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400 years

The Holocaust of Enslavement or Maafa was a brutal crime against humanity which continues to penalize African-Americans to this day

**Reparations** is a process of healing and restoring a people injured because of their group identity. Learn more about the movement to make peace with the shameful past of chattel slavery and end the trauma with just compensation.

What is...

**Maafa**

Black Codes

**JIM CROW**

peonage

Reparations  
Study Bill

**H.R. 40**

**NCOBRA.com**

**7 pm, Wednesday  
February 2, 2005**

St. Louis Community College  
at Forest Park  
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**Black History  
and the  
Reparations  
Movement**

Groups that have been injured have the right to obtain from the government or corporation responsible for the injuries that which they need to repair and heal themselves. In addition to being a demand for justice, it is a principle of international human rights law. As a remedy, it is similar to the remedy for damages in national law that holds a person responsible for injuries suffered by another when the infliction of the injury violates domestic law.

Examples of groups that have obtained reparations include:

- Jewish victims of the Nazi Holocaust,
- Japanese Americans interned in concentration camps in the United States during WWII,
- Alaska Natives for land, labor, and resources taken,
- victims of the massacre in Rosewood, Florida and their descendants,
- Native Americans as a remedy for violations of treaty rights, and
- political dissenters in Argentina and their descendants.

Reparations can be in as many forms as necessary to equitably (fairly) address the many forms of injury sustained from chattel slavery, and its continuing vestiges. The material forms of reparations include cash payments, land, economic development, and repatriation resources particularly to those who are descendants of enslaved Africans.

Other forms of reparations for Black people of African descent include funds for scholarships and community development; creation of multi-media depictions of the history of Black people of African descent and textbooks for educational institutions that tell the story from the African descendants' perspective; development of historical monuments and museums; the return of artifacts and art to appropriate people or institutions; exoneration of political prisoners; and, the elimination of laws and practices that maintain dual systems in the major areas of life including the punishment system, health, education and the financial/economic system.