came
To build a “homeland of the free."

The free?

Who said the free? Not me?
Surely not me? The millions on relief today?
The millions shot down when we strike?
The millions who have nothing for our pay?
For all the dreams we've dreamed
And all the songs we've sung
And all the hopes we've held
And all the flags we've hung.
The millions who have nothing for our pay—
Except the dream that's almost dead today.

O, let America be America again—
The land that never has been yet—
And yet must be—the land where every man is free.
The land that's mine—the poor man's, Indian's, Negro's, ME—
Who made America,
Whose sweat and blood, whose faith and pain,
Whose hand at the foundry, whose plow in the rain,
Must bring back our mighty dream again.

Sure, call me any ugly name you choose—
The steel of freedom does not stain.
From those who live like leeches on the people's lives,
We must take back our land again,
America!

O, yes,
I say it plain,
America never was America to me,
And yet I swear this oath—
America will be!

Out of the rack and ruin of our gangster death,
The rape and rot of graft, and stealth, and lies,
We, the people, must redeem
The land, the mines, the plants, the rivers.
The mountains and the endless plain—
All, all the stretch of these great green states—
And make America again!

Stanford's Center for Innovation in Global Health is proud to announce that we are now accepting applications for our Global Health Seed Grant program!

The Global Health Seed Grant program encourages the development of innovative solutions to global health challenges. With early-stage funding, this program supports operational, scientific and clinical research as well as innovations in health care implementation or delivery. The Center for Innovation in Global Health believes that local is global; we are committed to improving health equity among all under-served or marginalized groups. We welcome applications from research teams that will conduct research related to improving health equity in the United States, and elsewhere. Interdisciplinary research teams are strongly encouraged to apply, especially those working in the priority areas below (though all applications focused in all global health areas will be considered):

- Address health implications of climate change or other forms of anthropogenic environmental degradation
- Investigate global respiratory and allergy-related diseases
- Seek solutions to improve the health of pregnant women and children in low-resource settings
- Support innovative research in emergency medicine in low-resource settings
- Seek to improve health systems and expand access to health services in low-income settings
- Conduct research connected to understanding and/or responding to threats of human extinction
“Right is right, even if everyone is against it, and wrong is wrong, even if everyone is for it.”

– William Penn