

VERSION III

# REPARATIONS... THE TIME IS NOW!

A GUIDE TO THE REPARATIONS MOVEMENT



PREPARED BY  
CTTT REPARATIONS WORKING GROUP

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This publication is a work in progress. If you have questions or suggestions for additional reparative actions and/or resources related to reparations, racism, or the eradication of white supremacy, please contact the CTTT Reparations Working Group at <https://comingtothetable.org/reparations-working-group/>.

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# INTRODUCTION

The legacy of slavery has cast a long shadow over the history of this country and across the world, leaving millions traumatized in its wake. The mental and emotional trauma it inflicted continues to permeate societies and cultures around the world. This guide was created to educate members of the public about the movement for reparations, and to promote healing from a crisis that has plagued this nation for over 400 years. It was created to inspire people to **act**.

Now more than ever, people of the United States are opening their hearts and minds to understand the historical harm that slavery and its legacy has caused African Americans and this nation. Historians and economists have compiled incontrovertible evidence of the intentional nature of race-based slavery and the tremendous financial benefits that accrued to European Americans as a result. These financial benefits are reflected in our current racial wealth gap; white wealth has been shown to be *ten times greater than Black wealth*.

Beyond its financial impact, sociologists and psychologists better understand the lasting trauma slavery inflicted, and that its legacy continues to inflict on African Americans. Dr. Joy de Gruy, author of *Post Traumatic Slave Syndrome (2005)*, asks an important question, “What

effects do repeated traumas visited upon generation upon generation of a people produce?” The movement for reparations seeks to reverse the multiform traumas that slavery, and the institutional racism that followed, have produced.

European Americans must acknowledge their own woundedness around race. Participation in any action or system, such as the enslavement of others, that disconnects us from our own humanity must be considered a wound. The resulting culture of white supremacy, in which the accumulation of wealth is valued over community wellbeing, has damaged us all. As the architect of these systems, it is incumbent on European Americans, however, to begin the dismantling process. Until European Americans come to the table and commit to the complex process of repair, societal healing cannot occur.

The topic of reparations is not new. For over 500 + years (globally) and 400 years in the U.S., “there have been ongoing discussions and documentation of demands made to provide restitution to those harmed by the intergenerational wounds of slavery and its legacy in the United States” (Winbush, 2009).

In the new millennium, the case and call for reparations has become stronger. Ta-Nehisi Coates’ 2014 essay in *The Atlantic*, “The Case for Reparations,” attracted mainstream attention and promoted a national discussion on reparations. This conversation was furthered by Edward Baptist in his book *The Half Has Never Been Told: Slavery and the Making of American Capitalism* (2016). Richard Rothstein, in *The Color of Law: The Forgotten History of How Our Government Segregated America* (2017), explodes the commonly held myth of de facto segregation—the result of many individual decisions—and demonstrates that segregation was instead de jure—based on racially explicit federal, state, and local government policies—and thus obligates a remedy to a violation of the Constitution. At the same time, scholars such as Lawrie Balfour have shown how reparations done properly can repair and improve our democracy.

Coming to the Table’s vision, mission, approach, and values are aligned with reparations initiatives taking place across the country. Our motto, “Taking America Beyond the Legacy of Enslavement (TABLE),” underscores that such action must be taken to heal this country’s deeply embedded trauma. Coming to the Table connects people and communities

across the color line in order to promote racial healing and build an equitable and just future.

It is our hope that this guide will provide a starting point for your journey of repair. Choose the path that feels the most natural to you, then follow your heart. Making reparations is not about checking items off a list. Making reparations is about breaking down barriers, building relationships, and, yes, committing resources. This journey will last a lifetime. In making reparations, we begin the process of healing ourselves, of making our communities whole.

**The Reparations Working Group**  
*June 2021*

**NOTES:**

The classifications “African American(s)” and “Black American(s),” as well as “European American(s)” and “white American(s),” are used interchangeably as both sets of terms are in common usage.



# DEFINING REPARATIONS

**A**s an overarching framework for this guide, the writings of William Darity and Kristen Mullen (*From Here to Equality: Reparations for Black Americans in the Twenty-First Century*), and their Acknowledgement, Restitution and Closure (ARC) objectives; American Descendants of Slavery (ADOS), National African American Reparations Commission (NAARC), and National Coalition of Blacks for Reparations in America (N'COBRA) were each referenced to guide Coming to the Table's methodology for reconciliation and redress for the debt owed to descendants of the enslaved. While all organizations agree that reparations are due, we acknowledge that there are different philosophies about how repair can be accomplished.

In order to progress further in creating conditions of change in preparation for reparations, we must first clearly come up with a universal definition and understanding of reparations. In the broader sense from a Western and even global definition, reparation is defined abstractly as it relates to defeated countries as compensation for indemnities and economic losses which primarily occurred after World War I.



The Cambridge Dictionary formally defines reparation as:

**Reparation:** noun; - payment for harm or damage.

**Reparations** [plural] HISTORY specialized - Payments made by a defeated nation after a war to pay for damages or expenses it caused to another nation.

In contrast to the traditional definitions previously described, reparations, or the redress of 400 years of slavery, has no precedent. The death toll from the transatlantic slave trade defies comparison and its adverse social and ongoing generational impacts have affected billions of lives across the globe and throughout civilization.

## WHAT DO WE MEAN BY REPARATIONS?

Coming to the Table (CTTT) defines reparations as restitution for slavery - an apology and repayment of land, money and assets owed to black citizens whose ancestors were forced into the slave trade.

Simply put, reparations is a monetary debt that is to be repaid by the United States government to the descendants of the enslaved as redress for forced labor rendered during the period of slavery (1619 - 1865). It is also redress for the land, property and wealth destroyed or stolen respectively, as a result of the failed social pact made during the Reconstruction period (1865 – 1877) and the systematic diminishing of wealth of African Americans and their communities.

[In 2016, a United Nations panel ruled that reparations are due to descendants of enslaved people around the world.](#) The UN defined 5 areas of repair:

1. **Restitution** – which includes restoration of liberty and human rights, and the return of property.
2. **Compensation** for damages, including physical harm as well as lost opportunities and earnings.
3. **Rehabilitation** – from the health and psychological effects of enslavement and institutional racism.

4. **Satisfaction** – cessation of human rights violations and abuses, establishment of truth-seeking commissions, public apologies, and the establishment of sites to commemorate the history of enslavement.
5. **Guarantees of non-repetition** – the reforms needed to ensure the prevention of future abuses.

There are many civil rights and civil liberty issues now being magnified by African American activists, such as police reform, criminal justice reform, healthcare, housing, unemployment, and education. It is important to keep in mind that these struggles for civil liberties, while urgently needed, should not be conflated with reparations for slavery.

We strongly suggest that before acting, European Americans should take their cues from African Americans as to when and how to approach and implement reparations. African Americans who wish to engage in some of these activities do so to ensure that trust, healing, and true reparations of the harms are achieved. This guide includes both short-term and long-term actions individuals as well as communities can take to work toward repair. The recommendations are inspired by the spirit and principle of abundance—that there is enough for everyone.

The Reparations Working Group would like to acknowledge that there are many groups currently working on reparations. A list of some of these groups and other resources are listed on the [Coming to the Table Reparations Working Group webpage](#) (forthcoming).

The following is a pledge that can be made by those using this guide or working to support reparations:

*“I recognize, acknowledge and understand the terrible and long-standing injustices inflicted upon African Americans in this country during slavery, Jim Crow and beyond. I, as a white American, accept that many benefits have accrued to me as a result of longstanding injustices toward African Americans. Because it is not possible for my ancestors to remedy any of these injustices today, I take full responsibility for repairing these harms on my family’s behalf.”*

PART

1

# FOUNDATIONS FOR ACTION

## PILLAR 1

# UNCOVERING HISTORY

**R**esearching, acknowledging, and sharing personal, family, community, state, and national histories of race with openness and honesty

On the first step of this journey, the most important action we can take is to acknowledge the harm that has been inflicted on African Americans as a result of slavery's long-lasting legacy. Further, since this history has been erased from our textbooks, and from many of our families' living memories, we must restore this history. To best do this, it is essential to relearn and understand the true history of enslavement in the United States of America. The enslavement of Africans who were captured and sold by European settlers through the transatlantic slave trade leaves a multi-generational impact on African Americans that still impedes their economic progress today.

- In December 1863, less than a year after he issued the [Emancipation Proclamation](#), Pres. Abraham Lincoln announced the first program for Reconstruction, the Ten Percent Plan.
- Following Lincoln's assassination in April 1865, [Andrew Johnson](#) became president and ushered in the period of Presidential Reconstruction (1865–67). Johnson offered a pardon to all Southern

whites except Confederate leaders and wealthy planters, although most of these subsequently received individual pardons, restoring their political rights and all property except the enslaved.

- While Johnson upheld the abolishment of slavery, he also cancelled the Confederate debt and granted Southern states a free hand in managing their affairs. They responded by enacting the Black codes, which sought to limit the freedmen's economic options and reestablish plantation-style strictures. The black codes had their roots in the "[slave codes](#)" that had formerly been in effect.
- In early 1866, Congress passed the Freedmen's Bureau and Civil Rights Bills. The first bill extended the life of the bureau, originally established as a temporary organization charged with assisting refugees, while the second defined all persons born in the United States as natural citizens with equality before the law. In 1877, as part of a congressional bargain to elect Republican Rutherford B. Hayes as president following the disputed 1876 presidential election, U.S. Army troops were withdrawn from the last three states (South Carolina, Louisiana, and Florida) they remained in. This marked the end of Reconstruction.

**Felicia Furman, filmmaker, has a history of enslavement on both sides of her family. In 2001, she chronicled the story of her family's centuries-long relationship with the people her ancestors enslaved in the PBS documentary, Shared History**

*...Ultimately, I became horrified that slavery was such a big part of who we are as Americans, that enslaving people enriched so many families, including mine, and created the infrastructure of the United States. My family's 200+ year affiliation with these African American families is indeed unique, so, I decided to make the film to document it. The film required that I do a lot of historical and genealogical research, just to understand where the families came from. I wanted to correctly tell our stories...as I did the interviews, the historical harms became apparent.*

## ACKNOWLEDGING THE TRUTH OF OUR HISTORY

Coming to the Table recommends white families assess the potential harms they or their ancestors may have been party to, undertaking an inventory of our families' involvement.

1. Collect genealogical data, family stories, slavery-era records and other information related to slaveholding using sites like [Ancestry.com](#), historical societies, libraries, and local, state, and national archives. Repatriate slavery-era records to sites like [Our Black Ancestry](#) so African Americans can use these records to find their ancestors.
2. Study the history of American slavery, Reconstruction, black codes, Jim Crow laws, and the civil rights movement. Also study the local history of race relations in the regions your ancestors lived and in your community.
3. Acknowledge to yourself, your family, and others the injustice, pain and suffering of generations of African Americans and the racial prejudice perpetrated directly and indirectly by your ancestors.
4. Recognize that systemic racism and legacies of slavery still operate in our culture today.
5. Acknowledge the spiritual and emotional pain and denial you have lived with as a result of your personal and family historical connection to slavery, to yourself and others.
6. Own your personal transgressions that have perpetuated racism and work to correct them.
7. Recognize and educate yourself and others about the characteristics of white supremacy and privilege; begin to unwind harmful behaviors.
8. Read authors like Ta-Nehisi Coates and Randall Robinson to better understand the issues of national reparations. Coates' articles can be found [here](#) and [here](#).



## PILLAR 2

# MAKING CONNECTIONS

### **Connect with others across racial lines in order to develop and deepen relationships.**

Communication across racial lines is essential. Coming to the Table provides a brave, judgment-free space where all are welcome to begin the work of racial healing. These clumsy but courageous conversations form the basis for unwinding the harm of systemic racism.

Here are some steps you can take:

1. Join a [local CTTT affiliate group](#) or establish one in your community.
2. Search out and establish meaningful connections and friendships across racial lines.
3. Search out linked descendants (African Americans and European Americans linked through slavery) and establish connections and friendships when possible. Join the [CTTT Linked Descendants Working Group](#) to gain needed skills for engaging in this reparative work.



4. Reach out to others who you discover are investigating their family connection to slavery.
5. Participate in public race dialogues in order to make connections across racial lines.

**Fred Small is a Unitarian Universalist minister and climate justice activist living in Cambridge, Massachusetts.**

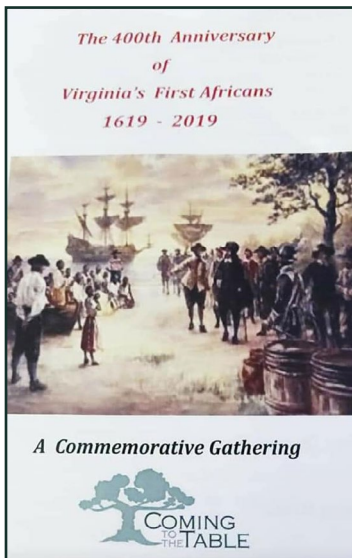
*...the fact that my ancestors include enslavers connects me personally to this abhorrent institution. I have benefited materially, culturally, and emotionally. I have benefited from the theft of the labor and liberty of human beings. And that's deeply painful.... The feelings of shame are still there, at a gut level. However, I feel more than shame, I feel responsibility. I feel a special obligation to make amends to the extent that I can. And that feels good. That feels healing....*



Tom DeWolf, Co-Manager

## PILLAR 3

# HEALING WOUNDS



The process of racial healing begins when Black and white people acknowledge the legacy of slavery and systemic racism, as well as the trauma and emotional scarring that subconsciously influences us today.

One of the most fundamental aspects of any type of historical harm, oppression or social injustice is the [traumagenic](#) components associated with it. Recent breakthroughs in neuroscience and [epigenetics](#) allow us to examine the long-term impact of slavery in the Americas beyond the standard notions of socio-economic, political, and current health inequities.

Trauma inflicted over centuries has resulted in deeply embedded wounds and scars which impact the descendants of enslaved peoples in many ways. Where reparations are concerned, simply assuming that remuneration of funds will repair these complex social issues ignores the severity of the underlying injury. Beyond remuneration, any program

of repair must thus also address the interwoven mental, emotional, and cultural health issues that are necessary for a national reckoning and process of healing.

In addition, we must acknowledge that when a significant percentage of the population (10%+) continues to suffer and function at subpar levels, the greater whole is impacted as well. In fact, the same intergenerational trauma experienced by descendants of the enslaved, also impacts descendants of enslavers. Ultimately, the process of engaging in reparations involves the healing of all parties, a process sometimes referred to as co-liberation from white supremacy culture.

Here are some action steps you can take to begin the healing process.

1. Take responsibility for healing yourself of the guilt and shame of your connection to slavery through workshops on healing ([EMU STAR training](#)), meditation and guided reflection. Check out [Coming to the Table's Mindfulness Working Group](#).
2. Acknowledge the spiritual and emotional pain and denial you have lived with as a result of your personal and family historical connection to slavery, to yourself and others.
3. Own your personal transgressions that have perpetuated racism and work to correct them.
4. Research your family's history and any link to slavery; accept your personal responsibility for righting historical wrongs.
5. Engage with your local community around the topic of racial justice and healing. Watch this [TED Talk](#) for guidance on how to do this. Check out the resources provided by CTTT associate [Dr. David Campt](#).
6. Listen deeply to African American perspectives on racism, reparations, and reforms.
7. Participate in CTTT's local affiliate groups, conference calls, and National Gatherings. Check out [Coming to the Table's resource](#) page on its website for guidance on reconciliation and healing practices.

8. Educate and immerse yourself in the variety and breadth of African American experiences (culture, art, organizations, publications, history, etc.), particularly the history of slavery and its modern equivalents in order to understand how the past continues to inform the present.

**Briayna Cuffie is a strategist, political advocate, and civil servant specializing in international relations from Annapolis, MD.**

Poverty in the black community is different from poverty in the white community. Jim Crow, then redlining and predatory lending practices over many generations have prevented many black families, including mine, from passing down familial wealth in the in the form of property, housing, and of course, the opportunity to start at zero, instead of in the negative, financially.... There is a saying that as a person of color, you have to work twice as hard to get half as far – and that has definitely been my experience. It’s even more complicated for poor people of color, in ways a middle-class white person might not consider.... I think it [reparations for slavery] is an important idea, and a great one. While governmental reparations seem out of reach now, I think if individual reparations caught on, the Federal government would eventually have to look at its priorities and be willing to take the lead from its citizens. Tremendous harm has been done to the African American community; giving people a leg up so that they can contribute to society in a more complete and useful way is what is needed at both the individual and societal level – not just for African Americans but for indigenous populations as well.



## PILLAR 4

# TAKING ACTION

Once we have studied and understood the history of slavery and our own family histories, connected with others on the path, and begun the long-term work of healing, we can begin to act. The path of action is not an easy one; we will make mistakes and have to dust ourselves off and try again. Gradually, however, as we work with our colleagues and peers, we will gain the confidence and skills needed to effect change in our spheres of influence.

Here are some reparative actions you can take.

1. Create, lead, or join national efforts to organize the national discussion on race.
2. Seek further inspiration for reparations work through organizations such as the [Movement for Black Lives](#), [NAACP](#), [the National African-American Reparations Commission \(NAARC\)](#), [the National Coalition of Blacks for Reparations in America \(N'COBRA\)](#), [Urban League](#), and [Reparations4Slavery.com](#), a portal for white Americans walking the path of racial healing through making reparations.

3. Speak out and support initiatives, programs and laws that correct racial injustices (i.e., affirmative action).
4. Support non-profits and other organizations led by African Americans that promote racial justice in your local area.
5. Join and donate to organizations that are working to correct inequalities via legal and educational efforts.
6. In your personal and professional life, fight for the civil rights of African Americans.
7. Advocate for the hiring of African Americans in your workplace.
8. When you hear or see racism, speak up using whatever tactics work best for you, from direct confrontations to humor. Make clear that you do not share racist views. Turn the event into a teachable moment for others who may be present. Seek training on how best to do this by checking out resources provided by [The Dialogue Company](#).
9. Find ways to support the African American community through public service (i.e., volunteering for after-school programs, one-on-one homework support, African American events, and festivals, etc.). Be aware of and careful to avoid white saviorism.
10. Patronize African American owned businesses; make a concerted effort to seek out African American doctors and medical professionals, attorneys, accountants, and sales and service professionals.
11. Join with a Black-led organization to organize a Juneteenth Festival in your local area.
12. Increase understanding for all on the impact of the legacy of slavery and systemic racism on Black and African Americans.





PART

2

# MAKING REPARATIONS

Reparations advocates agree that there is no substitute for a Federal program of repair. That said, reparations also need to be made at the state, local, and personal levels. Reparations may be carried out by heads of state, by legislatures, by local councils and commissions, by nonprofits and business groups, and by local community groups, for example. Individuals may provide support through direct funding and through advocacy. We encourage you to take the strongest action you can based on these suggestions.

An estimated \$12 to \$17 trillion debt is owed for the effects of slavery and the institutional racism that followed. Unwinding this harm and providing redress will take a concerted push by all of us.

Here are some steps you can take to garner support for reparations:

- Engage with like-minded groups and individuals to support action-oriented campaigns that uplift communities of color.
- Vote to elect local and state lawmakers that advocate for reparations for slavery.
- Hold lawmakers and other elected officials accountable for the time they spend working specifically on reparations for slavery.
- Support reparations bills like [HR40](#) and [S. 40](#) that look to establish a committee to acknowledge, define and examine ways to provide redress.

In regard to Black Americans who are not direct descendants of slavery receiving compensation; it is worth noting that not all Blacks, or Africans for that matter, arrived in America as a result of slavery. However, due to the pervasiveness of systemic racism in this country, they were also victims or have been subjected to discriminatory practices based solely on the color of their skin or place of origin.

It is also worth noting that the Transatlantic Trade route went through many Spanish, French, and Dutch ruled Caribbean Islands like (Haiti, Dominican Republic, Trinidad, etc.) during the 1600s that made their way to America. These people are also direct descendants of enslaved people and should be accounted for.

The payment of reparations will undoubtedly inject an unprecedented amount of wealth into communities of color. The intent of reparations is to level the playing field. White Americans built their wealth through enslavement, the receipt of land grants and the many social benefit programs that lifted white families into the middle class but were not available to Black families, such as the Homestead Act, Social Security Act, the GI Bill, Federal Housing Administration (FHA) loans, and Federal National Mortgage Association (FNMA) policies, etc.

**Danita Rountree Green, M.A., TLSC (R. Satiafa) is an author, playwright and trauma healing facilitator, conducting workshops addressing various forms of community trauma and race related issues in Richmond, VA.**

I believe we need to look at reparations exactly as the word implies: to repair something that is broken. And I believe that repairing starts on a very personal level and ends at the national policy level. At the personal level, I think that we need to be very mindful of our thinking, on why we need to repair something we feel we did not break ourselves. For instance, when white people talk about slavery, I hear this all the time, "Well, I wasn't there, that was something my ancestor did." I feel this line of thinking is not germane; an entire people have been held back for 400 years. At the national level, I feel strongly that the U. S. Government needs to step up and repair African Americans in all the areas we've been intentionally held back - through education, through economic means, and housing.

# REPARATIVE ACTS

## GOVERNMENT

1. Support [H.R.40](#), the bill to establish a reparations commission. The number of the bill, 40, was chosen to symbolize the forty acres and a mule that the United States initially promised to the newly freedmen and formerly enslaved. The bill focuses on recognizing the consequences of enslaving African Americans for generations. Specifically, the bill:
  - Acknowledges the fundamental injustice and inhumanity of slavery.
  - Establishes a commission to study slavery and the racial and economic discrimination against African American individuals once they were freed.
  - Studies the impact of the residual forces on today's living African Americans.
  - Instructs the commission to make recommendations to Congress on appropriate remedies to redress the harm experienced by living African Americans.
2. Support [S. 40](#): "A bill to address the fundamental injustice, cruelty, brutality, and inhumanity of slavery in the United States and the 13 American colonies between 1619 and 1865 and to establish a commission to study and consider a national apology and proposal for

reparations for the institution of slavery, its subsequent de jure and de facto racial and economic discrimination against African Americans, and the impact of these forces on living African Americans, to make recommendations to the Congress on appropriate remedies, and for other purposes.”

3. Support African Americans’ campaigns for public office and for leadership positions in other governmental and non-governmental positions.
4. Seek a national apology from the U.S. government regarding the brutal institution of African American slavery and its continuing impact on African Americans
5. Seek a national acknowledgement that African American enslavement was first and foremost an economic system, based on racism, to gain wealth for a small group of Europeans from the free labor of African Americans.
6. Seek national acknowledgement that even after emancipation, racism, unfair laws, practices, and attitudes negatively impacted the education and economic stability of African Americans and continues to do so in the present.
7. Seek apology from countries in Europe that participated in the mass importation of Africans to the Americas during colonization.
8. Promote greatly increased U.S. aid to African countries from which people were stolen and enslaved and from which resources were taken.
9. Establish a national government sponsored Day of Healing to honor those Africans whose lives were sacrificed to slavery in the founding and building of this country. Let this be a day when the wounds of racial prejudice that have divided us are acknowledged and we rededicate ourselves to healing those wounds.

## CRIMINAL JUSTICE

1. Seek reinstatement of the full voting rights protection under the [Voting Rights Act](#) to protect African Americans, poor Americans, and formerly incarcerated individuals from voting disenfranchisement. [Support H.R. 1: For the People Act of 2021](#)
2. Transform the legal and criminal justice system to end mass incarceration and for-profit prisons.
3. Push for the demilitarization of the police and reallocation of funds towards the creation of community-based programs (sustainable housing, hiring mental health professionals, job creation, etc.).
4. Strengthen police training. Include the following:
  - Training and tactics that emphasize de-escalation and peaceful resolution of conflict without force or with the least amount of force necessary.
  - Training on the legacies of slavery and the traumas related to oppression, discrimination, and injustice.
  - Training on working with compassion and understanding in all communities.
  - Training in skillful and compassionate treatment of people with mental illness.
  - Training that encourages an understanding of the impacts of systemic racism on African Americans.
5. Promote structural changes to hold police departments accountable to the community and to end the following:
  - Automatic assumptions of the guilt of African Americans.
  - Provocative actions by the police.
  - Practices that unfairly single out African Americans for harassment, harsh treatment, lethal force, and arrest.
6. Seek the repeal of the death penalty throughout the country since African Americans, People of Color and the poor are more likely to be executed. Equalize sentencing rules that currently target African Americans.
7. Create a national database and national legislation that prevents police officers from working in other jurisdictions when they have a personnel issue regarding abuse.
8. Research organizations that aid families of incarcerated persons

and support those efforts through donations and volunteer work. If organizations focused specifically on aiding families of the incarcerated do not exist in your community, research other community organizations, including churches and other faith-based organizations, that serve members of the community whose families have been affected by mass incarceration and might welcome your support to assist in this area.

9. Ensure that formerly incarcerated individuals are eligible for reparations.
10. Seek laws to provide reparations to survivors of law enforcement brutality and torture and to their families. A 2015 law passed in Chicago provides an example.
11. Push for legislation that will repeal the law that bans felons from returning to live with their families and children in subsidized and public housing.
12. Work with your local community to reform how police officers interact in the line of duty with the African American community.
13. Work with your local community to create Civilian Review Boards.
14. Support ways to remove police from mental health calls, unless requested as a second responder. Hire outside mental health professionals to handle this.

## **ECONOMIC JUSTICE**

1. Create a mechanism for “reclaiming” land that was misappropriated by legal maneuvers to deprive African Americans of their inheritance/ownership. (Implementation of this reparative action could conflict with efforts of Native Americans to reclaim land taken from them and so must be approached with sensitivity and fairness.)
2. Promote the establishment of a decent living minimum wage/minimum income for all.
3. Create more opportunities for jobs and businesses for African Americans. Should reparations efforts create job and business opportunities, support African Americans and their businesses and nonprofits in taking advantage of those opportunities.

4. Support the [Southern Reparations Loan Fund \(SRLF\)](#), a project of the Southern Grassroots Economies Project (SGEP). SGEP makes business loans to cooperatively owned businesses anchored in the most marginalized Southern communities. They focus their lending on start-ups and expansions of democratically governed enterprises that meet the needs and elevate the quality of life of African Americans, immigrants, and poor whites.
5. Create a reparations philanthropic fund under the umbrella of a large national community foundation that will use skillful media and publicity to encourage gifts and bequests. Seed the fund with pre-arranged commitments of funding. Invite high-profile European American descendants of enslavers to make contributions, and high profile African American descendants of the enslaved people, especially those with philanthropic expertise, to serve on an advisory board for grant-making.
6. Issue cash reparations to adult descendants of those who were enslaved. For those recipients in the lower third of income and wealth, provide for debt forgiveness so that reparations are not taken to repay debts.
7. Develop an educational program on money management to be offered to recipients of reparations, especially if cash is part of the program. The purpose of this education is to enhance the possibility that recipients can realize an improved financial situation throughout their lifetime because knowledge increases the odds of achieving defined financial goals.
8. Provide opportunities for all people to thrive economically through good money management, job training and training in entrepreneurship.
9. Create a government or non-profit program to provide one-time mortgage down payment assistance to enable African Americans to purchase a home at a low interest rate. Provide education, home loans and other G.I. bill-like programs to descendants of enslaved people.
10. Increase funding for Federal programs dedicated to the eradication of poverty.
11. Promote the provision of a federal income tax credit for descendants of persons enslaved in the U.S. and consider other forms of tax abatement.



12. Hold corporations accountable for their profits accrued through association with slavery and its aftermath and push them to develop ways to provide reparations.

## EDUCATION

1. Provide access to quality education for all African Americans at the pre-school, elementary and secondary levels to prepare them well for successful lives.
2. Work with educators individually and/or school boards and state boards of education to reform curricula that will (a) recognize that the institution of enslavement is the foundation of our country's achievements and wealth, (b) be less Eurocentric and include African and African American history as a new curriculum.
3. For teachers, teach beyond specific African American heroes and "firsts" and include the full spectrum of the impact of African Americans on history, literature, poetry, science, math, technology, and the arts etc. in your high school and university classes; host those who write and speak on the impact of slavery and its aftermath on current conditions and concerns of African Americans.
4. Support national, state, and local efforts to revise the curricula of U.S. and World history classes to accept the impact of the institution of enslavement on the U.S. and of the role slavery played in the development, even survival, of the United States and other countries. This should include slavery's role in the industrial revolution and in the development of banking/finance as well as the contributions of People of Color to the Americas and Europe.
5. Advocate for the adoption of history curricula such as that developed by the [Black Lives Matter at School](#). Make the curricula less Eurocentric.
6. Offer personal or family foundation college scholarships or make contributions to a community foundation that supports African American scholarships, or a national scholarship program like the [United Negro College Fund](#). Here is [a story](#) of one of our CTTT members, Phoebe Kilby, who connected with an African American cousin, Betty Kilby Baldwin, and her family and set up a [scholarship fund at the POISE Foundation](#) in Pittsburgh that benefits Betty's family.

7. Support academic research on conflict resolution, dialogue, and reconciliation.
8. Encourage students attending colleges that participated in slavery to document and publish the history of their schools' connection to slavery. Work with administrations to create a plan for providing reparations to the people whose ancestors were enslaved at the school. Involve the impacted people in the decision-making process.
9. Revise how the history of slavery, segregation and civil rights is taught in U.S. school systems.
10. Provide scholarships for African American students for education and job training.
11. Ensure that all students can afford to attend public universities and have the financial support they need to succeed.
12. Forgive student loans for all low- and middle-income African Americans, including loans taken out by parents of students.
13. Create a national program that encourages European Americans who are descended from enslavers to create scholarship funds for descendants of the people who were enslaved on their plantations and other property.
14. Continue the [Pell Grants](#) program and annually increase the grant amount.
15. Establish mentorship [programs](#) for African American students to enable them to thrive in new professional and vocational environments.
16. Advocate for tuition-free college education for all African Americans.
17. Establish a system for [restorative justice](#), especially in schools to help dismantle the [school-to-prison pipeline](#), also known as the “womb-to-prison pipeline.”
18. Provide equity funding for African American students for experiential-based opportunities including summer programs, travel, and internships.
19. Support Historically Black Colleges and Universities (HBCUs).

## COMMUNITY

1. Establish Coming to the Table local affiliate groups in communities throughout the U.S.
2. Re-create local community “Green Books” to promote African American owned businesses (see an example created by the Anne Arundel County Maryland Branch of the NAACP <https://annearundelcountynaacp.org/economic-empowerment.html>). The original Green Book was a listing of services and places friendly to African Americans and was used to travel more safely during the Jim Crow era. See: [https://en.wikipedia.org/wiki/The\\_Negro\\_Motorist\\_Green\\_Book](https://en.wikipedia.org/wiki/The_Negro_Motorist_Green_Book).
3. Advocate or support food justice. Align and support African American efforts in obtaining food security through such efforts as: education in sustainable agriculture, support for commercial sustainable agriculture operations, and establishment of sustainable community and home gardens.

## HEALTH

1. Provide access to quality health care for all, with particular attention to eliminating inadequate health care and disproportionately poor health outcomes for African Americans. Investigate and eradicate medical apartheid. Dr. Martin Luther King Jr., in a speech to the Medical Committee for Human Rights in 1966, said, “Of all the forms of inequality, injustice in health care is the most shocking and inhumane.”
2. Update the Diagnostic and Statistical Manual of Mental Disorders, Fifth Edition (DSM-5), which is the standard classification of mental disorders used by mental health professionals in the United States as appropriate after thorough research of the psychological impacts of the legacies of slavery that may affect some African Americans. Add trauma from racism as a mental health disorder.
3. Encourage mental health providers to recognize the stresses and mental health issues that some African Americans have experienced due to the legacies of slavery and to help African Americans reduce the adverse impacts of these stresses on their lives. Encourage mental health providers to use Afrocentric approaches to healing.

## HISTORY

1. Encourage families, European Americans especially, to donate historical materials about their families' connection to slavery to local, state, and national libraries, historical societies, and archives.
2. Establish a national genealogical database at the National Museum of African American History and Culture.
3. Encourage local government entities to make records related to slavery and its legacy available to the public online.
4. Research and acknowledge current and past attempts at reparations in your local community.
5. Encourage the National Park Service, the National Register of Historic Places, the National Trust and State Historical Societies and State Historic Preservation Officers to proactively identify, preserve and make available to the public historic sites that will tell the entire history of the country (i.e. the Fort Monroe, VA Contraband Camp) through historic preservation and interpretative programs such as establishing markers, roadside plaques, museums, monuments and publications documenting historic events related to slavery and achievements of African Americans.
6. Actively pursue with broad public input regarding the renaming, relocation, removal, reinterpretation, and/or contextualization of Confederate monuments throughout the U.S. Work for the renaming/ removing or reinterpreting of Confederate monuments and markers in local communities.
7. Work with local governments to digitize, publish online or otherwise make more accessible public documents that would assist in historical and ancestral research, such as wills, court cases, and bills of sale for enslaved people.
8. Create a national society/commission to locate, honor, memorialize and support the preservation of the marked and unmarked graves in slave cemeteries in honor of the lives of people buried there with appropriate public and private memorials.

9. Ask lineage societies like the [General Society of Mayflower Descendants](#) and [Daughters of the American Revolution](#) to address the issue of reparations.
10. Collaborate with and support organizations devoted to African American history.
11. Connect with and support institutions and organizations devoted to research and public programs on African American history.
12. Support local, state, national and international efforts for Truth and Reconciliation Commissions acknowledging the history and legacies of slavery in the U.S.
13. Lobby for and support legislation for a National Truth and Reconciliation Commission. Advocate for the creation of the [U.S. Commission on Truth, Racial Healing, and Transformation](#).

## **MEDIA**

1. Support greater media exposure of the stories of African Americans, their struggles, and triumphs through the [Corporation for Public Broadcasting](#), [\(PBS\)](#), [National Public Radio StoryCorps](#), and other media outlets.
2. Provide support to writers, filmmakers, and other artists to address the subject of racial justice, healing, and reconciliation.
3. Promote wider access to museums, lectures and cultural events that represent African American culture and concerns by enhanced publicity and marketing and by creating programs that ensure free admission to school children.
4. Include the story of slavery and the African American experience and contributions in all museum exhibits about the history and culture of the US.
5. Continue and increase support for the [National Museum of African American History and Culture](#) in Washington, DC.

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