

NATIONAL BLACK AGENDA 2021



"Cultivating a sustainable coalition designed to implement a National Black Agenda."



Authored By

The National Black Agenda Consortium Chicago (NBACC)

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"If there is no struggle, there is no progress. Those who profess to favor freedom, and yet depreciate agitation, are men who want crops without plowing up the ground. They want rain without thunder and lightning. They want the ocean without the awful roar of its many waters. This struggle may be a moral one; or it may be a physical one; or it may be both moral and physical; but it must be a struggle. Power concedes nothing without a demand. It never did and it never will."

— Frederick Douglass

ACKNOWLEDGEMENT

In order for Black people—people of African descent to move forward, we must understand the need for a collective purpose. We are unified as one body, one people, and one spirit. As we move forward, our collective consciousness, epistemology and will, must align itself in order to reconstruct our destiny.

This Black Agenda is birthed out of the necessity of a powerful people to reclaim its freedom from the oppression of those who wish to do us harm. With one voice we say no more—as we move onward in the struggle, we are on the cusp of a great victory.

To those who have contributed to the authorship of this document, to our children, to our families, to future generations, the memory of our forebears, and the countless others who have died in the struggle, we say thank you. We acknowledge your sacrifices and applaud the great victories. We are resilient people, we are overcomers, we are committed to this work, and with the power of God—we will finish the course because this is our time.



The NBAC Chicago Board of Directors wishes to first acknowledge those that have come before us and developed a Black Agenda ; we build upon the work of those that stretch back to the first National Black events held in Cincinnati, Ohio in the 1820's and the first National Black Political Convention held in Philadelphia, Pennsylvania in 1830 (followed in 1832, 1833, 1835 and 1855).

At key junctures in American history, African American communities have hosted political conventions as a means to organize, focus on important issues, and demand effective action. Outstanding among them are conventions in 1840 in Albany, NY; 1875 in New Orleans, LA; 1905 in Niagara, NY; 1972 in Gary, IN; the 2004 National Black Agenda Conference held in Boston, Mass; and the 2012 National Black Agenda Convention – Virtual Conference in Chicago, Ill.

We further acknowledge, with deep appreciation, the following individuals who worked closely with NBAC Chicago and contributed to the initial draft and/or this latest update of the Black Agenda:

Dr Mustafa Ansari (American Human Rights Institute), **Ron Barker** (Author of “The Perfect Score”), **Kristen X Bell** (10.10 Local Organizing Committee (LOC) Chicago), **TJ Crawford** (10.10 Local Organizing Committee (LOC) Chicago), **Rev. Doris Green** (Men and Women in Prison Ministries), **Kamm Howard** (Legislative Committee Chair, N’COBRA, Reparations Working Group Chair – BIBC, Commissioner, NAARC), **Pastor Tyrone Johnson** (Christ Lives in Me Ministries), **Corey Mason** (Co-founder of Fearless Leading by the Youth (FLY)), **Leah Mabery Esq.** (10.10 Local Organizing Committee (LOC) Chicago), **Yusufu Mosley** (Individual contributor), **Imam Abdullah Muhaiman** (Dinal Fitrah), **Randy Ryder** (Keepin It Real Law Project), and **Rev. Joel Washington (Khunanpu Sangoma)** (Reformation Church). Please see updated list of contributors at WWW.NATIONALBLACKAGENDACONSORTIUM.ORG.

And lest we forget, the NBAC Chicago Board of Directors acknowledges the work of Board Member Paula Green as Contributing Editor and Board Member Craig Wimberly as Digital Editor, for the National Black Agenda 2016.

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Comments in support of NBAC Chicago and the National Black Agenda

"It is my distinct honor and privilege to congratulate Dr. Gale Frazier – Chair; and the National Black Agenda Consortium. Your perseverance in seeking equity for Black Americans – particularly at this time – is commendable and much appreciated....for your vision, and willingness, to actively engage in this much needed endeavor - at this much needed time."

Senator Bill Owens (Rtd), Convenor NBAC 2004

This letter comes in support of the proposed partnership between the National Black Agenda [Consortium] and the HBCU academic community; of which I have served for over 26 years, As a faculty member and agenda moderator, I pledge my support to this effort and stand ready to assist in any way that we can.

Dr. Robert White, Alabama State University

"...is written on behalf of the Universal African Peoples Organization (UAPO) to express our complete solidarity and collaboration with the great vision and work of our sister organization the National Black Agenda based in Chicago, IL."

Zaki Baruti, President / General, UAPO

"...since producing the 2016 National Black Political Convention, the NPA has coordinated activities with NBAC, working steadily to discuss, plan and present viable national strategies. We anticipate doing so for many years to come."

**Honorable Johnny Ford, Mayor (former), Tuskegee,
Founder, WCM and NPA Co-Chair**

**Linda Haithcox Taylor, Executive Director
National Policy Alliance**

Dear Dr. Frazier, This note comes to commend you for the continuing work you do to sustain an incredible stakeholder process of inclusion towards the development of a National Black Agenda..... As you know this has been an especially difficult year for our communities across the nation..... This all makes your work so very necessary.

Dr. Iva E. Carruthers, General Secretary, SDPC, Inc.

COAL commends and supports the work of the National Black Agenda Consortium Chicago (NBAC), as a critically needed component in addressing this "missing ingredient" towards moving the Black Agenda forward. NBAC's efforts to build and sustain a vehicle that we all can use to develop, discuss, collaborate, and drive a black agenda, is impressive.

Craig K. Wimberly, President & Chair of Public Policy, COAL

We at TACTS support NBAC's efforts to educate, organize, and mobilize Black people here and in the diaspora. We have accepted the responsibilities to ensure that this generation is building on the previous Black Agendas for the advancement and the sustainability of our people.....We are following the first step for 'what can organizations do' in that we are collaborating with NBAC to promote Health Equity campaigns, events, and forums.

**Sista Yaa Simpson, M.P.H., Your Favorite Community Epidemiologist TACTS
Baba Charles Patton, CADC, The People's Counselor, Vice-President, TACTS**

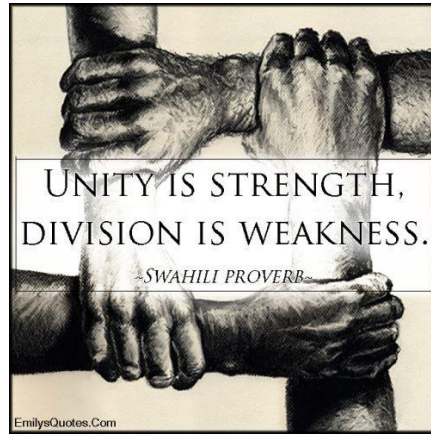
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PREFACE



African Proverbs for Unity

“If you want to go quickly go alone, if you want to go far go together.”

“If you think you are too small to make a difference, you have not spent a night with a mosquito.”

“When brothers fight to the death, a stranger inherits their fathers estate.”

“When there is no enemy within, the enemies outside cannot hurt you.”

“When spiders unite, they can tie down a lion.” **Ethiopian Proverb**

” The African race is a rubber ball. The harder you dash it to the ground, the higher it will rise.”

Christian Bible verses for Unity

“Bear yea one another’s burden and so fulfill the law of Christ.” **Galations 6:2**

“Finally be ye all likeminded, compassionate, tenderhearted forgiving one another even as Christ forgave you.” **1 Peter 3:8**

“Where no counsel is, the people fall but in the multitude of counselors, there is safety.” **Proverbs 11:14**

“Without counsel purposes are disappointed: but in the multitude of counselors they are established.”

Proverb 15:22

1. Behold, how good and how pleasant it is for brethren to dwell together in unity!
2. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard:
that went down to the skirts of his garments;
3. As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord
commanded the blessing, even life for evermore. **Psalms 133**

Quran Hadith on Unity

“And hold fast, all together, by the rope which God (stretches out for you), and be not divided among yourselves; and remember with gratitude God’s favor on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the pit of Fire, and He saved you from it. Thus doth God make his signs clear to you: That ye may be guided.” **Quran 3:103**

AS STATED IN THE PREAMBLE TO THE MILLION MAN MARCH MANIFESTO, OCTOBER 16, 1995.

We Again Declare the Following Commitment:

“An Affirmation of Self-determination and Unified Commitment to Self-sufficiency through Economic and Human Development; Political Empowerment; and International Policy Development by African-Americans in the interest of people of African descent throughout the African World Community (Africans on the continent, Africans throughout the Diaspora; and African-Americans in North America), our youth and future generations.”

We cannot assume responsibility for the raising, socialization, education and economic development of our community without engaging in continuous acts of collaboration. This obviously involves working with those within and outside our group to achieve our goals; however the primary impetus must be to first pool our resources towards the creation of community re-investment funding and development. Our greatest challenge is learning to work together; using our own “cultural” context, to coalesce around our collective interest.

We stand on the presumptions embedded in *The Universal Declaration of Human Rights and the UNESCO World Education 2000 Report* issued in Dakar, Senegal which affirm, “Education is a fundamental human right” and “an indispensable means for effective participation in the societies and economies of the twenty-first century.” Also, the United Nations Convention on the Rights of the Child, Article 30, states: “In those States in which ethnic, religious or linguistic minorities or persons of indigenous origin exist, a child belonging to such a minority or who is indigenous shall not be denied the right, in community with other members of his or her group, to enjoy his or her own culture, to profess and practice his or her own religion, or to use his or her own language,” and choose his or her own identity in the process of self-determination.

We stand in solidarity with the conveners of the National Black sovereignty and Economic Development Agenda who have declared that our charge, therefore, is: To advance a national movement that advocates education, economic development, political empowerment, social/environmental justice and health and wellness etc., as part of our collective human right on behalf of African American/Black families; to hold ourselves, these United States of America and all other countries that are signatories to the Universal Declaration of Human Rights accountable for guaranteeing that all Black people, wherever they are, have access to quality schools, sustainable economic development, social and environmental justice, health and wellness infrastructure and resources with-out discrimination, so that our children and families can be equipped for collective survival and group self-determination, as well as individual advancement, through personal responsibility, academic excellence and collective self-sufficiency.

COMMUNICATIONS / MEDIA / SOCIAL NETWORKS

Media and Communications play an enormous role in shaping local, national and international perspectives, conversations and agendas on economic, political, social, cultural and criminal justice policy and systems apparatus. Communication mediums shape public opinion—and ultimately helps decide what policy solutions are adopted.

To achieve parity in opportunity and outcomes in a hostile climate; the Black Community needs to broaden access as well as fortify communication mediums and content that engage, inform and frame relevant conversations. Black Communication mediums must engage in language and policy solutions that translate into smart, strategic and tactical, common-sense messages for our community, our representatives, our leadership and for campaigns of action.

Public Policy Recommendations

- Institutions in the communication business must be targets for substantive change. Media is an institution that shapes and reflects culture. It helps people form opinions about who is dangerous and who is not, what leadership is and who can be a leader and whether or not a policy being considered is likely to benefit particular groups and individuals. Traditional media reinforce and maintain the dominant culture. Thus, strategies that use the media to deliver different stories about people that challenge dominant assumptions are critically important.
- Advocate for and support net neutrality and privacy policies for telecommunications through federal government representatives and the Federal Communication Commission (FCC)

Community Strategy

- We must increase the number of mass Communication vehicles (television networks, radio stations, internet radio), controlled by Blacks, thus controlling the (Black Community's) message.
- Identify, nurture and lend financial support for next generation communications specialists from our community, whom are focused on courageously telling our story. Experts who will frame historical and current events and issues from a Black perspective and within a context informed by our community through all forms of media.
- Embrace and leverage current, decentralized media opportunities by engaging and mentoring youth in media to tell our stories.
- Develop and or support local performing art production and distribution media content that accurately represents and celebrates our diversity and experiences.
- Promote, educate and facilitate an understanding of 'Justice Framing': Justice framing, "is a methodology that exposes structural inequity, emphasizes social responsibility and corporate accountability, and highlights the role of government and

policy. Justice framing uses news coverage, policy, entertainment media, and all forms of communications to educate, motivate and mobilize public conversations toward a collective vision of progressive structural change.”

What the Community Can Do

- Communicate the concept of ‘Implicit bias’s to our and the larger community as well as elected representatives in order to inform the development of policy, policy changes and the assessment of policy impact on Black People.
- Develop tools to share our stories at the national and local levels, and amongst our Community.
- Promote, educate and facilitate (within our community) the use of Social Media as a set of tools for communication, framing and reframing, movement building, organizing, and promote life affirming positive cultural perspective. The bottom line is we're no longer at the mercy of the mainstream media. When we want to tell our side of the story, we don't have to beg the New York Times to cover it. We can tell our stories, ourselves, and put it out into the world for everyone to see.
- Engage in and or support alternative media outlets i.e. focused on progressive issues that impact the black community.
- We must increase the number of public policy institutes focused on the Black Agenda and controlled by us. There should be at least one major Black public policy institute in every major city.

What Individuals Can Do

- Take ownership of what is being communicated to our children at schools (both public and private) and in other public institutions, in our churches and in our homes. We must create a sense of community within our neighborhoods starting with our children understanding the richness of our history and the strength of our people.
- Start and or participate in community/town hall forums focused on community based solutions.
- Start and or support internet based radio/TV focused on PROVIDING urban dwellers information relevant to the community.
- Start a blog that focuses on issues and information our people have interest in.
- Willingly share information (political, social, environmental, performing art, health and wellness) etc., which can help others in the community.
- Retired media professionals lend your experience and skills to up and coming media entrepreneurs through mentoring and access to your rolodex/contacts.

What Leaders and Elected Officials Can Do

- Research, present and or support legislation that supports “net neutrality” and free speech of the community.
- Advocate for black media outlets in urban communities you represent.
- Create political information programming that educates the black community on the political process, proposed legislation and impact studies.
- Support media content that empowers black cultural perspective and actively repudiate content that disparages black people overtly or by subtle subliminal suggestions.

ECONOMIC EMPOWERMENT

We are determined and committed to Economic Development that will empower the masses of our people from the bottom up and not from the top down. Thus, we are committed to Parallel Development, i.e., development of the African continent and the African World Community parallel with the development of Black America. Radical Transformation of our socio-economic condition must be driven by Black American collective action (**Cooperative Economic Engagement**)! The current economic system is predicated on the backs and buying powers of the poor and middle class, especially the black community. Consumption is the key driver of American Capitalism but for the black community a radical paradigm shift into production is necessary, to transform our families and communities into thriving, solvent, self-sufficient communities.

The desire for self-employment and entrepreneurship looms large in our neighborhoods; however our lack of collective financial intelligence, access to investment capital, business development skills **and the absence of cooperative economic practice**, creates concrete barriers to **economic self-sufficiency** and **communal development**. In order to survive and ultimately thrive, the black community must begin to work together towards the goal of socio-economic self-sufficiency. We have sufficient income to increase our wealth simply by changing what we buy, when we buy, and how we buy. We must circulate money within our own communities. The following are action items to pursue in laying the foundation for African American Community transformation.

Public Policy Recommendations

1. **Create/support legislative agenda that promote small business development and procurement by:**
 - Increasing tax incentives for small business development in Illinois
 - Streamlining regulatory requirements and reduce cost for small business development
 - Provide Capital investment opportunities for small business through policy
 - Protect and Promote small/micro business development as a core component of an economic growth strategy for Illinois
2. **Advocate/Lobby for implementation of the Sheltered Market Program** (Source P.A. 88-597 eff. 8-28-94) a procurement procedure whereby certain contracts are elected and specifically set aside for businesses owned by minority, females and persons with disability on a competitive bid or negotiated basis.

Community Strategy

1. **Join, create and or empower organizations** that are directly or indirectly engaged in facilitating economic development i.e. (business and or organizational development, capacity building, regulatory compliance, quality assurance, and wealth accumulation trainings/seminars, entrepreneurial training, micro financing, business technology integration and marketing

cohesion) in our community. Pursue the participation of business give back to the community through corporate responsibility. As financial institutions merge into larger ones, it is important that their CRA (Community Reinvestment Act) reflect this evolution.

2. **Develop, coordinate, facilitate, join, and or donate to a;** cooperative economic capital investment fund to raise money from the community to invest in small/micro business development in the community.
3. **Research established best economic practices/frameworks;** that can meet the needs of the black community.
4. **Develop an insular economic model** in order to pool our resources and develop sustainable; education, research and development institutions, agro-businesses, manufacturing and technology companies; with the capacity to guide, empower, nurture and sustain a black consciousness/movement towards economic activity inside the community.
5. **Create black financial institutions,** focused on capital investment for socio economic development in the black community.
6. **Encourage Community to demand their Churches,** deposit all contributions to black financial institutions for reinvestment in the black community
7. **Develop and Implement, Community Asset Mapping, CAM (a strategy to identify assets that are available from within the community, it's a process for connecting and engaging the community in order to unlock the talents of people, in solving the problems of and building a prosperous community)** to identify and use what we have to get what we need.
8. **Pursue international trade** with the African Diaspora on a global scale.
9. **Develop, Support** and or guide local black chamber of commerce to advocate for black business growth and development.
10. **Pursue Environmental justice as a tool for economic development.**
11. **Create a centralized full service economic development hub in each neighborhood;** to facilitate business growth and development inside the black community. Hubs must include the following development tools:
 - ❖ **Small Business Development and Incubation services**
 - ❖ **Full Service Marketing Department**
 - ❖ **Research and development Department**
 - ❖ **Grant writing Services**
 - ❖ **Microfinance**
12. **Develop 20 year Strategic public relations and education campaign;** promoting collective self-sufficiency through a cooperative engagement approach to capital and business development.
13. **Develop and or advocate** for strategic investment in microbusiness development as part of a long term economic growth strategy for our community, and to reduce unemployment and strengthen our collective self- sufficiency.

What the Community Can Do

1. Become entrepreneurs and/or acquire career making jobs. To build wealth, focus on savings, investing, and estate planning through stronger financial education and a commitment to long-term economic self-sufficiency.
2. We must demand (*through our purchasing power*) that corporate America recognize that diversity and equal opportunity extends beyond jobs, but also into procurement opportunities for urban entrepreneurs and the boardroom.
3. Advocate for Black churches and other black institutions to bank with black-owned banking institutions.
4. Advocate for all businesses in the black community to bank with black-banking institutions to the extent they receive Black dollars. (i.e. If Home Deposit receives 20% of revenue from Blacks, then 20% of its deposits should be directed to Black banks.)

What Individuals Can Do

1. Open and maintain a savings account regardless of your income and encourage children to save.
2. Open accounts at Black-owned banking institutions.
3. Shop at Black-owned businesses.
4. Create neighborhood job and entrepreneurs clubs to share information about available jobs.
5. Participate in the Community Asset Mapping Project for your neighborhood.

What Leaders and Elected Officials Can Do

1. Invest in the Black Community through homeownership and entrepreneurship.
2. Monitor and prevent predatory lending.
3. Establish tax-free homeownership savings account.
4. Consistently provide Community Benefits Agreements.
5. Commit to national job training and career counseling effort for youth.
6. Guarantee unionization and benefits for all workers.
7. Support individual development accounts.
8. Expand earned income tax credits.
9. Increase minimum wage to a livable wage.
10. Provide funding for Community Asset Mapping Project in order to identify current community assets.

EDUCATION

True education gives us power to remove impediments in the pathway of our progress. Education for the black community must involve and be predicated on the development and transmission of applied knowledge. Knowledge, that allows our community to evolve into a highly productive social structure which supersedes our survival instincts and creates a framework for economic, political, social, environmental and spiritual growth and development.

Each member of the family, in particular children and their direct care providers must be given an opportunity to learn in a supportive, safe, and productive educational environment. Equality of EDUCATIONAL opportunity has to be driven from within our community. To deny our children and ourselves opportunities to achieve and acquire proper education is to deny ourselves and our community its collective human rights.

The American educational system and by extension, the black community is in crisis because we have failed to take collective responsibility for the education of our children and our community. Dependence on the “hostile majority,” to take responsibility while abdicating our responsibility to educate ourselves and our families; continues to perpetuate systematic underperformance and a measurable level of depravity in our neighborhoods. NBAC-C understands our collective neglect and is recommitting itself to reversing the trajectory of our communities by educating, motivating and mobilizing us towards the development of a self-sustaining education system that meets our community’s needs.

Public Policy Recommendations

1. Support Implementation of public policy focused on; equitable public education for all Black People of African descent up to their highest attainable level, with special federal support for higher and pre-college level education, controlled by Black people at a level of at least 25 percent of the annual budgetary expenditures authorized in each relevant area of the country. (This recommendation is specifically aimed at public community colleges and state supported colleges and universities.)
2. Develop strategies for influencing and/or controlling the policies, administration, curriculum, and resources of schools that educate Black Children of African descent.
3. Develop strategies for supporting and establishing successful alternatives for educating children and their direct care providers, such as weekend schools offered in homes, churches and other community centers.
4. Support Implementation of African-Centered curriculum wherever our children attend school.
 - a. Develop Centers for African people’s history education encapsulated in Black historical and cultural context.
 - b. Affirm Africa as the birthplace of humanity and the cradle of civilization.
 - c. Address the learning styles of African People.
 - d. Teach the accomplishments and contributions of African people to humanity.
 - e. Re-establish and affirm the African Worldview based upon the Principles of MAAT (peace, truth, harmony, balance, order and reciprocity).

- f. Affirm and infuse the Arts as integral and a necessary component to an African-Centered Education.
5. Increase federal and state funding for the education of children of African descent, including state lottery revenue in proportion to the amount of lottery wages made by Black People of African descent.
6. Support compensation of teachers commensurate with their role in society; support tax credit to teachers, which increases with seniority.
7. Establish and support an African-Centered Training Academy.
8. Support efforts to create a National Board of Education of Black people of African ancestry. This body should certify African-Centered teachers, institutions, and consultants.
9. Implement dress codes and/or school uniforms to counter the rampant materialism and sexism in the society at large.
10. Local Organizing Committees will challenge racial tracking in education.
11. Establish a national commission/foundation that addresses the education of Black People of African descent funded from our own resources. The commission/foundation's charge is to encourage and develop national and local research, planning and implementation of new models of education at all levels.
12. Develop educational programs that prevent the incarceration of Black Youths of African descent as well as assisting those who become involved in the criminal justice system.
13. Support funding and community oversight for Historically Black Colleges and Universities (HBCU), where 30 percent of Black students receive their undergraduate degrees, to ensure that our young people are receiving applied knowledge that can transform our communities.

Community Strategy

1. **Advocate for** church and family involvement in education
2. **Support** Improvement of fundamental literacy rate among school children and adults by encouraging families and neighbors to start reading clubs led by youths and elders.
3. **Spearhead or support** activities that improve fundamental literacy rate among school children by encouraging families, businesses and civic organizations to adopt a school and provide reading materials (**The Perfect Score, children reading book**) and reading club for children and adults
4. **Establish and or support** Manhood and Womanhood Training
5. **Advocate for** the Elimination of all racial and cultural bias in standardized testing
6. **Support a policy** requirement for Internet access for all schools
7. **Advocate for the Provision of community Internet access** in all neighborhoods including homework centers (**churches can help with this because there is one on every corner**)
8. **Advocate for Core Curriculum** that includes reading comprehension, math, science and the arts for all students and the study of self-help and one's environments
9. **Advocate for and support basic economics (Financial Literacy) education** beginning at the earliest stages of development
10. **Actively participate in any grassroots support of** Equal distribution of resources and technology to schools
11. **Support** neighborhood schools where you live

12. **Encourage and participate in** parental involvement in the educational process and total life of the child
13. **Support community focus on** early intervention and pre-school programs
14. **Advocate for and support the prioritization of math and science in school curriculums** for all students
15. Study the impact of racial tracking in schools
16. **Support the inclusion of the values of love, respect, collective responsibility, problem solving and community-focused leadership** in schools and in the community
17. **Engage and support the call for** young college students to get involved with community centered education

What the Community Can Do

1. Begin conversations at churches or other civic organizations on what mechanisms can be developed in the community to help our children and adults learn to read and learn financial literacy
2. Engage each other to identify community members whom have a passion and solutions ideas for education and would like to work on solving our education problems from within
3. Partner with, start and or join civic organizations focused on education reform
4. Share information on the current system, challenges and opportunities (best education practices) that can lift our children and community into superseding current education standards consistently
5. Consciously seek out and rally around education ideas that we can agree on (what unites us)
6. Figure out how to help teaching students pass the state teaching test
7. Create internships in our local schools for teaching students
8. Support the hiring of qualified black educators in predominantly black schools
9. Encourage parents to support their children and the education institution they attend

What Individuals Can Do

1. Engage a child or children and help them learn their ABC'S and 1,2,3's (the earlier the better)
2. Encourage your neighbors and young parents to begin teaching their children their ABC'S and 1,2,3's
3. Volunteer to home school children or help with homework on your block if you are retired
4. Encourage your youth at home to volunteer their time to help others with homework and mentorship
5. Start your own afterschool homework group on your block or your neighborhood
6. Start a community education group at your church or civic organization
7. Contribute your time or resources to a local literacy group working to help our children and community become literate
8. Support local write in or call in campaigns to your elected officials regarding education improvements
9. Educate yourself and your family about education policies and its impact on our community

10. Join NBACC and volunteer your time and skills to educate, motivate and mobilize our community

The following is an overview by Ron Barker, Education Specialist that synthesizes the challenges our children face in the current education system as well as potential solutions that can be adopted to reverse the disparities.

Laser-beam Focus on the Main Problem:

The number one skill that black children need to have in order to be successful in school; and in life...is the ability to read 'with' comprehension. In doing a comprehensive analysis on the six major learning stages that a child goes through in America, what I call **Cribs To Careers**, I discovered that not only was America's educational system not teaching our black students strategies on how to develop the skills necessary to be able to read 'with' comprehension, but with its most vulnerable and impressionable age group, the three to five year olds – where children initially form their opinions and attitudes about school and education in general, it was literally sending them down, **"The Road of Lost Potential," ...OF WHICH MOST COULD NOT RECOVER!**

What I found...well first let me tell you my thought process: with all the talk of the **Common Core State Standards (CCSS)** to be implemented all across the country this past (2014-15) school year; I wanted to break down why everyone in education that wanted this change felt that Common Core was the way to go. So after reading every book, magazine and newspaper article that I could find on the standards, I got the sense that businesses had been pushing this change for quite some time because their recent college grad hires didn't have the necessary skill-sets needed to be successful in today's global marketplace.

All of my readings talked about how businesses felt that teachers needed to change the way they have taught in the past (through lectures and worksheets) to letting students actually do what it was that they were supposed to be learning, and to create a test that made it possible for students to have to prove what they'd learned by explaining how they came up with their conclusions...in other words, teaching through hands-on learning to better prepare students for what they would be expected to do in a real-world learning environment. Hence, the **Partnership for Assessment of Readiness for College and Careers (PARCC)** test was born.

And as I stated earlier, the one thing that all of the educational experts seemed to agree on was that every student needed to be able to read 'with' comprehension if they were going to be successful in school...and in life. So following the theme of hands-on learning, I created a comprehensive analysis on our entire educational system as it pertained to hands on reading...I call it, **The Cribs to Careers Hands-on Reading Chain Links**. It's a breakdown of all of our learning groups according to age brackets as it pertains to hands-on reading. There are six groups...or chain links. The groups are: newborns to age two...what I call Cribs; the 3 to 5 year olds (pre-k and kindergarteners); the 6 through 13 year olds (1st – 8th grades...elementary school; the 14 to 18 year olds (the high-schoolers); the 19 through 22 year olds (the college students) and the 23 year olds and up (Careers)...that's how I got the title, Cribs to Careers.

What Exactly Is Reading 'With' Comprehension?

The generally accepted definition by educational experts is:

Listening Comprehension + Word Recognition = Reading Comprehension.

I found this simple, yet accurate definition to have been what kept me focused on what was important to constantly look for as I analyzed each of the six learning stages of my comprehensive analysis.

And as previously mentioned, as I looked at each of the six groups as they pertained to hands-on reading, the only group that didn't use any hands-on reading was the 3 to 5 year old age bracket.

Allow me to explain: with the newborns though age two group, when a child is born, since there's only one of them, the mother puts the child in her lap when she reads – what is known as lap-reading. This allows the child to hear the story at the same time they are looking at the words and pictures and helping to turn the pages. This is why some children can actually teach themselves how to read due to their mothers' lap-reading exposing them to both halves of the reading 'with' comprehension equation; Listening Comprehension + Word Recognition.

But when the child is placed in the three-year old age group in preschool, since there are twenty, twenty-five or sometimes as many as thirty kids in a classroom, the children are made to fold their hands criss-cross applesauce (it used to be called 'Indian-style' until it was considered politically-incorrect) while the teacher reads them a story. Consequently, the children are just expected to sit there as nonparticipants as the teacher does everything. This is done every day on a reading rug for not only the three-year old age group, but continues with the four-year old age group...and the following year with the five-year olds in kindergarten. So the great work that the mothers did exposing their child to both halves of the reading 'with' comprehension equation and with teaching their small child that reading was a hands-on learning activity when they were first born through age two gets totally wiped out by their child just sitting there with their hands folded only being exposed to one half of the reading 'with' comprehension equation...listening comprehension for three full years - because their teachers are the only ones to have a book!

A Tragic Flaw in the System: What makes this three-year time span even more devastating to the children is that these three years are the child's formative years where they are forming their opinions and attitudes about school and learning in general.

And by the teachers doing all of the work when it comes to the one thing that all experts agree to being the number one thing that a child needs to being successful in school, it gives our young black children the misconception that there will always be someone there to do their work for them throughout their education...when we know that's not going to be the case. Therefore, the three years from age three to age five is what I've deemed, "The Road of Lost Potential."

Role-Models Are Important – Or Are They?

According to the U.S. labor statistics, there are only 2.7% of men that teach in preschool and kindergarten. That means the vast majority (97.3%) of preschool teachers are women. So when little boys...who are full of testosterone are asked to sit with their hands folded for long periods of time to listen to reading...they can't and won't do it. So they get into lots of trouble, which causes them to get behind and not reach their potential. The girls on the other hand, who see their women teachers as role-

models, happily fold their hands and sit quietly when they see that this makes their teachers happy. But with the constant mindset of pleasing their teachers, they begin to lose their ability to take risks and consequently not challenge themselves. As a result...they don't reach their potential either due to a severe lack of confidence.

And this lack of confidence really begins to show up later in girls' lives when they grow up and are afraid to take risks, especially when it comes to developing their ideas and going into their own businesses. All the research shows that the Achievement Gap is already there 'before' both the boys and the girls enter kindergarten. All this 'stuff' (mental anguish from not being adequately prepared to be successful in school) really begins to show itself in my next age group; the six through thirteen year olds...the elementary school-aged children.

In first grade, the students are finally given their own books, but they don't have the beautiful color-illustrations that made reading fun and entertaining like they had in preschool and in kindergarten. And in first grade is where they usually they give students the dreaded word lists...if not before.

The problem with word lists is that they don't do anything to help a child develop strategies for reading 'with' comprehension. That's because the words are all alone...they are not read in any context. Therefore, they just help children read almost as if they are reading a grocery list; butter, sugar, milk, eggs. They are reading the words, yes, but with no understanding. In the teaching profession that's what we call, "Word Calling." This ineffective way of teaching students how to read 'with' comprehension doesn't show up until they take their first standardized test in third grade. And the sad thing is when the teacher or parents whose children were only reading words and not reading 'with' comprehension get the results of their third grade reading test, and the teacher tells them that their child is reading on a kindergarten level, the parents wonder how could that be when their child had been reading since they were three or four years old. As we know all too well, black children's educational situation only gets worse from here because schoolwork is cumulative, meaning that what's to be learned in the third grade is the foundation of fourth grade work; what's to be learned in the fourth grade is the foundation of fifth grade work - and so on. It's like being behind on a mortgage; when January's amount doesn't get paid; when February comes both months' amounts are due. That's why it's nearly impossible for black children to catch up once they fall behind.

SOLUTION:

Armed with this new information, I decided to write a children's book that would make a 'real' difference in young children's lives, I called my business partner and fellow writer/musician, Tim Whalen. As we began to decide what our story was going to be about, we went back to what I'd learned from the top performing students at the school where I was the Reading Specialist: that if you wanted to motivate children to remember a story, it better not be boring...or predictable. So when it was time for us to choose the subject matter for our story, we didn't take any chances. We chose to incorporate the three things that we found that all young children seemed to love; animals, music and bright colors.

To ensure that our emergent readers would be intrigued and stayed engaged, we decided to mix things up a bit. Actually, we decided to mix things up a lot. Instead of using the same old zoo animals that

young children were familiar with, we thought, what if we used zoo animals, but...changed all of their colors? And what if they could all play musical instruments? And could all sing and rap? And what if they formed a band called...now get this, the Zoo-premes! That's right, the ZOOPREMES!

So that's what we did. We created a blue lion, a pink and green-striped zebra, a chimpanzee that always wore a bright red tuxedo, and a purple elephant with solid gold tusks. We gave them all names and distinguished personalities, then further developed the plot by creating a story of how they all got together to form the band, The Zoopremes.

Doing this allowed us to make the story longer and more interesting so that we could divide it up into twelve short chapters. Breaking up the story into twelve short chapters would demand multiple sittings. These multiple sittings would emphasize "comprehension" by encouraging young children (for the first time) to remember what was previously read to them in order to make sense of the story.

After finalizing the story, we then commissioned an illustrator to draw all of the pictures and found a printer outside of the United States to agree to print the extra-long children's story. When the children's books finally arrived from the printer and we saw all of our brightly colored Zoopreme characters professionally laid-out over our rhyming text like a modern-day Dr. Seuss book; neatly separated into twelve short chapters, entitled, **Mr. Barker & The Zoopremes in *The Imaginary Zoo***, that's when we realized that we had created an entirely new genre of children's book; A FULLY-COLOR ILLUSTRATED CHAPTER BOOK! What we affectionately call a "picture-chapter book."

We couldn't help but to marvel at what this innovation would mean for America's educational system: We had just created a new genre of children's book that, if used correctly, could possibly be the crucial missing link that would bridge the gap between picture books and chapter books. But the operative word is 'correctly' because after we did market research at preschools to see if indeed they would use our new genre of children's book like a chapter book, we learned that the culture of reading much shorter picture books in just one sitting took precedent over even considering only reading a chapter or two at a time. This among other problems we found to be major hurdles as to why children were never given their own books to read to get exposure to the other half of the reading 'with' comprehension equation...Word Recognition:

- 1) Economics: picture books cost \$16.95 apiece and are read in one sitting. So to buy each student a book for each story would be the \$16.95 multiplied by the number of students in the classroom times the number of stories to be read...a small fortune!
- 2) Children have to be taught how to care for books: giving young children their own books means they would have to learn how to care for the books and how to turn the pages without tearing them.
- 3) Children have to be taught how to follow along as the teacher reads aloud: to maximize having their own books as the teacher reads aloud, the children must somehow be taught how to follow along.
- 4) Problems two and three would be the duties of the teacher's aides: The teacher's aides lack the time and the expertise to create ways for their students to follow along as they read aloud to them.

These four huge huddles are the reasons why it has been so much easier to just maintain the status quo of doing the same thing (Criss-cross applesauce) decade after decade after decade of reinforcing that the number one skill that a child needs to have in order to be successful in preschool and kindergarten is not to know the Alphabet or how to count to ten or twenty, or to even be able to read, but to be able to sit quietly for long periods of time. When we visited the ten preschools to test our picture-chapter book, it was clear that the teachers and teacher's aides were more than willing to take on these challenges; their love for children was the reason why they were childcare providers in the first place. The problem was finding effective educational tools that were developmentally appropriate for their age group.

Template for How to Teach 3 to 5 Year Olds to Read In The 21st Century:

I have created a new genre of children's book, a fully color-illustrated picture-chapter book; an innovative way for the young students to follow along as their teachers read the story aloud to them called Three-Steps To Reading 'With' Comprehension, and a revolutionary Teacher's guide that lets educators ask their students questions in 'real-time' (meaning as they are reading the story) as opposed to not asking any questions or waiting until a chapter or entire story is over.

The Perfect Score Short Story:

Instead of trying to explain all of the components to my reading program, I have written a fictionalized short story, entitled, **The Perfect Score**, that demonstrates how everything works together to nurture young children's natural abilities. The beautiful thing about the Teacher's Guide is that it explains how to teach the children everything – so there's no training needed for the preschool teachers – OR FOR PARENTS!

EMERGENCY PREPAREDNESS AND COMMUNITY RESILIENCE

The Black Community is not prepared in the event of a major disaster. Thousands would be negatively impacted because of a lack of preparation (remember Katrina) and resource allocation. As a community, we must consistently pursue resources and local planning to safely mobilize our community, and recover successfully in the aftermath.

Emergency Preparedness education must be the first order of business in the African-American community. The community's ability to address issues, concerns, problems of disasters, health epidemics and public safety is critical. An increase of African-American professionals and policy makers within the emergency management industry is crucial to ensure the resiliency of the black community. To establish this goal, we must create a professional training institute for professionals, volunteers and community leadership funded by public and private entities. This institute would include an applied research unit to develop best practices, engage and collaborate with leadership and residents of the community in times of disasters, health epidemics, and public safety (including crime) threats.

Public Policy Recommendations

1. Review, create, support legislation that addresses emergency preparedness, decision making and emergency management implementation and its impact on the Black community.
2. To advance additional African-American professionals and policy makers within the emergency management industry with a strong emphasis on community orientation.
3. Establish an Emergency Management Institute for professional emergency management training funded by public and private entities.
4. Advocate, organize and mobilize the African-American community around public policy issues of emergency preparedness, decision making and emergency management implementation.

Community Strategy

1. Establish a formal Black community emergency response network (individuals, organizations, and service providers who are responsible for community emergency preparedness).
2. Monitor government agencies involved with emergency management to assure their due diligence as it relates to the African-American community.
3. Advocate for community education training for disaster management, recovery and rehabilitation.
4. Develop quarterly community education and training for emergency preparedness and require annual community participation and training.
5. Develop and support an emergency professional training institute.

6. Create local disaster preparedness information network in strategic locations around community. i.e. (barber shop and hair salon, schools, hospitals, theaters etc.).

What the Community Can Do

1. Block Clubs develop disaster preparedness plans to identify evacuation and safety zones etc.
2. Identify various community institutions, agencies, organizations and individuals as part of a collaborative team that creates, organizes and disseminates disaster preparedness plans as well as train local communities for appropriate response.
3. Hold elected officials accountable for supporting local disaster preparedness plans.

What Individuals Can Do

1. Attend/support disaster preparedness sessions in your locality.
2. Create family disaster preparedness plan delineating communications, evacuation and survival processes.
3. Access local disaster preparedness plans for your community.
4. Test/practice the plan at regular intervals.
5. Seek out and engage disaster preparedness processes.

FAITH-BASED COMMUNITY AND ORGANIZATIONS

Chicago 2021 Update – Facilitator: Dr. Gale Frazier

The Black Church and other faith-based institutions and organizations are supposed to be the vanguard of the Black community. Historically, the Black Church was the pillar and strength for oppressed African Americans since its inception within the United States of America. It was known for being a place of fellowship, safety, support, comfort, and worship—a place where individuals and families came together for a common cause. The Black Church was the “Balm of Gilead” during slavery, Reconstruction, and the Jim Crow era.

As a source of strength, the faith-based community and organizations must assist in the healing process and restoration of the Black community which has been devastated by willful and wanton neglect, social and political polarization, repression, institutionalized racism, racial hatred-white supremacy, disparaging and skyrocketing unemployment, decaying infrastructures, homelessness, chaos, Black-on-Black violence, and a myriad of other scathing elements and impediments. Thus, there must be a Black Agenda specifically targeted to the Black Faith-based community to help us navigate through the storms of life.

It is imperative that the faith-based community align itself with the National Black Agenda and its entities, in order to reaffirm and provide ancillary support—in the form of: cultural awareness, promoting Black-on-Black love, community engagement, reaffirmation with our relationship with God, and basic tenets of humanity and moral grounding. It must endeavor to reconnect, realign, and re-forge our connections with the African Diaspora and Africa as a centralized objective of being one body.

The faith-based entities must endeavor to support the Black family and community by its recommitment to the guiding principles of faith. Each organization must create strategic goals and objectives, specifically targeted to the goals and objectives of the Black Agenda and its mission—thus, promoting unity within the community.

Political and Social Issues:

Faith-based entities must be at the forefront in addressing the issues that directly and adversely impact the communities in which they serve.

Responsibilities:

- Develop comprehensive plans and strategies in concert with the Black Agenda to engage in political and social discourse with officials regarding relevant issues of the African American community
- Develop and/or support programs that help the community and provide outreach programs targeted to youth and families
- Develop and/or support prison and juvenile outreach and other such programs including:
 1. Mentoring
 2. Job readiness, workforce development training. and entrepreneurship training

3. Collaboration with other organizations
 4. After school and daycare support programs
 5. Youth programs and safe havens
 6. Adopt a school or adopt a student
 7. Re-entry training for returning citizens
 8. Intergenerational support (senior citizens)
 9. Investment and financial literacy classes
 10. Various forms of tutorials for youth and adults
 11. Spiritual classes and counseling that focus on character development and leadership training
 12. Parenting classes
 13. Assistance with transitional housing
 14. Bartering programs and cooperative economics
 15. Green technology and community gardens
 16. Provide a career/professional day—Black children need exposure to positive role models
 17. Establish and support mini-businesses within the church, mosque, or other location
 18. Support Black businesses
- Assess the needs of the community and support as possible
 - Aggressively oppose all unrighteous and unjust laws against African Americans—dispel the myth that there is a separation between Church and State—Faith-based entities must establish a platform to contend with unrighteousness in all facets of government
 - Seek to connect with other community stakeholders and businesses to help support your faith-based agenda
 - Faith-based entities must pursue justice; utilizing their moral precedence of the faith
 - Actively examine policies that are contrary and harmful to the Black community
 - Become community advocates
 - Support the Reparations Movement

What Individuals Can Do

- Support the Black Agenda
- Help support the efforts of the faith-based community
- Work with youth and become a role model
- Become a school volunteer, mentor or other such involvement
- Engage the youth within your community
- Each one –reach one
- Utilize your skills to make a difference in your community
- Establish a neighborhood watch and/or clean-up campaign
- Provide financial resources and human capital to the cause
- Galvanize and encourage your neighbors and friends to do the work—we must understand that this is a “grassroots effort:
- Never give up

It is the charge of the National Black Agenda Consortium-Chicago to educate, organize, and mobilize the community as co-facilitators of the agenda. The Black Agenda incorporates all structures and substructures in the process to help restore Black people to our original dignity and respect throughout the world.

FAITH BASED—IMANI FOR JUSTICE (IFJ)

IMANI FOR JUSTICE: THE BLACK FAITH COMMUNITIES UNITED FRONT FOR NATIONAL BLACK AGENDA CONSORTIUM-CHICAGO (IFJ)

First, heretofore conspicuous by its absence has been a clearly articulated National Black Agenda Consortium-Chicago (NBAC-C) plan for faith community development and inclusion. This absence ignores the need of seeking support of the key moral and spiritual institution essential for effectively promoting NBAC-C'S overall Black community agenda among the African American people City-wide, regionally and nationally. Second, IFJ seeks to address NBAC-C' S previous absence of a plan for Black religious inclusion by serving as an Africana faith communities united front and outreach project organized to advance the NBAC-C'S agenda inside and outside Black worship communities (via promoting Black religious "unity without uniformity" behind the NBAC-C project, Black religious "unity in diversity").

Third, the general aim of IFJ is to build a Black ecumenical and interfaith coalition for racial and social justice supportive of the overall thrust of NBAC-C. By ecumenical we mean advancing the already established tradition of Black ecumenism meaning both spontaneous and formal unity among Black Christian denominations, local congregations, and Black para-church organizations against White supremacy and racism as well as for racial and social justice. By interfaith we mean extending the historic Black Church united front practice to include the increasing number of Black adherents to diverse faith communities beyond established Black Church Christianity.

Forth, because the basic cause of IFJ is that of advancing NBAC-C'S agenda on the religious front, the Consortium borrows from, and further develops, the religious support model of Euro-American-led inter-faith coalitions lately spawned around the American labor movement's urban network of metropolitan central labor councils-of which the Chicago-based Interfaith for Worker Justice (IFWJ) is an important local example. More, a key inter-faith model of the Black context, adopted by IFJ, is the grassroots Black Community Clergy and Labor Alliance of Los Angeles (BCCLA) organized out of the African American Cultural Center/Us of Los Angeles-now in its 50th year of service, struggle, and institution building.

Finally, IFJ is best understood as a faith-based, Afrocentricity, united front. This said, IFJ is an advocate of the Pan African cultural holiday of Kwanzaa principles on the one hand and its companion Kawaïda cultural nationalist philosophy for racial and social justice on the other-both established and advanced by Dr. Maulana Karenga, Professor and Chair of Africana Studies, CAL State ULB-as a distinctive approach within the field of Afrocentricity. IFJ further understands Afrocentricity as a development out of the Africana Studies discipline itself a viable multicultural alternative to the mono-culturally imposed Eurocentricity in education and all media forms. More, IFJ seeks to help institutionally unite the Black

Studies Academy and the Black community not only for the advancement of the National Black Agenda but to also contribute to developing an African World agenda as well as that of serving the general public good in the U.S. and internationally.

FAITH BASED INITIATIVE

Contributors:

Pastor Victoria C. Brady – Restoring Hope Ministries/Annie B. Jones Community Services, Inc.

Anjie Lenoir – (Survey Respondent)

Donald Dew - President/CEO, Habilitative Systems, Inc.

Asia Boler – ABJ Millennial Tribe/ (Survey Respondent)

Governor General Ajani Mukarram – Afrodescendant Nation/ (Survey Respondent)

Minister Jacqueline A. Miller (Individual Contributor) – Submission of Rockefeller Report

The faith community must also accept and embrace our common Spiritual DNA that binds us together forever. The community of believers must weave itself together and connect in order to “tie up the lion” that ravages our community through genocide and planned extermination that threaten to wipe out the descendants of enslaved persons. We, the descendants and heirs to the ***everlasting throne*** must climb out of the pit, come out of the dungeon, make our exodus from Massa’s house.

It is imperative that faith leaders and their congregants align with the movement for Self-Determination. This, along with true discipleship is the work of the faith community. Therefore, faith groups must lead the fight for Liberation, Justice, Peace, and Self-Determination --- FREEDOM! This is the assignment of the 21st century faith community. The Black Agenda must be enfolded with a 2030 plan to offset the destructive plan that is in place against God’s people. Faith leaders must watch and pray being keenly aware of plans to exterminate poor and vulnerable people such as are identified in “The 2010 Rockefeller Report” (Rockefeller and Global Business Network, May 2010) which identifies four scenarios to be employed when pandemics strike in 2020. This plan was written 10 years before COVID-19 struck (in year 2020). Faith leaders that are truly Righteous understand that to ignore the ancestral cry for healing, reconciliation, and a return to our original greatness is a direct insult to God. To ignore that which is before us and wish it away demonstrates a lack of faith, belief, and trust in The Most High God. The war that has been waged against God’s people will not magically disappear. It must instead be fought by the Righteous under the command of The Lord of Hosts Himself. Trust, Obedience, and Faith in God are necessary for the sure victory. **Unity is the key that will unlock the true weight and force of God against those that oppose Him and His people.**

To better prepare, faith leaders must be strengthened through healing and self-care. In general, they are overwhelmed with personal and pastoral challenges which must be addressed. These faith leaders and their members must have available to them a system for Spiritual, Mental, Emotional, and Physical support, development, and endurance. Healing Circles could be offered to faith leaders across belief systems to connect, build community, and strengthen one another regardless of their Godly expression. These circles will be developed as “safe spaces” for sharing, learning, growing, and unifying. These Healing Circles will help leaders identify concrete paths for **unity and connectivity**. This then could lead to Faith-based Hubs whereby ministries can collaborate on specific projects to help strengthen God’s people.

Faith leaders must carry the baton of freedom beyond their individual ministries. They must unite and jointly center themselves at the forefront to help address social ills that adversely affect believers. This includes political activities. They must consider their role in helping to rebuild the social fabric within our communities that help to specifically address the Social Determinants of Health including Housing, Food, Health, Education, Violence, and Employment. This can be best achieved through strategic partnerships between faith and non-profit organizations. However, due to the overwhelming ills that God's people face, it is important that faith leaders receive needed support to help them withstand and endure while guiding their members to an optimal spiritual and physical quality of life.

Responsibilities

Develop duplicable promising-based Service Hubs consisting of key stakeholders within faith and non-profit organizations, educational systems, businesses, community-led law enforcement initiatives, food and health systems. Expand successful systems to local and national communities. Uniformity within the faith community can have a significant and positive impact as replicable models that are effective are utilized.

What Leaders Can Do

- Explore legal mergers and partnerships to leverage resources

What the Community Can Do

- Support the National Black Agenda

What Individuals Can Do

- Purpose to galvanize around a common goal as it pertains to Black people.
- Support the National Black Agenda

HEALTH & WELLNESS

Chicago 2021 Update – Facilitator: Sista Yaa Simpson, Community Epidemiologist, TACTS

When 'I' is replaced by 'We', even Illness becomes Wellness. Malcolm X

The vitality of Health and Wellness for *Black people living in the United States is sub-par as compared to other non-Blacks. (*Black consist of People of Afrikan Descendant, Nationality, Race and Ethnicity; 'Afrikan' with a k is Pan-Africans of the diaspora). The global measure of health is donated by one index, Life Expectancy. Life Expectancy is a measure from birth to summarized mortality of all ages by county. According to National Vitality Statistics Report, in 2014 Life Expectancy for Blacks living in the US was 75.6 years old as compared to non-Blacks (averaged) was 80.6 years old, a difference of 5 years.¹ Likewise in Chicago the Life Expectancy gap is even wider between Blacks and non-Blacks (71.4 vs.. 80.6 yrs.) with a difference of 9.2 years.² Thusly, we need to develop, create, and implement strategizes which imbues a pathway for improved health and wellness outcomes, so we can live longer quality lives. (Black Lives Do Matter but to Who?)

Pandemic Racism has consistently impacted and subjugated 'dis-eases' onto Black people since the time of slavery. And now with the advent of COVID-19 Pandemic the tactic of Racism has been more evident than ever before. Although the data is provisional the number of COVID-19 cases and deaths continue to rise in the US. Additionally, in Chicago, Blacks account for more than double of the case fatality rates as compared to non-Blacks (7.3% vs. 2.9%) | *CFR is the ratio of deaths cases divided by diagnosed cases*.³

There are other syndemic afflictions affecting Black people (*to many to name*) but Pandemic Racism is at the crux of them all! Alluding to the notion that environmental stressors due to Racism have been 'turned-on' and expressed physically in generational gene transference, (aka Epigenetic inheritance).⁴ The necessity to address our communal spiritual, mental and physical health is contingent upon the capability to take control of our own living conditions. We need better '*Soul-lutions*' that are obtainable, sustainable, and specific to our conditions living in this country.

In this agenda we offer **Health Equity** as the lens for gauging improved health and wellness outcomes. Healthy Equity is defined as the right to attain one's best health possible based on the highest standards available. The concept is not like health disparities, which compares us to dominate groups, just striving to become equal (i.e. equally sick, ill, or diseased). Health Equity puts Blacks as the reference point to be compared to ourselves, other Afrikans throughout the diaspora or non-Blacks within selected geographical areas. It gives us the latitude to predetermine our own benchmarks, measures, and interpretations for attaining the best health possible. Health Equity also includes other topics such as Health Liberation, Health Literacy and Health Economics combined to navigate a historical failed healthcare system that was not built to cure us. An Afrikan proverb states "*He who conceals his diseases cannot expect to be cured*"; So, who is responsible for improving the health and wellness of Black people? Unlike other Black agenda's this one includes actionable steps everyone can take at multiple levels.

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Actionable Steps

What Individuals Can Do

- Learn about your own health status through (check-ups, diagnostic testing, self-assessments) from health professionals.
- Engage in preventative health screenings and follow ups i.e. (dental, vision, mental checkups)
- Practice spiritual/body/mind development (mediation/prayer/soul connections)
- Build better physical adaptations like immune support, strength building, balance, and regular exercise as often as possible.
- Seek out ways to help ‘hurt people that hurt people’ to ‘healed people that heal people’
- Seek to purchase and prepare fresh foods (highly nutrient, plant-based, raw) for self and family.
- Create a home file for all medical records and wellness documentation (journals) for future review (including family and other caregivers).
- Share direct (in-direct) experiences, as it relates to services rendered by health agencies, with others at community, policy forums and other public events.
- Support Universal Healthcare as a right through organizational participation for providing and ensuring health equity, parity, and social justice in healthcare.

(Be thy own physician)

What Communities Can Do

- Engage and participate in coalition building to advocate for parity in healthcare institutions that serves Black people.
- Identify various health care agencies like Managed Care Organizations (MCOs, HMOs, PPOs) and Insurance Companies to determine their roles and function within Black communities.
- Assist in developing report card measures that grades how well healthcare institution are serving and treating Blacks people.
- Assist in the process for examining and evaluating health agencies as it relates to services and health outcomes for Black people.
- Advocate for and support green space development in local Black communities.
- Develop urban gardening clubs in every neighborhood that engages intergenerational education for growing fresh organic produce in available empty lots and teach canning techniques to residence.
- Advocate for healthy food preparation in social gathering places, using locally grown produce.

(Lift every voice and sing!)

What Organizations Can Do

- Various organizations like communities, faith-based, civics, political, charities, etc... can collaborate to promote Health Equity campaigns, events, and forums.
- Organize peace circles or other types of healing events to promote healing and cures.
- Implement and track a Report Card System which grades healthcare agencies and institutions services, treatments, and care, as it relates to, Blacks' health outcomes.
- Provide presentations on the Healthcare Report Card grades that evaluate improvements of health equity for Black people.
- Engage and influence politicians to enforce equitable laws referring to Healthcare employees, Healthy Services and Health Economics for Black people.

(Speak truth to power and let your voices be heard for change!)

What Healthcare Practitioners Can Do

- Engage more 'like-minded' public health practitioners in changing current health policies through the lens of health equity. (Universal Healthcare Insurance Coverage)
- Collaborate with Black organizations as servant leader to enhance public health knowledge, skills, and fitness. (Address all population health within Black Communities, Inmates, Veterans, Mentally Afflicted, Addict to Substances, Other Underlying Health Conditions, Hurt People)
- Engage in community discussions with the facts and expertise as it relate to current public health issues (epidemiological research, vaccines, testing diagnostic methods, specialized treatments, Biomedical technologies etc.)
- Assist with establishing community partnerships with Federally Qualified Health Centers and Hospitals.
- Establish and support, public first aid, mental first aid, and trauma 101 trainings/webinars by appropriate first responders to community members.
- Assist in developing and cultivating more enhanced community health workers (CHW) employment programs.
- Advocate for and support the recruitment, promotion, and advancement, of Blacks into various allied healthcare fields.

- Engage in the establishment of healthcare delivery trainings in high schools and healthcare services programming that exposes all students (at various levels) to healthcare careers.

(If you want to go anywhere fast go alone, if you want to go somewhere far we go together!)

What Elected Officials/Social Leaders Can Do

- Read and discuss the current NBAC Black Agenda **in its entirety**.
- Collaborate and work with NBAC members and others for establishing legislative policies in achieving health equity among Blacks based on the NBAC Health and Wellness strategies.
- Collaborate with other Black focused organizations to develop and utilize better research models and evidence-based practices within their legislative policies.
- Inform and support policies which will benefit Black people as it pertains to the Affordable Care Act (ACA), Medicaid Expansion, Medicare, and any other newly proposed policies for the improvement of Black peoples' health outcomes.
- Support legislation that conveys violence as a 'dis-ease' (health crisis), a public health challenge not just a criminal affect.
- Endorse community participation in problem solving through public and civic education.

(Don't bounce back like before, bounce forward better than ever!)

These Action Steps are collaborative efforts from NBAC Think Tank activities, through community forums, phone trainings, Black Health Practitioners' Zoom meetings, invited phone meetings with Nation of Islam Health Executive Board including the Honorable Louis Farrakhan, meetings with Politicians like State Rep. LaShawn Ford, a host of other community members input and most importantly NBAC Board members strategic meetings.

Thank You for your service, All Praises Due!

HOUSING

Since the implementation of the Gramm-Leach-Bliley Act, banking systems have targeted African American and Latino communities through reverse redlining, among other dilatory tactics. Not only does Gramm-Leach-Bliley negatively impacts mortgages, but also student loans and pensions. Particular mortgage backed trusts have been using forged and fraudulent mortgage assignments in foreclosure actions in Illinois, and throughout the United States. Certain Title Companies and their employees, particularly notaries have and continue to forge mortgage assignments as corporate officers.

Unfortunately, many homeowners are underserved, not as a result of funding, but systemically organizations are not ensuring public needs are met in accordance with their purpose for funding of public services as non-profits.

Although certain cities have established public land banks, managed by non-profit organizations, the interests of the community are not at the heart of sustainable communities, community wealth building and legacy homeownership, particularly in dilapidated communities, that have been victimized by disinvestment and gentrification. Many of the city and county land banks are recipients of the National Mortgage Foreclosure Settlement, 2012 homeowner money. The legislature has a responsibility to ensure funding is appropriately allocated and those organizations are serving their mission.

Public Policy Recommendations

1. Repeal of the [Gramm-Leach-Bliley](#) Law of 1999.
2. Support passage of [H.R.4963](#) - National Homeowners Bill of Rights Act of 2014, introduced in the 113th Congress (2013-2014) H.R.4963 ([Bill Status](#) .)

Community Strategy

3. Immediately Audit the following offices:
 - a. National Audit of the Register of Deeds
 - b. Recorder of Deeds Land Records Registries and
 - c. National Audit of the Permanent Index Numbers; Property Index Numbers; Tax Index Numbers and
 - d. City Clerk's Office
 - e. County Tax Assessors
 - f. City Treasurer's Office
4. Create a Standard Independent Auditing System:
 - a. Pooling and Servicing Agreements, involved with the transfers of homeowner loans through the Securities and Exchange Commission.

- b. REMIC Tax Credits Audit
- c. Audits of the Mortgage Origination documents
- d. Audits of Mortgage Assignments.

- 5. Establish federal regulatory oversight of the local land banks.
- 6. Establish Community Development Corporations (CDC)
- 7. Develop Funding sources for cooperative housing
- 8. Develop alternative financing programs for new homeowners
- 9. Oppose any efforts to reduce affordable and low-income housing or to eliminate

HUD

- 10. Consider a tax credit program to help the middle-class afford housing
- 11. Work with community and union groups to expand low and moderate-income housing
- 12. Retain land ownership within the family
- 13. Support the call by the Congressional Black Caucus for one million new homeowners
- 14. Offer family education on housing and homeownership for all members of the family
- 15. End rental insurance discrimination based on race, color and creed

What Individuals Can Do

- 1. Join a coalition and support the efforts of Human Rights Advocacy.
- 2. Sign the Petitions at www.citizenscoalitionforjustice.com.
- 3. Join the Housing Committee at www.nationalblackagendaconsortium.org.
- 4. Support the efforts of the Anti-Eviction Campaign.
- 5. Support volunteer efforts to restore dilapidated properties.
- 6. Review your land records with the local recorders office.
- 7. Attend a land records training online at www.citizenscoalitionforjustice.com

What Leaders and Elected Officials Can Do

- 1. Work with community leaders and stakeholders to re-establish local block clubs.
- 2. Support funding for workforce development education training programs to restore dilapidated properties to legacy community members.

References

1. [Gramm-Leach-Bliley](#) Law of 1999.
2. [H.R.4963](#) - National Homeowners Bill of Rights Act of 2014, introduced in the 113th Congress (2013-2014) H.R.4963 ([Bill Status](#) .)

Please reference the following links for additional background:

Previous Agenda:	2004 National Black Agenda and Gary 1972 Combined Section:
	Economic Empowerment
Subsection:	Pension Funds #4, #5
Page:	16
Previous Agenda:	National Black Agenda 2012
Re:	Cooperatives and Housing
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Previous Agenda:	National Black Agenda 2012
Re:	Foreclosure
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	Housing
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Previous Agenda:	2004 National Black Agenda and Gary 1972 Combined Section:
	Environmental Planning & Community Development
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INTERNATIONAL POLICY AND DEVELOPMENT

Traditionally, African Americans fought for inclusion to gain political leverage in order to survive, and to be recognized by the “Anglo-American” system as legitimate “Americans.” But “In the United States of America, the path to poverty, mis-education, and societal discriminations are preconditioned by birthrights.”ⁱ **“What we have seen happen to the African Americans is the most notorious of human rights crimes: the destruction of birthrights.”**

Our “abrogated birthright” requires a remedy which restores us to a position that would have been if not for the human rights violations. The basic remedy for human rights harms is restitution, rehabilitation, compensation and a guarantee of non-repetition. *Restorative justice theory* offers a conceptual framework of a human rights remedy that is used to reconcile crimes against humanity and the injuries for the victims and communities... Rights and privileges in an apartheid society of between the Anglo-American and the African Americans are highly regulated by a hostile majority...**We are confronted with what remedies are available to offset apartheid laws of the United States Congress that categorize the African Americans and assign them to an ‘inferior’ citizenship status” that deprives them of “their fundamental ‘God Given ‘rights, natural rights, customary law rights and their human rights of self-identity.”** This is the challenge of Restorative Justice in the United States. ⁱⁱ

The crime of mis-categorization started with the civil war Congress and the Supreme Courts interpretations of the 13th, 14th and 15th Amendment decisions which regulated the African Americans into a *simple minority*, with no native collective birthrights as a ‘people’. During this time African Americans remained a colonized people through Jim Crow laws, apartheid institutions and second class citizenship status.

In 1960, in response to independence movements worldwide, the United Nations re-convened at the request of these emerging nations and made a Declaration on the Granting of Independence to Colonial Countries and Peoples. Adopted by General Assembly resolution 1514 (XV).

In 1960 the United States was supposed to disseminate information to the African American on their rights and privileges as a colonized people and to allow them to make choices concerning their status.ⁱⁱⁱ The United Nations were very concerned about racial discrimination, *See Session XV 1636.*, and the economic condition of these peoples. **The United States of America of 1960 was clearly an apartheid state, with racial violence and economic exclusion, however the U.S.A. did not list the African Americans as a colonial people. This is a violation of Art. 73 of the aforesaid, Charter of the United Nations since African Americans were a created people birthed out of colonialization.**^{iv}

Art. 73 of the Charter of the United Nation mandates that countries that have captured or colonized people to list them and allow them the right to ‘Self-determination’. The right to “birthright self-determination” is a THRESHOLD human right issue that must be resolved in order to proceed to discuss which ‘rights’ and ‘privileges’ are available.

Self-determination is a positive right and a restorative, reparative remedy because, over time, it wipes away the effect of the illegal status and allows the African American people the ability to attain the status necessary to attain cultural, political and economic healing, privileges and native rights. Logically

and legally, peaceful, democratic, self-determination is the most comprehensive and appropriate solution to the harms caused by slavery and apartheid.

Presently, the imposition of this apartheid racial status has caused America to be the most virulently violent and racist countries in the world. The fact that these racial classifications have become legislation by the State constitutes State sponsored 'crimes against humanity'^v. Legislation that says that the Africans in America are Negro, if they possessed *1 drop of African blood*, or more than ¼th, 1/8th, or 1/16th African blood are illegal, apartheid, classifications by Congress and its courts that still support the customary notion of a white supremacist ideology called 'racial purity. **This inane notion of racial purity has directly, indirectly and continually causes racial killings, economic and political harms** in violation of the International Covenant on the Elimination of Racism and Racial Discrimination, the International Convention on Civil and Political Rights and the International Convention on the Suppression and Punishment of the Crime of Apartheid, Adopted by the General Assembly of the United Nations on 30 November 1973 and other crimes against humanity.

Consequently, an "**Indigenous Status Plebiscite**" is the most logical and procedurally fit restorative remedy to resolve these apartheid aberrations of 'who we are', because it is only the African Natives who can determine 'who they are'. In any case, consent to a status, or objections to that status, are political questions, rather than a simple judicial question that can be submitted to a court of the American government. Consent by the African American people can be obtained by a vote called a 'Plebiscite'. **A plebiscite vote is necessary because the majority Whites in the United State through their White Judges have reduced the African American to an 'unrecognized indigenous person', a "individual minority", with no birthrights.**

Social dominance theory tells us that societies are organized around the notion of dominant and subordinate groups with the dominant groups possessing a disproportionate amount of wealth, power, status, and so forth. The dominant group will naturally seek to maintain its dominance through instrumental and psychological means (Sidan-ius, 1993, Sidanius and Pratto, 1999, Sidanius, Singh, Hetts, and Federico, 2000).^{vi} **Category segregation by the dominant white group in the United States is a systematic and purposed form of apartheid practiced by a dominant white society that intends to maintain a racial and economic dominance over the African Native Indigenous People.**

"There are 43 million African Americans in the United States, 13.7 percent of the total population, and the second largest racial minority in the country. The median age is 32, and 47 percent are under 35 years of age." "The African Americans have a buying power of 1.2 Trillion dollars a year. This is calculated without their expanded land and cultural rights. Notwithstanding, this still places the African American people as the **12th wealthiest world economies**."^{vii}

A successful plebiscite will establish a juridical and [legal] national identity that will allow African Americans the enormous ability to reverse the effects of slavery, and be a productive, healthy economic and social unit of the United States.

We as people on a path to self- determination will act as representatives of a nation, even though we are presently, UNRECOGNIZED. We have a right to be labeled INDEPENDENT...We have the Right to our IDENTITY and we will not give that up.

We see ourselves as a people with roots and links to our African homeland. We are an African people linked to all other African people within the African World Community. Our politics must reflect this reality and the reality that it has been American policy to destroy our understanding of these ties and any unity people of African descent have tried to inculcate amongst themselves. So we are clear U.S. domestic and foreign policy has never been in the best interest of people of African descent. We must fight for the interest of African People wherever they may be- in America, in Africa, the Caribbean, South America, Australia, India, etc.

Our politics must reflect an African Centered perspective which places African- Americans, Africa and Africans as a First Priority in international, as well as, domestic concerns.

Current U.S. Policy – Africa

The White House strategy toward sub-Saharan Africa, released in June 2012, has four objectives:

- **Strengthening democratic institutions;**
- **Spurring economic growth, trade, and investment;**
- **Advancing peace and security; (AFRICOM) and**
- **Promoting opportunity and development.**

The Obama administration's greater emphasis on trade and investment differed from the Bush administration's focus on humanitarian assistance.

The Obama administration has launched three major initiatives:

- a. **Power Africa:** A \$7 billion program to develop Africa's energy sector by providing technical assistance, financing, and investment support.
- b. **Trade Africa:** A program to bolster intra-regional and global trade. The U.S. works to expand trade agreements, reduce barriers, and increase competitiveness among many of Africa's leading economies.
- c. **The Young African Leaders Initiative (YALI):** Hailed as President Obama's flagship initiative in Africa, YALI builds the leadership skills of young Africans through exchanges in the U.S. The program seeks to nurture leaders who can propel economic growth and strengthen democratic institutions.¹

Public Policy Recommendations - Africa

1. Advocate for the creation of black Policy institutions that reflect and represent the best interest of the Global African community.
2. Advocate for and support legislation which recognizes African Americans as a sovereign people

¹ Freedom House

3. Create /support Legislation which addresses the growth and development of sub-Saharan Africa
4. Create /support legislation which addresses and ends sex slavery of African people
5. Create /Support legislation that restricts American foreign policy intervention in the democratic process of African Countries
6. Denouncing U.S. policy which sabotages democratically elected progressive leaders.
7. Supporting the Africanization of “democracy”, including the creation of Constitutions and internal systems that reflect the best interest of the people, their history, heritage etc.
8. Spur economic growth, trade and investment by creating/ supporting and restructuring all legislation and policy that impacts these areas:
 - **Africa Growth and Opportunity Act, (AGOA)** which provides duty-free status for certain African imports
 - Create/ support the **African Growth and Competitiveness Initiative (AGCI)**. Run by USAID, it creates “regional hubs for global competitiveness” and primarily focuses on support of programs that improve the environment for business, i.e. finance, infrastructure, and regulatory compliance, environment, and improve the knowledge and capacity of enterprises.^{viii}
 - Create /support legislative agenda for **Power Africa**, which provides technical assistance, financing and investment support for Africa’s energy sector, by developing an infrastructure in the African American community that can benefit from these opportunities.
 - Create/support legislative agenda for **Trade Africa**, a program to bolster intra-regional and global trade.
9. **Advocate for peace and security** through a continued reassessment of American Foreign Policy and its impact on black and brown people of the world
10. **Review, educate, advocate and participate in a two way “The Young African Leaders Initiative (YALI),”** which attracts the best young African minds to a program that shapes the next generation of African and African American leaders through partnering with private sector, host country governments, international and regional bodies, and civil society organizations.

Public Policy Recommendations

War on Drugs

1. Review, create, support legislation that addresses the devastating impact on those countries targeted by U.S. Foreign policy to “stem the tide of drugs in the United States.”
2. Advocate for a complete review of “the war on drugs” and its implications for the African American communities and the private prison pipeline.

North American Free Trade Agreement, NAFTA

1. Implemented January 1, 1994, continues to impact the manufacturing sector in the U.S.
2. Advocate for the development of a cohesive strategic response to NAFTA and its long term ramifications
3. Mobilize businesses to lobby CONGRESS and The Executive Branch for overhaul of NAFTA

Trans –Pacific Partnership (TPP)

1. Advocate review TPP and make recommendations to The Black Caucus.
2. Educate community on the content and proposed impact of TPP.
3. Mobilize businesses to lobby congress and the Executive Branch for transparency and accountability with TPP.

Community Strategy

1. Sponsor open forums to discuss international trade and foreign policies that impact the black community.
2. Educate, organize and mobilize community to understand and support positions related to the best interest of the Black Community.
3. There should be social, cultural, and educational exchange and joint ventures, such as scholars from Africa, the United States and the Caribbean taking sabbatical leave to teach in each other's countries.
4. The greatest obstacle to understanding... may be removed by visiting each other's countries, producing television shows and documentaries about each country, creating an annual forum for African people in the US and chartering low –fare trips to Africa and the Caribbean.^{ix}

What the Community Can Do

Sovereignty

1. The creation of an outreach campaign that makes Black people aware of what is needed to create true self –determination for the Black community in America, and to address the apartheid systems which continue to destroy our people and communities across America.

Building a relationship with the African Union

2. All African descended people should read and have a working knowledge of the AU's **Agenda 2063. The Africa we want.**
3. Creation of questions to the African Union which solicits what assistance they are in need of as it relates to US foreign policy. To include policies which are detrimental to the AU and need to be changed? Policies that is not written but needed?

African American/African Union Relationship

1. Support the African Unions call for the African Diaspora to unite and organize ourselves into a unified body.
2. Advocate for **AU's Diaspora Ambassador** in Washington DC. to visit each city where large African populations live and begin to build a working relationship with the people.
3. Create an **Pan African Council** in each state where all African, African-American, Caribbean and Afro-Latino people's live and where organizations can meet, to get to know each other and collaborate on projects that tie into the AU's Agenda 2063 goals.

Lobbying

1. Advocate for the creation of a Lobbying arm to address foreign policy issues favorable to Africa, the African Union, the Caribbean and Latin America and or leverage laws and policies already in place to meet the same goals.
2. Secure lobbying representation and support for African American business's participation in the African Growth and Competitiveness Initiative (AGCI), run by USAID which is primarily focused on providing support that improve the business environment, i.e. access to finance, meet regulatory requirement, increase production capacity."
4. Lobby ECOWAS for an African - African Indigenous Bank so that we can exchange goods and services between our people, since we have infrastructure, technology, and financing capability.

What Individuals Can Do

1. Support African American sovereignty movement.
2. Learn more about your history and ancestors. Incorporate your history into your daily living experiences by creating spaces that acknowledge our ancestors and history. Pass on this knowledge to family members.
3. All African descended people should read and have a working knowledge of the African Union's *Agenda 2063. The Africa we want*.
4. Educate yourself on current and proposed policies related to black people and get involved

What Leaders and Elected Officials Can Do

1. Support the African Union's *Agenda 2063, The Africa we want*, to create "an integrated, prosperous and peaceful Africa, driven by its own citizens and representing a dynamic force in the global arena."^x
2. A Plebiscite vote is needed in the US so that Blacks can vote to have Sovereign status.
3. Monitor issues that impact Global African communities and prevent legislation that has negative outcomes.
4. Speak up on behalf of our community highlighting issues that have an adverse impact for us.
5. Support US foreign policy which are win/win for all countries involved and leave a positive legacy for Black people globally.

6. Provide funding for the Policy Institutes that can help elected officials become more knowledgeable.

POLITICAL EMPOWERMENT

Chicago 2021 Update – Facilitators: Dr. Robert Starks, Mr. James Hill

Preamble

When we read those sacred words in the Preamble to the *DECLARATION OF INDEPENDENCE* of this nation, we as African Americans realize that we were not included within that human definition of “*all men*”. Thus, this passage

*We hold these truths to be self-evident, that all men are created equal,
That they are endowed by their Creator with certain unalienable Rights,
That among these are Life, Liberty and the pursuit of Happiness...*

Is one that excluded African Americans by the fact that the men who were writing these words were slaveholders. Implicit in this language that “all men are created equal” could not include those enslaved persons. We were defined as non-humans and in the words of Thomas Jefferson, the author of the *Declaration of Independence*, enslaved Africans were just a notch above *savages*. Unfortunately, this definition of African Americans included in the Constitution as *three fifths of persons*, embodied in the Jim Crow laws and practiced in lynching, segregation and voter suppression. Perhaps the deadliest implications of these laws and practices were the complete and total economic dependency of African Americans to the whims of White Supremacy, resulting in the denial of economic development and self-sufficiency on the part of African Americans. Without economic development and self-sufficiency, political empowerment is not possible. Thus, we must assert our right to and demand for these twofold essential rights as a prelude to full and equal political empowerment.

Economic Development and Self-Sufficiency

We are dedicated to the principles of Reciprocity and Self-sufficiency which means for us working to produce outcomes that will bring about the “*greatest good for the greatest number*”; promotion of both individual and group ownership and control of businesses, small and large; and the creation of a climate that necessitates mutual exchanges and support by those businesses that operate throughout this nation and the entire African World Community. Thus, we demand the following:

1. Ownership and Control measures by government at all levels that will promote Self-sufficient Black communities.
2. Promotion of Black Small and Large businesses through mutual cooperation between government at all levels and the Black community.
3. Cooperatives. We demand governmental support of the establishment of Black community owned and operated Cooperatives, Housing Coops, Credit Unions, and Food Coops all in the support of Reciprocity and Self-sufficiency through the proper legislation and administrative backup.

4. Economic Empowerment Trade Policy. We demand that all public officials, government at all levels and businesses trade with Black owned business as a matter of priority supported by the appropriate legislation and enforcement.
5. Community Hiring. We demand all businesses and governments throughout this nation hire Black people, especially in local Black communities as a first priority. Thus, in the spirit of Reciprocity, we will not be bound by the limitations of the artificial WBE and MBE quotas that have stifled the growth of Black businesses.
6. Contribute to and Support of Black Organizations and Institutions. We demand that businesses, corporations, and governments at all levels contribute to and support Black organizations and institutions as a matter of priority. This policy reciprocity supported by proper legislation and administrative enforcement is essential to the self-sufficiency of the Black community.
7. Community Investment. We demand and mandate as a First-Priority commitment, the investment of financial, political and human resources to the development of communities as a matter of priority supported by appropriate legislation and enforcement.
8. Creative Methods. We demand the exploration of creative methods of economic and political development legislation initiated by Black community representatives' and their allies enforced by proper administrative enforcement.

Political Empowerment

We define politics as a process whereby a society decides *who gets what, when and how*. We do not see politics as an end in itself. We see it only as a means towards an end. The end is *Empowerment for African People throughout the African World Community*. Therefore, the Empowerment of one of us means the potential for the empowerment of all of us. The full empowerment of the Black community in this country will be the first step in the empowerment of the rest of the African World Community through parallel development, i.e., embodying the Pan-African principles of African Reciprocity and Self-sufficiency, parallel development is possible. We define Empowerment as Self-determination, Self-sufficiency and Independence. Further, we cannot confine our focus to the traditional and formal aspects of politics alone. We are committed to fight to raise our politics throughout the entire African World Community to the level of real Reciprocity of struggle and the struggle for Reciprocity because these two modes of participation represent the only paths to Self-sufficiency and Independence. Simply put, it is only when we have moved outside the bounds of traditional and formal political structures and behavior that we have made the greatest strides. We must never forget that lesson. Thus, we must institutionalize the reciprocal aspects of our politics and realize that struggle is eternal for those of us who wish to become free and remain free.

Thus, we are committed to the following principles, steps and policies:

1. Reciprocity. We are pledged to holding all public officials, governments at all levels, individuals, and organizations, African or non-African that we support, accountable to us and our needs as a group throughout the African World Community. We define

accountability as a demonstration of mutual respect and mutual exchange of goods, services, support and input. Therefore, we cannot support:

- a) Any public officials, governments, groups, individuals or organizations who cannot hire Black people.
 - b) Any Black political official whose loyalty is not first and foremost to the African World Community. That loyalty must stand above any party, organization, institution, individual or group outside of the African World Community.
 - c) Public officials, groups, individual, or organizations that does not respect the leadership, institutions and all of the people throughout the African World Community.
 - d) Any public official group, individual, or organization that does not hire Black professionals and contract Black services providers, including policy analysts, planners, lawyers, CPS, etc.
 - e) Public officials, groups, individuals or organizations that do not seek out Black community input for major decision-making and policy formations.
 - f) Any public official, group, individual, or organizations that cannot operate on the basis of Reciprocity, i.e., mutual respect, mutual support, and mutual loyalty.
2. **Bold, Creative and Innovative Leadership:** We are pledged to seeking out and promoting bold, creative, and innovative leadership throughout the African World Community to carry our interests and programs into the political arena. We can no longer support incumbents solely on the basis of their incumbency. Thus, we will issue an Annual Audit of the performance of all public officials elected and appointed as a means of ranking those persons that will objectively determine our support or lack of support in the next election. The demonstration of bold, creative and innovative leadership on issues that are crucial to our survival and progress is major criteria for our support. We can no longer settle for business as usual because it is bankrupt and counter to our survival, progress, growth and development.
3. **Vision:** We are pledged to forging a bold vision of ourselves and the entire African World Community. Within the context of a new world social order. We believe that Black Political Empowerment as we have defined it, will, by its very nature signal a profound change in the present social order. Thus, we must not be afraid to envision a New World Order of our own vision.
4. **Problem Solving, Not Conflict Management:** We are pledged to the use of politics and government as a delivery system and a process for problem solving and not merely for conflict management. Conflict management seeks to mediate conflict in order to postpone the inevitable consequences of human conflict. We cannot support any public official who adheres to the use of the political process when it is appropriate as a delivery system and a problem-solving mechanism.
5. **Cautious Coalescence:** We are pledged to a policy of Cautious Coalescence with groups, organizations, or parties outside of our community, only after we have

determined that such a coalition is in our best interests. We must clearly define our position within such a coalition; determine the extent of our input; and calculate, to the extent we can, its outcome and the benefits we will receive. Simply put, we cannot engage in coalitions that do not have, as their major modus operandi, Reciprocity. Coalitions that operate in any fashion other than the principle of Reciprocity amount to A kind of “political rape.”

Steps Towards the Goal of Political Empowerment

1. An Annual National Black Agenda Conference to be held in Washington D. C. in the Spring to lay out the Black agenda items for governments at all levels and communicate them to the Black Caucus at each level of government.
2. A National Team of Black Redistricting Experts to plan a systematic and comprehensive approach to the crucial task of redistricting at the local, State and Federal levels. This team should include lawyers, researchers, expert witnesses, cartographers, computer experts, statisticians, lobbyists, and organizers. This National team should be designed by Black Caucus members in cooperation with the NAACP, the National Urban League, Rainbow Push and university political science and social science experts.
3. The establishment of a National Black Institute of Government in Washington, D.C. that will have as its task the training and skills development of potential Black elected officials, newly elected Black elected officials, campaign workers and managers, pollsters and election operatives.
4. A Strategic Plan for the immediate passage of the (John) Conyers Reparations Bill, HR 891. The construction of this plan should be done in cooperation with N'COBRA (THE NATIONAL COALITION OF BLACKS FOR REPARATIONS IN AMERICA).
5. A Strategic Plan to stop the onslaught of attacks on, and reversal of, Civil Rights legislation, Welfare Programs, and Obamacare.
6. A Strategic Plan to reform the Ballot Access laws severely hamper the ability of Black Candidates and Independent Parties to get on the ballot and stay through elections.
7. A Strategic Plan for the passage of the George Floyd Congressional legislation that will reform policing and police departments through the nation.
8. A Strategic Plan for the passage of a national law mandating the teaching of Black History in public, private, and charter schools.
9. A Strategic Plan for the passage of a national law mandating the teaching of civics and geography in public, private, and charter schools.
10. A Strategic Plan for the passage of a national law mandating the deployment of the Justice Department, the FBI, and the Coast Guard to immediately end the dumping of guns and drugs in Black communities.
11. A Strategic Plan for the passage of a national law outlawing voter suppression and a law to guarantee the free and uninhibited right to vote via mail and in person by all Americans.
12. A Strategic Plan to amend the Constitution to eliminate the Electoral College and elect Presidents via popular vote.

13. A Strategic Plan for the passage of a national law that will eliminate excessive college tuition bills and make public college education free.
14. A Strategic Plan to support the passage a national law to institute universal free medical care for all.
15. A Strategic Plan to support the passage of a national law lowering the retirement age and eligibility for pensions to age sixty.
16. A Strategic Plan to support the passage of a national law to combat climate change and the prohibition of air, water and corporate pollution in Black communities.
17. A Strategic Plan to support the passage of a national law to eliminate private prisons, cash bails, and the legalization of marijuana.
18. A Strategic Plan to support the passage of a national law for federal sponsorship of free childcare, preschool and kindergarten for all working parents.
19. A Strategic Plan to support the passage of a national law reforming the IRS and the institution of a graduated income tax that will eliminate the heavy tax burdens paid by low income individuals and families.
20. A Strategic Plan to support the passage of national laws that will guarantee universal mental health resources, the final elimination of poverty and homelessness.

International Policy and Development

We are African Americans, who operate within the confines of the American political system that neither respects or recognizes our existence as a unified group of people. Our material, political, and social conditions for the last 400 years provide living proof of this fact. We are a part of the American national character, but not a part of the national community. We are in, but not a part of America! Traditionally, we have fought for inclusion for the purpose of gaining political leverage to survive, grow and develop.

One of the prices that has been demanded of our leadership for inclusion is our acquiescence to a definition of ourselves as a people without an identity with a link to our African homeland. We have been given the status of a disconnected people whose identity begins and ends in America. No longer can we entertain the notion of paying such a high price for inclusion.

We see ourselves as a people with links and roots to our homeland, Africa. We are African People in America linked to all other African people within the African World Community. Our politics must reflect this reality. We must fight for the interests of African people wherever they may be, in America, the Caribbean, Africa, etc. Our politics must reflect an African Centered perspective which places Africa and Africans above all other international interests. To these ends we demand the immediate implementation of the following action steps.

1. An Independent, Unified and Prosperous Africa. We demand that all of our Black elected officials take the lead in calling on progressive legislators at every level of government, civic leaders, religious leaders, and major organizations to place the progress of Africa on their political agenda. The welfare of the African World

Community is dependent upon the independence and prosperity of the African Continent.

2. African World Community Union. We demand that all of our Black leaders commit themselves to working for the establishment of an Encompassing African World Community Union that will include workers and trainees in every area of employment. This would include teachers, lawyers, doctors, technical experts, agriculturalists, construction laborers, architects, artists, designers, etc.
3. The United States of Africa by 2030. We demand that all Black leaders commit themselves to working for the establishment of a United State of Africa that will, (a) include intercontinental trade within the nations of continental Africa and the rest of the African World Community; (b) promote the essential blueprint for the necessary communications between all of us within the African World Community; and, (c) promote the necessary judicial research and communication to contribute to problem solving and to forestall war.
4. A Free and Secure African World Community. We demand that all of our Black leaders commit themselves to joining with the continental African leadership to the total eradication of slavery, involuntary servitude, forced labor, child labor or uncompensated labor of any kind or even the perception of the same throughout the African World Community.
5. An African World Community Free of Hazardous Waste and Pollution. We demand that all of our Black leaders commit themselves to ending the practice of toxic dumping and unchecked polluting in the African World Community by transnational corporations and government.

Community Strategy

- a.) Support Civic organizations that support the black political agenda and are implementing some aspect of community engagement.
- b.) Reach out to and partner (MOU) with other organizations that are working towards some aspect of the Black Political Agenda and community empowerment.
- c.) Share information and human resources collectively to move the agenda forward.
- d.) Provide technical and logistical support for organizations, churches and other civic entities engaged in moving our community toward self-sufficiency.
- e.) Work together to raise funding necessary for the work of collective political, social and economic development.

What Individuals Can Do

- a.) Join and or support local civic/community organizations.
- b.) Get involved by reading and asking questions related to the Black Political Agenda.
- c.) Educate yourself on the issues and submit solution ideas to local organizers

- d.) Volunteer your time/skills to organizations involved in the work of community development.
- e.) Encourage your children to volunteer in the community and to engage other youths.
- f.) Engage your children in community centered conversations and ask for their ideas and concerns.
- g.) Engage the elderly for their advice and input on our current struggle for socio-economic and political empowerment.
- h.) Read, read, read; read everything available on those political issues that impact your life directly and find people that have ideas and solutions to discuss your findings with, even if it is your peers.
- i.) Donate to whatever you can afford i.e. (time, skill and or money) to organizing bodies in your community.
- j.) Identify your political leaders and study what they are doing in your name, get involved and “become the change you want to see” in your community and the world.

What Leaders and Elected Officials Can Do

ECONOMIC DEVELOPMENT AND SELF-SUFFICIENCY

Leaders and Legislators:

All leaders in civil rights, business, economic development, and civic engagement have a very important role to play in the accomplishment of economic self-sufficiency for all African Americans.

Thus, we demand the following:

1. *Leaders* must preach and work tirelessly for the expansion of independent Black businesses that will contribute to the economic stability of the Black community and the eventual political empowerment
2. *Legislators* must carefully scrutinize, examine, and review every piece of legislation that is place before them for passage with the dominate question “what is in this bill for the African American community”. This mantra must be imbedded in the psyche and the very soul of commitment of every elected official serving in the city council, the county board, the state legislature, and the U.S. CONGRESS and the SENATE.

POLITICAL EMPOWERMENT

Leaders and Legislators:

1. *Leaders* must become place political empowerment at the top of the list of the things that they advocate. This advocacy must be born out of the commitment to economic self-sufficiency because the realization of true political empowerment is only possible after community’s dedication to economic self-sufficiency. The reality at the heart of *structural*

racism is denial of African American economic self-sufficiency because they understood that economic self-sufficiency is the first step to political empowerment. People enmeshed in poverty and dependence on whites for their economic well-being do not have the time or the resources to mount the drive for political independence.

2. *Legislators* must join with leaders in an effort to jointly move as swiftly as possible to conjoin the goals of *economic self-sufficiency and political empowerment* together in a sworn effort bring them about. They cannot forget that the two must be fought as two hands on the same body which means that the right hand must always coordinate all of its acts with the left. This includes right wing or conservative ideologues who may want to move at a slower pace and the left wing or nationalist ideologues who may want to move at a much faster pace. Lastly, this movement will require the incorporation of young people into every level of this movement. Leaders, legislators and the community as a whole must remember that overall progress will be accomplished when we educate, train, and bring our young into the movement as our eventual successors.

INTERNATIONAL POLICY AND DEVELOPMENT

Leaders and Legislators:

Leaders and Legislators together must involve themselves in international affairs by first placing a priority on learning the geopolitical realities of the world with a focus on Africa and the rest of the African diaspora. This knowledge and understanding must be used to monitor the international policy and development on a worldwide level with a focus on Africa and the African diaspora. The ultimate goal is to join with the policymakers at every level to make sure that no policy or legislation is put in place without the careful scrutiny of these African American leaders and legislators. International policy and development must be taught in the public schools as a requirement. This requirement must include a mandatory curriculum must include Civics and Geography. African American students must understand the geography, the race and ethnicity, the languages, the landscapes, mineral deposits, the economy, the politics, and the form of government of the nations of the world. The obviously the focus should be on African and the African diaspora and how they relate to the rest of the nations of the world.

This formula of involvement and dedication to progress is one that can only be accomplished thru intentional cooperation, a pledge to disagree without being disagreeable, to be dedicated to the motivating theme of our ancestors that “We will never give up because we are fighting to make away for our following generations”.

PUBLIC SAFETY AND JUSTICE

Chicago 2021 Update – Facilitator: Dr. Gale Frazier

Discussion:

Justice is defined as the principle or ideal of moral rightness; equity; the upholding of what is right and lawful (Webster's New Collegiate Dictionary)

African Americans have been denied justice in all sectors of society within the United States and throughout the world. We have been stripped of human dignity and the right to live as human beings. As a people, our life chances have been greatly compromised and curtailed due to various dysfunctions to which we have succumbed.

As African Americans, we have decided to actively respond to our needs as a collective body having come to the conclusion that we must deliver ourselves from the onslaught of the oppressive constructs and systems of a hostile majority.

An enemy is defined as: one feeling or displaying hostility or malice toward another: a hostile force or power: something having destructive effects (Webster's New Collegiate Dictionary).

In order to initially address the myriad of issues relative to justice; we must confront and systematically dismantle all contrary and subversive policies, agendas and so forth that continue to adversely impact us as a people.

Public Policy Recommendations

African American males are disproportionately targeted and impacted by the criminal justice system—through unfair sentencing, policies, racial profiling, brutality and so forth. As a result, African American families and their communities have suffered adversely in every sector of the Human Index.

We propose the following in order to rectify and remediate the problem:

Criminal Justice Reform:

- An immediate end to Mass Incarceration
- Abolish mandatory minimum and “color blind” sentencing
- Dismantle the Prison Industrial Complex
- End racial profiling
 1. Propose and enact legislation to end the use of pretext stops (racial profiling) by law enforcement officials on highways
 2. Support the Traffic Stops Statistics Study Act
 3. Monitor racial profiling statewide, state by state
 4. Encourage U.S. Justice Department to take steps to end racial profiling in federally funded programs
 5. Require periodic racial sensitivity training for state and local highway police officers
 6. End racial profiling in airports, train stations, bus terminals, and all other transportation ports
- Create a comprehensive restructuring of the present prison system
- Utilize Restorative Justice Models

- Reform the Criminal Code
- Implement the Pathway to Citizenship Model—Randy Ryder
- Create fair pre-entry and re-entry guidelines: remove barriers to re-entry through holistic and comprehensive plans
- Establish a commission to address all unfair laws and policies that specifically target African Americans—identify policies that adversely impact inmates and returning citizens
- Implement “Ban the Box” and expungement of records nationwide
- Aggressively prosecute law enforcement personnel that lie to obtain a conviction—false imprisonment
- Construct privatized Black-owned prisons to rehabilitate inmates
- Reduce the length of time that a person can be held in jail without a fair and speedy trial (It is unacceptable for a person to remain in jail for several years without having a trial)

Juvenile Justice Reform

- Abolish the preschool to prison pipeline
- Eliminate juvenile prisons
- Provide meaningful educational and vocational training within institutions
- Address all barriers to success in schools and an educational system that target young Black boys for prison
- Develop a comprehensive intervention model to address the juvenile system to prison system
- Create legislative measures to ensure that juveniles are not placed in adult prisons
- Provide wraparound support for juvenile offenders
- Eliminate the zero tolerance policy
- Establish peer to peer courts

Police Reform

Justice is a broad topic—the American justice system has moving parts that simultaneously affect life, death, freedom, and justice; so, disrupting the operation of a single part may often yield no visible results. This is why we must attack the problem of injustice, as it pertains to Black Americans, from many different directions, using different tactics, in a united, yet non-uniform manner.

- Reinstate and maintain funding for the Torture Act Human Rights—775 IL CS 40/) Torture Inquiry Relief Act
- Eliminate all crime policies that disproportionately target African Americans
- Aggressively prosecute any law enforcement personnel involved in crime, corruption and cover-ups relative to African Americans
- Swiftly address all issues involving and/or alleging police misconduct or brutality, including wrongful deaths
- Establish a Civilian Police Accountability Council nationwide
- Eliminate the disparity of African Americans on the police force
- Provide enhanced cultural sensitivity training for law enforcement using best practices models
- Review records of police officers and provide ongoing psychological assessments of behavior patterns—stiffer and harsher penalties for police abuse and misconduct

Organizational Infrastructural needs

- Create a national legal defense fund, recruit cadre and law students to develop short and long range legal action strategies
- Develop research marketing to quantify victims of brutality and misconduct
- Create a technology team for communication and website plan strategies
- Develop a fund development team to assist in financing agenda
- Promote supportive diverse community collaborative efforts
- Develop transportation networks to facilitate a nation-wide activism plan
- Create an effective model for ongoing training for community activism

Community Strategy

- Utilize the National Black Agenda
- Work as a collaborative to monitor, agitate, educate, organize, and mobilize your constituents (go door-to-door)
- Actively challenge the system regarding injustices—injustice anywhere is a threat to justice everywhere—Dr. M.L. King
- Study previous successful models—(refer to NAACP and other websites)
- Stay current on all issues that impact African Americans
- Address the internal and external forces that cause crime
- Support the Reparations Agenda
- Address and confront the core of racism and white supremacy within the United States and abroad
- Develop strategic methods to push the Black Agenda
- Develop after care for incarcerated youth and returning citizens
- Link community resources for youth and other returning citizens prior to release
- Maintain data surrounding major Human Index—e.g. Housing, Education, Economics, etc.
- Utilize civic engagement
- Support legislation that will indirectly and indirectly impact African Americans
- Find ways to engage youth on all levels
- Address all issues surrounding police brutality
- Support Black organizations that are making a difference within the community
- Support the Civilian Police Accountability Council or other such entity
- Create education and entrepreneurship programs in order to employ our own
- Development pre-entry and re-entry programs that will support juveniles and returning citizens
- Create a Black business initiative
- Identify the community stakeholders and work with them as collaborative partners
- Review and investigate the Illinois Judicial Review Board and its stance relative to policies concerning prison reform
- Assist in providing residential/transitional housing, credentials and health oriented treatment for returning citizens

What Individuals Can Do

- We must support each other—wherever we can—whenever we can
- We must be willing to do the work as grassroots’ participants—establish a level of commitment
- Encourage entrepreneurship---empowerment and economics
- Find ways to engage our youth

- Participate in community education
- Support the Pathway to Citizenship
- Support Reparations
- Support youth related programs such as The Black Star Project

What Leaders and Elected Officials Can Do

- Support the Black Agenda
- Interact with the community stakeholders and constituents
- Reform current unjust laws regarding mandatory minimum sentencing
- Regularly update your constituents as to legislation and laws of importance
- Actively respond to concerns of violence, police misconduct and issues that impact your community
- Advocate for Restorative Justice
- Support Reparations agenda
- Support measures to help children maintain ties with parents in prison
- Advocate for Police and Prison reform
- Provide various types of assistance for returning citizens
- Support the Pathway to Citizenship for the Formerly Incarcerated—Mr. Randy Ryder

Public Safety and Justice Appendices

Proposal for the Successful Re-integration of the Formerly incarcerated

Mr. Randy Ryder: African American Men of Unity (AAMOU)

There are currently 4.1 million ex-felons denied opportunity based solely on their criminal records. Discriminatory administrative policies, Federal and State laws that either limit or deny opportunities in employment, education, housing and most importantly voting. Those policies are the biggest obstacles for the Formerly Incarcerated to overcome when they attempt to reintegrate. Formerly Incarcerated citizens are the only **population** within the United States that can **LEGALLY** be discriminated against. To address this issue, I have created a four-step process that will provide them the opportunity to earn back their citizenship rights. The Steps are as follows:

1. You must successfully complete Parole / Probation and any associated board orders (drug treatment, anger management) etc.
2. Must have a High School Diploma or G.E.D.
3. Must be working, actively seeking work, or involved in a college or vocational program.
4. Not have any **FELONY CONVICTIONS** for 1,3,5, or 7 years depending on the severity of their conviction.
5. If the steps are successfully completed, then his/her record will forever be sealed unless they reoffend.

BENEFITS OF PROPOSAL

1. This provides an incentive to conform their behavior to society's standards, which will increase public safety.
2. Will reduce the recidivism rate by allowing able-bodied citizens the right to legally earn a living, which will add much needed tax revenues to the state's coffers.
3. Since this program is behavior-based, it will already be monitored by Parole/Probation Officers; therefore, the implementation costs will be minimal to maintain.
4. It will also reduce the need for government assistance which will cut the need for entitlement programs. The way to cut entitlement programs is to cut the need.
5. It gives the Formerly Incarcerated citizens the right to self-determination and places the responsibility and accountability for their reintegration off society's backs and places it on theirs.

Lastly, 95% of all prisoners have a release date. Therefore, it is imperative that society provides an avenue for the Formerly Incarcerated to become productive and contributing members of society. It will give the Formerly Incarcerated citizens, including their families and communities hope that their conditions can change with their positive behaviors. Thus, it will ultimately improve public safety.

If you are interested in discussing this proposal further, please contact me via email rryder@aamou.org, text or call(773)563-6379.

Proposals for Reforming Law Enforcement Entities Nationally and State-wide

Ms. Madeline Sanders, The Harriet Tubman Initiative

The need for law enforcement reform is urgent and, although expanded training of police and prosecutors in protocols to which they must adhere need to be funded and put into practice, most reforms must be mandated via passage of legislation on a national and state level. There are too many self-serving reasons that motivate police behavior, especially in urban cities that are dominated particularly by African American males. Judges should be enforcing fairness in the judicial system as should the prosecutors who only just "lawyer" against the accused's defense.

The following proposed reforms are the result of interviews with persons wrongfully incarcerated, research and discussions with numerous individuals who present a perspective of a broken system that has experienced an explosion of the criminal justice system beginning in the 1980s and gaining major traction during the 1990s and into the present day.

Think about it. Prior to the 1980s, the population of prisons, jails and all other such entities as well as the systems that filled them totaled no more than 400,000. By the 1980s, Ronald Reagan's Anti-Drug Abuse Law, with its twenty-nine (29) mandatory minimum sentences for drug offenses (that particularly targeted African American males) began to cause an explosion of the prison and jail populations. This targeting continued and was ramped up even more as a result of Bill Clinton's Violent Crime Control and Law Enforcement Act, an acceleration amounting to nearly eighteen times (18X) the rate of individuals connected to criminal justice before the 1980s.

This resulted in millions of wrecked & destabilized predominately African American families, a crushing blow to the ability of these families to achieve any wealth, many African American children (especially boys) were exhibiting out of control behavior as a result of mimicking the miscreant lifestyles of their incarcerated fathers and the ushering in an era of "baby daddies" and "baby mommas" that resulted in seventy percent (70%) of African American families being headed by single young women. There is a critical need to reform the current criminal system. Any other direction will only create a band-aid with no adhesive capability. These proposed reforms should be considered for both national and state governance.

1. Mandatory psychological testing for every individual going into policing or currently employed as a police officer.

Rationale: Many police have exhibited fear of African Americans, particularly of the male population, formulating mental images of youth and men as monsters to be feared because of their potential for animalistic behavior and thus the ability to overpower the "normal" police. Examples: Tamir Rice (age 12), Michael Brown (age 18) and Trayvon Martin (age 17), and many more.

2. Change the name of "police officer" to "peace officer".

Rationale: The word "police" has taken on a pejorative connotation as opposed to "peace" that has the denotation of "serving and protecting", the phrase typically emblazoned on police vehicles. Additionally, the agency itself should also be renamed "Department of Public Safety".

3. Repeal and/or revise portions of the Accountability Act of 1998 to eliminate the ability to charge someone for a crime premised on "guilt by association, too often invoked to charge African American males for crimes of which they may have no knowledge but who happen to be in proximity to a person or persons engaged in criminal behavior.

Rationale: It is without sound reasoning and critical analysis for a law enforcement representative (i.e. police or prosecutors) to conclude that an individual sufficiently implicates himself in a crime simply by being in proximity or close association with someone who commits a crime. It is quite a leap to assume any individual has the education and/or the ability to deduce that another individual or individuals have either engaged in crimes or exhibited certain behavior that indicates they have criminal intent.

4. No Warrant, No Search – vehicles, domicile, and person

Rationale: In inner city areas of the country, police have been known to pull over vehicles driven and occupied primarily by African Americans, enter the domicile of African Americans without a warrant, or search individuals in public places without probable cause. In these instances, the individuals are typically subjected to harassment in the form of verbal/physical/emotional abuse. Warrantless searches must be curtailed. In the interest of protecting the life and liberty of African American occupants of either vehicles or domiciles, the individuals so targeted must be permitted the opportunity to phone for an authoritative person to come to the location where there is interaction with police such as a lawyer, a minister or other identifiable authoritative person. This also benefits the officers involved.

5. Use DNA and forensic evidence. Every criminal case must be required to utilize scientific evidence to build a case against an individual to ultimately achieve guilt beyond a reasonable doubt. Additionally, if someone involved in a crime consents to testify against another individual on condition of a reduced sentence, such an individual must submit to a lie detector test, and the results must be disclosed to the opposing counsel.

Rationale: Often, in criminal cases, an individual implicated in a crime will agree to testify against another alleged participant for the sole purpose of obtaining a reduced sentence.

6. Appointment of a special prosecutor in criminal cases.

Rationale: Prosecutors often have familiar and cozy relations with police officers and judges which automatically taints and compromises the outcome for the alleged accused.

7. Minimum Sentencing Guidelines: Mandate the creation of a Commission on Fairness in Sentencing at state and federal levels. The Commissions will be charged with reviewing all criminal records at both the state and federal levels as to the nature of the crime, the charges lodged, method of evidence collection leading to convictions and thus sentencing. Such cases will be additionally examined for racial disparities.

Rationale: Racial disparities are common relative to the system movement of cases of African Americans when juxtaposed to Caucasians, in particular. Examples are harsher sentences relative to lockup time and charges lodged against two individuals, one African American and one Caucasian.

8. Social distancing during epidemics among state and federal prison and jail populations:

Rationale: According to recent data, prison and jail populations experience contraction of COVID-19 at twice the rate of the general population. The result has been deaths of detainees and inmates at twice the rate of the general population.

9. Eliminate the use of plea bargaining as a primary tool to clear dockets:

Rationale: Too often prosecutors have utilized the practice of cajoling a detainee into concurring with a plea bargain to expeditiously clear a docket and thus avoid a backlog of cases.

10. Public Defenders must have reasonable caseloads of not more than 35 at any given time.

Rationale: In excess of the number compromises the ability of public counsel to appropriately represent a defendant. Additionally, Public Defenders must have the benefit of legal assistants capable of research and other responsibilities that will reduce the workload of public defenders. Absent the protocols, public defenders are unable to properly represent defendants to result in a fair outcome in accordance with the constitutional rights of the defendant.

11. Reasonable Defense Every defendant must have a Mitigation Report which provides a human side to the individual. Considerations as incorporated in the Report are pre-K through 12 education, post-secondary education towards a profession/career, including certifications, volunteer work, support letters, comprehensive family history, etc.

12. Abolish Mandatory Minimums.

Rationale: Mandatory minimum sentences have destroyed families, had a negative impact on the psyche of children, particularly males, severely impacted the ability of young women to join in matrimony with a husband who could be a stabilizing force with the family and thus a contributor towards ending the “baby daddies” and “baby mommas” phenomena.

13. End the felony classes of X and M and similar classifications that create inordinate opportunities for prosecutors and judges to render excessive sentences.

Rationale: Excessive sentences have had a major negative impact on the ability of millions of African American families to achieve stability, further resulting in the erosion of the social, emotional, and psychological well-being of those families.

14. Require Policemen to Obtain Liability Insurance.

Rationale: Excessive use of force has cost numerous cities particularly those dominated by African Americans millions of taxpayer dollars. The level of disregard

for the citizen rights of African Americans, particularly males and, to a lesser degree, Latinos is rooted in a culture of policing that originated with slavery, the tracking down of runaway slaves and returning them to their masters. Changing a culture is a slow and arduous process, and sometimes it does not occur at all. Taxpayers must not be bearing debt for irresponsible behavior of rogue policemen.

15. Community Policing must be Required.

Rationale: To implement effective community policing, law enforcement hierarchy must institute the practice with the stipulation that police must reside in the community wherein they are policing. Community policing is ineffective when you are unfamiliar with culture and mores of the residents you are policing.

It should be considered that police and fire departments exclude any applicants who live in census tracts where an abundance of first responders already reside or at the very least establish a five year moratorium until community policing goals are achieved.

16. With the Completion of a Sentence, All Rights Are to be Restored.

Rationale: Returning Citizens (i.e. ex-felons) cannot bear the stigma of being formerly incarcerated. Thus, upon completion of a sentence, all rights must be restored: voter rights, child custody and child visitation rights. The right to bear arms must be premised upon the severity of the crime (i.e. murder, manslaughter, domestic violence, and other crimes of that ilk).

17. Implement Diversion Programs Rather Than Incarceration.

Rationale: Rather than tear the fabric of the family structure, prosecutors and judges are to utilize diversion programs as an alternative.

18. Drug Abuse is to be Treated as a Mental Health Issue.

Rationale: Drug abuse is an addiction and, therefore, cannot be treated as a crime. The Commission on Fairness in Justice that becomes codified, when reviewing all criminal records, will recommend that those incarcerated for drug abuse (that mirrors alcohol abuse) would be consigned to treatment rather than prison or jail time.

19. Institute a Good Time Statute for Every Inmate.

Rationale: No individual sentenced to prison should be put in a position to die there. A death penalty sentence is one thing, but a prison sentence must have a sunset time, not to deny an inmate the opportunity for life outside the institution. The requirement to reside in an assisted living residence would be more appropriate.

20. Demilitarize all Policing.

Rationale: Policing should be under civilian control and should not mimic the army or national guard. Departments should not have access to or be allowed to use military-grade weapons. Exceptions should be made for SWAT units and they must be heavily regulated and severely limited in use. They should not be a standing unit but should employ specially trained officers from every community that would be able to immediately respond to any situation where circumstances would require such a unit. Otherwise the “peace officers” uniform, equipment and demeanor should be as “civilian” in appearance as possible.

21. Police Will Be Required To Pay One-Third Of A Settlement Incurred Resulting From Their Killing Or Permanently Injuring A Citizen.

Rationale: Municipalities have incurred huge expenses in the millions and billions resulting from bad policing, settlements that taxpayers must assume responsibility for. Aberrant policing is commonplace among some in law enforcement and accountability for such behavior must become expensive for the participants. Taxpayers must not bear the entire financial consequences for what is be unavoidable.

Additional Reading / Reference Material

(Please refer to any of the documents below, repositied at www.nationalblackagendaconsortium.org)

A Plan for Activism police crimes

Contract Police and city.pdf

CPAC legislation summary

Every 28 hours .pdf

IPRA 2012 numbers

IPRA Ordinance.pdf

IPRA_AnnualReport2009-2010.pdf

Legislation-2.pdf

policecorruption.pdf

Racial bias report

Racial profiling bill

Racial profiling laws .pdf

Shocking ACLU Report One Life Without Parole Sentences For Nonviolent Crimes

Title 6 case.pdf

Use of force.pdf

Descriptions:

- Every 28 hours is a report that outlines the frequency at which Black people in America are victims of extrajudicial killings
- A Plan For Activism is an outline of the strategy to combat injustice in our judicial system
- CPAC Legislation Summary and Legislation are a summary and full copy of the proposal for an Elected Civilian Police Accountability Council, a Chicago ordinance that would give civilians control over the actions and discipline of their police
- Police Corruption is a report, issued by the University of Chicago, which outlines the audacity of police corruption in Chicago
- Racial Bias Report is an article that outlines facts found in a report by the Sentencing Project, which clearly shows the disparity in sentencing between the races
- Title 6 Case outlines the successful fight that organizations in San Antonio waged against a brutal police force, filing department of justice complaints, and having the police force censured based on their violations of title 6 of the civil rights act
- Racial Profiling Bill is the actual bill passed by the 112th congress addressing racial profiling, on the books and underutilized
- IPRA 2012 numbers show the insulting rate at which the Independent Police Review Authority, the organization that is charged with investigating police misconduct, finds officers liable for the crimes they commit.
- Contract Police is a copy of an old contract between the city of Chicago and the police union. In this contract we find protections for police officers that make it hard and close to impossible to hold police accountable for wrongdoing, without the okay of the police union, which has a history of protecting “their own”, at all costs

REPARATIONS

Chicago 2021 Update – Facilitator: Mr. Kamm Howard

With the explosion of reparations conversations and actions nationally, reparations are an issue whose time has finally come. Nationally, the federal legislation, HR 40, the Commission to Study and Develop Reparations Proposals for African Americans Act”, is proceeding towards a 2020 House of Representatives floor vote. With over 150 cosponsors to the bill, and the control of Democrats in the House, it very likely to pass.

For the first time since its introduction, HR 40 has a Senate companion bill, S 1083 and has nearly half of Democratic Senators cosponsoring. Both Illinois Senators, Dick Durban and Tammy Duckworth are cosponsors. In a recent national poll, 90 percent of people who identified as democrats are in favor of some form of reparations. And now 50% of all Americans recognize the challenges Blacks face as result of 400 years of aggression and terrorist actions targeted toward our community

Local reparations efforts and actions have also taken off. In November of 2019, the City of Evanston, Illinois passed legislation to fund a Reparations Subcommittee. The Subcommittee is charged with directing funds towards reparative initiatives for the Black Residents of Evanston. On June 17, 2020, the Chicago City Council in a 47-2 vote passed legislations establishing the Chicago Subcommittee on Reparations., within the Health and Human Relations Committee. Ashville, NC was next in August of 2020 and the State of California followed with both their House and Senate passing the Reparations Task Force bill. (Now waiting for the Governor’s signature.)

In Laying the Foundation for Local Reparations: A Guide for Providing National Symmetry for Local Reparations, NCOBRA offers that

1. Local reparations must have 3 basic criteria
 - a. The remedies must be defined by and agreed to by those who suffered the injury
 - b. The resources must be received and/or directed by those who were injured
 - c. The remedy/policy cannot be ordinary public policy
2. There are three primary purposes for local reparations
 - a. Serve as triage, directing limited resources in few areas that are in great need.
 - b. Serve to push the passage of HR 40 and S 1083, the federal legislations
 - c. Establish structures, policies and initiatives that federal resources can flow once the federal legislation is passed or that is specifically targeted toward one of our initiatives.
3. That all reparations ideas should be organized and crafted to address the two categories of Full repair and direct and collective benefits.
 - a. Full repair has the five components of cessation and guarantees of non-repetition, restitution, compensation, satisfaction and restitution.
 - b. The reparation initiatives that are delivered will be in the form of either direct benefits to qualifying individuals or collective benefits to the entire community without qualifications.
4. That the demand for reparations centers around the three classes of crimes committed and still being committed

- a. Genocide – the data on life conditions of the Black community point to a devastating and horrific state of existence resulting from identifiable public policy.
- b. Economic plunder – in addition to theft of labor, there have been multiple periods of multi-billion-dollar theft post enslavement. Redlining, predatory lending, and devaluing and then gentrifying our communities all point to massive intentional theft.
- c. Apartheid – the ubiquitous and wide disparities that exist in every area of life between Blacks and whites in the areas of wealth, income, education, health, life expectancy, incarceration, homicides, police executions, etc., all point to a separate apartheid reality for Blacks in Chicago.

All of the above should guide our demand and actions for reparations in Chicago.

Actions.

As stated, the City Council created the Chicago Sub Committee on Reparations. This body will be charged to address some of the challenges specific to Black Chicagoans from the crimes of genocide, plunder and apartheid. Post enslavement actions consistent with crimes against humanity that have been inflicted on the Black community.

In preparation of the bill, a list of 16 initiatives were presented under the 5 components of full repair. Each of these initiatives serve to address some of the harms of those crimes

Component of Full Repair	Reparative Initiative	Direct Benefit	Community Benefit
Cessation and Guarantee of non-Repetition	<ol style="list-style-type: none"> 1. Enact a Civilian Police Accountability Council 2. Mechanism that prevent racist policy 3. Dismantle injurious laws and structures 		Yes Yes Yes
Restitution	<ol style="list-style-type: none"> 1. Preserve Black neighborhoods 2. Develop and fund vocational training 3. Proportionate representation in city contracts 4. Free City and State College 	Yes Yes Yes Yes	Yes
Compensation	<ol style="list-style-type: none"> 1. Enforce Chicago Slavery Disclosure Law 2. Establish Neighborhood Trust Funds 3. Establish Private Reparations Fund 		Yes Yes Yes
Satisfaction	<ol style="list-style-type: none"> 1. Apology consistent with international norms 2. Partnership w/Black Cultural Institutions 3. Cultural Education throughout K-12 		Yes Yes Yes
Rehabilitation	<ol style="list-style-type: none"> 1. Center for Transgenerational Epigenetic Injury Research 2. Full range of free health services 3. Reduced persistent health disparities and food deserts 	Yes Yes	Yes Yes Yes

Policy must be crafted in each of these areas and enacted to begin the repair in Chicago. *The Chicago Sub-Committee on Reparations (CSR)* is a 17-20-member body of Aldermen within the City Council.

“The stated duties of the CSR are to

1. Analyze the historical harms of enslavement and segregation, as well as the ongoing harms of institutional discrimination and mass incarceration. (These ongoing harms include police terrorism, predatory lending, genocide, and apartheid)
2. Assessing the implementation of reparations measures consistent with international norms, standards, and laws for reparations as developed by the United Nations Human Rights Commission. (In particular the Basic Principles and Guidelines On the Right to Remedy and Reparation for Victims of gross Violations of International Human Rights Law and Serious Violation of International Humanitarian Law. The measures collective adds up to full reparations and are subsumed in the following five components – cessation and guarantees of non-repetition, restitution and repatriation, compensation, satisfaction and rehabilitation)

In addition, the CSR may be tasked to

1. Ensure that progress is being made to secure equity, equality and parity for citizens of African descent in Chicago,
2. Consider what forms of redress may be taken, including, but not limited to rehabilitative reparations (i.e. closing racial gaps in homeownership), educational funding, healthcare access, contract equity, etc.,
3. Engage members of the impacted community and the public to discuss implementation of the above-mentioned matters.”

However, for local policy to be reparations, as stated earlier, those who were injured have to determine and direct the policy and resources.

As such, in Chicago, it required that there be a secondary body designed to fulfill that requirement. We have thus created the *Conrad Worrill Chicago Community Reparations Commission*. The CWCCRC will be composed of community members and organizations welcoming all political, social, economic and religious thought in Chicago.

To ensure that the CSR tasks above are in fact met, the Conrad Worrill Chicago Community Reparations Commission will work side-by-side with the CSR.

Specifically, the CCRC will

1. Act as a stakeholder (injured community) reparations authority.
2. Ensure that what is delivered by the CSR is in fact reparations.
3. In conjunction with the CSR, and/or separately, hold community forums, hearings, town hall gatherings, symposiums, and events to ensure maximum input from the injured community and awareness on the forms and priority of redress initiatives, beginning with the 16 initiatives listed above.
4. Receive all applications/plans for remedy – again beginning with the 16 initiatives via a model that is predictable, efficient, inclusive, and transparent.
5. Consider, deliberate and approve all reparations remedies for funding approved through the application process.

It is important that organizations pushing aspects of the Black Agenda also be represented on the CWCCRC.

Public Policy Recommendations

Additionally, the National Black Agenda should have as the following goals:

1. Develop a resolution and push nationally and locally for all government parties to recognize, honor work fully to incorporate the International Decade of People of African Descent into public policy with the themes
 - a. Recognition
 - b. Justice
 - c. Development
2. Aid in enforcing the Durban Declaration and Program of Action which states
 - a. Slavery, the Trans-Atlantic slave trade, colonialism and apartheid (Jim Crow segregation) were crimes against humanity
 - b. That there was an economic basis to those crimes that enrich the racists and impoverished and injured the victims (which is still evident in the descendants of both groups)
 - c. There is an obligation on behalf of the criminal to repair the wrongs

What Community and Individuals Can Do

3. Sign on and support the Reparations Enforcement Movement, initiated by N'COBRA Chicago Chapter that utilizes the direct action model of activism to target corporations and institutions that criminally injured our ancestors and has led to the current self-destructive and alienated states within the African descendant community.
4. Sign on and support the call for a presidential executive order for the creation of the John Hope Franklin Initiative and Commission for Reparatory Justice for People of African Descent (African Americans) is being called by the National African American Reparations Commission (NAARC).
5. Sign on and support the (NAARC) revised HR40 Bill being submitted to Congressman Conyers that will call for reparations proposals and not simply a study.

Reparations Appendices

"Repairing the Past, Imagining the Future: Reparations and Beyond"

Senator Bill Owens, Founder and Chairman – 2004 Boston National Black Agenda

Reparations: A Personal Journey

"And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee, and when thou sendest him out free from thee, thou shalt not let him go away empty. Thou shall furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith the Lord thy God hath blessed thee thou shalt give unto him. And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord Thy God redeemed thee: therefore, I command thee this thing to day." Deuteronomy 15: 12-15

Despite the numerous voices calling for Reparations, including the aforementioned biblical, and perhaps original, pronouncement demanding recompense for those who were held in bondage, descendants of

former slaves have not been compensated for their invaluable role in the building of America. Moreover, the psychological and sociological effects of slavery continue to exist.

Merriam Webster Dictionary defines Reparations as: “The act of making amends, offering expiation, or giving satisfaction for a wrong or injury; something done or given as amends or satisfaction; something that is done as a way of correcting a mistake that you have made or a bad situation you have caused.” While it is not my intention to belabor definitions of which you are aware, it is my hope to aid us in recalling and emphasizing the redress that we seek. Africans were captured, brought to America against their will, and forced to work for no pay. At the same time, individuals and corporations were made wealthy as a result of free labor. The injury and wrongdoing caused by this inhumane act is slavery.

In 2003, Dr. Ruth J. Simmons, President of Brown University appointed a Steering Committee to investigate and issue a public report on the University’s historical relationship to slavery and the transatlantic slave trade. While the “Slavery and Justice” Committee did not take a stand on reparations per se, in their concluding thoughts, members noted: “American slavery and the transatlantic trade that fed it were crimes against humanity.” Moreover, they stated that denial of the humanity of a certain category of people diminishes the humanity of all people.

This essay will focus on significant events and circumstances which led to calls for reparations. Personal experiences and lessons learned that influenced my desire to seek change will be shared - experiences which resulted in my filing legislation for reparations. And, we will discuss relevant current issues that are unresolved and continue to adversely impact Black people in America.

Reflections

Most of us can recall significant experiences and events that have impacted our lives – encouraging words from a teacher, specific books we have read; lessons learned from parents – and the list goes on. We are also affected by discouraging words, and witnessing of mis-deeds perpetrated on others as well as on ourselves. Author B. J. Neblett notes: “We are a sum total of our experiences. Those experiences – be they positive or negative – make us the person we are, at any given point in our lives. And, like a flowing river, those same experiences, and those yet to come, continue to influence and re-shape the person we are, and the person we become.”

Among the countless experiences by which I have been influenced, one is uppermost in my mind; it was tragic, and happened when I was very young. This experience possibly was the driving force that led to my political career – my desire to make changes to benefit African American people – and ultimately to filing legislation for Reparations.

In the early years of my life, mid 1940s, a very traumatic event occurred in the small town of my birth, Demopolis, Alabama. A carnival came to town. Weeks before the carnival arrived, everyone in the town was excited, especially the children. As the time grew nearer, anticipation and excitement increased. When the carnival finally arrived, there was, as promised, lots of glitter and fun activities, including rides for children and adults. Two activities are more memorable than others – rides on the Merry-go-Round, and the Ferris Wheel. Small artificial horses were attached to the merry-go-round which we called “flying horses.” Small children rode the horses while parents stood along beside them to ensure their safety. Everyone attending the carnival appeared to enjoy themselves until a tragedy occurred. I do not

remember the exact year, or my age at the time of the incident; but I do recall that meat and other food items were rationed, and there were frequent blackouts. We were in the midst of World War II.

One of the patrons at the fairground was a Black soldier who stood in line to ride the Ferris Wheel. A group of white people also wanted to ride the Ferris Wheel; and a couple, wanting to advance in line ahead of the soldier, told him to wait. He refused to do so. The Chief of Police witnessed this interaction and asked the soldier if he had heard the couple tell him to wait. The soldier replied that he had heard, but he was next in line and would take his turn. At this point, without any further discussion, the Chief pulled his gun and shot the soldier. The soldier was killed on the spot.

The entire Black community was afraid to talk about the shooting. After my parents had a discussion with my siblings and me, they told us not to talk about the killing again – not among ourselves or with anyone else. However, I did try to engage in conversation with some of the neighbors, but the only response from older people was, “shut your mouth, these white folks will kill you.” I knew then that much was wrong, and decided that I would fix it. Although I was very young at the time, I decided that I could prevent such situations from happening again if I became President of the United States.

From that point, when asked what I wanted to be when I grew up, my reply was, “I want to be President of the United States.” Again, the older people would tell me to shut my mouth, because the white folks would kill me for talking like that – for having such high ambitions as to become President of the United States. These types of comments only heightened my resolve to make ‘them’ pay for the poor conditions of Black people compared to whites - killings, poor working conditions, old school books that were sent to our school from the white school, lack of toilet facilities, lack of running water, two different doors at the doctor’s office - and numerous other discriminatory practices designed to advance the feeling of superiority of one race of people over another. I wanted so much to see a Black man sit behind a desk at one of the stores or companies in Demopolis, Alabama. Rather, nearly every Black man or woman I knew worked for a white person. I continued to believe that only the President of the United States could make those changes.

When I was ten years old, my mother was asked if she had a son who could play with a three-year-old white boy while his mother was hospitalized having another baby. My mother asked me if I would like to perform the task, and I said yes. (After the young boy’s mother returned home from the hospital, I was asked to continue working for this family.) That experience provided me with greater insight into the thinking of white people. With that little boy, I was able to go into white owned restaurants, white sections of the theatre, play in the parks, and earn six dollars a week during the summer, and four dollars while in school. All the time, I wondered how I could make changes for my people.

Another event – a positive one – occurred when I was twelve years old. Reverend Ralph Abernathy became Pastor of my church and appointed me as the Superintendent of Sunday School and Chairman of the Courtesy Guild. Those experiences were invaluable to me. The fact that Reverend Abernathy had such confidence in my leadership capabilities reinforced my long-held commitment to change the conditions of Black people. I was on my way! Of course, at that time, I did not conceive of Reparations as we now know it to be. However, as early as my pre-teenage years, I knew that changes had to be made for African Americans, and I would be a part of effecting that change.

By the time I was fourteen years of age, Reverend Abernathy left my home church - Eastern Star Baptist Church in Demopolis – and became Pastor of a church in Montgomery, Alabama. Reverend Abernathy was one of my mentors, and when he left Demopolis, I missed him greatly.

With the assistance and encouragement of my family, at the end of my 9th grade, I left Demopolis to visit my older brothers in Boston, eventually returning to Boston to live with my brothers. Of course, the experience of traveling by bus and train revealed segregated waiting rooms, sandwich bars, restrooms and water fountains. Upon my return to Boston, I enrolled in English High School, and graduated from English High in 1955. My educational experience in Boston was much different from that in Demopolis. While the entire school population in Demopolis was Black – students, teachers, and administrators - schools in Boston were almost entirely opposite. At English High, all of my teachers were white, the Headmaster was white, and the vast majority of students were white, with many backgrounds and cultures.

In spite of the segregated school system and the sub-standard learning environment in Demopolis, our teachers, all of whom were Black, were excellent. They were caring, knowledgeable and, along with our parents, instilled in us a strong desire for learning. Consequently, I was eager to learn about as many different subjects as possible. The subject of slavery – its purpose and its impact on the lives of millions of African people – became particularly important to me.

Slavery was the cornerstone of the colonization of America. Many arguments have been made in an attempt to justify slavery, including a reference to the Bible and Ancient Greek practices. This defense, known as The Pro-Slavery Argument, stated that slavery was an institution ordained by God. Some argued that the lives of slaves in America was better than, or superior to, their lives in Africa. It has also been argued that slavery is the natural order of things, since Abraham owned slaves. However, behind all of the reasons given for the purpose of slavery, the most basic purpose was to rid oneself of work, and force labor upon someone else. Thus, the slave trade was created and designed out of greed. Europeans kidnapped and transported Africans to America and elsewhere in order to build personal wealth and wealth of the country.

The Middle Passage

Accounts of the Middle Passage – the forced voyage of enslaved Africans across the Atlantic Ocean to the Americas – revealed the devastating and inhumane conditions that were forced upon Africans during this transport. We learned how African people were chained and kept in small quarters; how disease was rampant; how women were raped; how many Africans tried to take over the ships in order to free themselves; and how many starved themselves and even jumped overboard rather than live under such horrendous conditions. The numbers of Africans lost during the Middle Passage may never be known, as records were either not kept or not found. I have read that the speculation is between two million and eighty million Africans who perished during passage. While there is a wide disparity between two million and eighty million, even one million would have been too many; indeed, any number would have been too many. After reaching their destination, if the slave could not be sold, he or she was left to die.

The Dred Scott Decision

A landmark case involving slavery which drew a clear line as to how the government stood on the issue was the Dred Scott Decision. Scott, an African, who had been brought by his former master to live in free territories, attempted to sue John Sandford, his current owner for his freedom. On March 6, 1857, Chief Justice Roger B. Taney ruled that persons of African descent could not be, nor were they ever intended to be, citizens under the U. S. Constitution, and that Scott was without legal standing to file a suit. Taney wrote that the framers of the Constitution believed that: “blacks had no rights which the white man was bound to respect; and that the Negro might justly and lawfully be reduced to slavery for his benefit. He was bought and sold and treated as an ordinary article of merchandise and traffic, whenever profit could be made by it.” Imagine, if you will, the psychological effects alone that this ruling had on a race of people who were forced into slavery. Consider the implications of the wording of this ruling: “blacks have no rights which the white man is bound to respect.”

Slave Codes and Black Codes

From the 1600s to the 1860s, sets of laws were enacted which defined the status of slaves as well as the rights and responsibilities of slave owners. Contrary to the beliefs of some, slaves did not accept their fate without protests. Many instances of rebellion were known to Americans, even in colonial times. These rebellions were not confined to the South. According to U. S. History. Org, one of the earliest examples of slave uprising was in 1712 in Manhattan. As Africans in America grew greater in numbers in the colonies, there was paranoia on the part of white settlers that a violent rebellion could occur. It was this fear that led each colony to pass a series of laws restricting slaves’ behaviors. These laws were known as slave codes. Examples of these codes included:

- Slaves were not allowed to own property.
- Slaves were not allowed to assemble without the presence of a white person.
- Any slave who evaded capture for 20 days or more would be publicly whipped for the first offense; branded with the letter ‘R’ on the right cheek for the second offense; lose one ear if absent for thirty days for the third offense; and castrated for the fourth offense.
- No slave was allowed to work for pay, or to plant corn, peas or rice; or to keep hogs, cattle or horses; or to own or operate a boat; buy, sell, or wear clothes finer than “Negro cloth.”
- Owners who refused to abide by the slave codes were fined and forfeited ownership of their slaves.

Modeled after Slave Codes, *Black Codes* were a body of laws, statutes, and rules enacted by southern states immediately after the Civil War to regain control over the freed slaves, maintain white supremacy, and ensure the continued supply of cheap labor. These laws included:

A broad vagrancy law which allowed local authorities to arrest freed people for minor infractions and commit them to involuntary labor. This period was the beginning of the Convict Lease System. Pulitzer prize-winning author Douglas Blackmon, in *Slavery by Another Name* described the convict lease system as free men and women who were forced into servitude, faced with subhuman living conditions and subject to physical torture. Astonishingly, this practice was *lawful* until 1951!

The Black Codes made it virtually impossible for Blacks to own land or make a living; at the same time, the landowners had no labor to work their land and no money to hire farm workers. Consequently, it became easy to impose the concept of sharecropping.

Sharecropping replaced the plantation system which existed before the war. If a former slave became a sharecropper, the landowner would, in many instances, tell the freed man to go to the county seat (or the owner would take him) to pick up his check. Although the landowner already had his share of the money, he would take half of the money belonging to the sharecropper as well. If the sharecropper refused to hand over his rightfully earned money, he ran the risk of being beaten or killed for disobeying the landowner. There were no consequences to the landowner for whatever punishment he imposed on a Black person.

The Civil Rights Movement

The Civil Rights Movement was undoubtedly my greatest source of pride in Black people. I was encouraged and exceedingly grateful to witness a movement where Black people stood up to a racist system and to white people in general. It seemed as though the entire Nation was ready for change. While I was, indeed, happy to see the Movement take shape, I felt somewhat guilty, or ashamed, that I had not done something similar before that time. It is still difficult to adequately convey the satisfaction I felt while watching Dr. King and Rev. Abernathy lead millions of people in demonstrations that moved us somewhat closer to equity. And yet, not close enough.

Years later, after an altercation with several white men, and a four to six-year prison sentence for stabbing two of them, I decided to return to college and seek a career in Education Administration. At the same time, I became involved in community activism and attended the National Black Political Convention in Gary, Indiana.

Attending that convention was one of the most exhilarating experiences of my life. I felt so privileged to be among hundreds of African American people who spoke eloquently and passionately about forward movement and development of African people. On that day, I decided to seek political office - one step closer to Reparations!

In 1972, I was elected to the office of State Representative, and in 1974 to the Massachusetts State Senate. I was fortunate to have attracted a core group of people who shared vision of liberation. Significantly, among those were Jemadari Kamara, Mtangulizi Sanyika, and Shirley Owens-Hicks. They ran both campaigns and without question, were instrumental to my elections. After being elected to the State Senate, it was my wish to file legislation for reparations; but some of my supporters advised against filing such legislation at that time.

In 1982, I lost an election, went to live in Detroit, Michigan for a while, and thought I had lost the opportunity to seek Reparations through legislation. While in Detroit, however, I met Chokwe Lumumba, who had written a couple of books on Reparations. I also worked with a group of people to form what we called a Reparations Group. Our group became the largest known reparations group in the United States. As it was a continuing desire to assist people in my community, I decided to return to Boston and seek re-election to the Massachusetts State Senate. Being a member of the State Senate would place me in a position to file the legislation calling for Reparations. In order to finance my campaign, I sold my business so as to eliminate the need to rely solely on others for campaigning. I called Chokwe Lumumba and asked him to write the legislation for Reparations.

Everything seemed to be coming together. I won the election, Chokwe wrote the legislation, and I filed it. My sister, State Representative Shirley Owens-Hicks, and State Representative Byron Rushing co-sponsored the legislation. This legislation, the first to be filed in any legislative body since Reconstruction, was filed in 1989 – Senate Bill 1621. (See Michigan Chronicle article – attached.)

“The Commonwealth of Massachusetts shall pay reparations to people of African descent born in the United States for malfeasance and culpable nonfeasance of the Commonwealth, its agents, employees and citizens with regard to the institution of African slavery, the African slave trade, and, and invidious discrimination against descendants of Africans born in, or residing in the Commonwealth of Massachusetts. The Commonwealth shall establish an African Reparations Commission which shall negotiate with legitimate representation of African descendants born in the United States for the payment of the above indicated reparations.”

In the early 1990s, the legislation became national and international news. I was invited to, and appeared on many national television programs, including Phil Donahue, Charlie Rose, and Bryant Gumbel.

Although there was opposition to the Reparations Legislation, there was also a great deal of interest and support. For example: In 1990, Chief M.K.O. Abiola invited me to come to Nigeria to speak at a forum. We led a delegation from the United States and England to meet with Chief Abiola and President Ibrahim Babangida. Among the delegates were Martin Luther King III; a State Representative from Arkansas; a delegate from the British Government; and the Jamaican High Commissioner Dudley Thompson. After the forum, Chief Abiola escorted the delegation to meet with President Babangida, and the discussion centered on how to advance the movement for Reparations.

During the meeting, each of us was given a task. Chief Abiola was to travel throughout Africa to inform people in every country that we were planning to organize, and take our case to the World Court. President Babangida, as Chairman, was to call together the Organization of African Unity (OAU), and get Heads of State to come to a meeting and commit to the call for Reparations. High Commissioner Dudley Thompson was to raise the level of consciousness in Jamaica and other parts of the Caribbean. (Evidence shows that he did his job.) My responsibility was to return to the United States and elicit support from as many elected officials as possible – City, State, and Federal - to file legislation calling for reparations.

Upon my return to the United States, I spoke with Representative David Richardson of Pennsylvania, who was President of the National Black Caucus of State Legislators. He also took the issue to the House of Representatives in Pennsylvania, wrote a resolution, and it was passed in that House. During the same time-frame, Representative Richardson took the issue to the National Black Caucus of State Legislators and asked for their support. Some tried, in their respective states, to either file legislation or a resolution. We also began to work with many groups across the country, including the National Coalition of Blacks for Reparations (N’Cobra).

Congressman John Conyers of Detroit, Michigan contacted me, and I contacted him to gain further momentum with reparations. I gave the Congressman a copy of my legislation; he was able to do more research and gathered a team of lawyers that added to our legislation. The common theme to which we both spoke was the creation of a commission to study and negotiate with legitimate representation of African descendants born in the United States for payment of the indicated reparations.

Although United States Senator Charles Sumner of Massachusetts, and Pennsylvania Congressman Thaddeus Stephens introduced reparations legislation which passed both the Senate and

House of Representatives, we have not received reparations to date. My voice is added to those of many who loudly ask the question: “Why?”

Similarly, while State Senator Bill Owens of Massachusetts introduced Senate Bill 1621; co-sponsored by Representatives Owens-Hicks and Rushing, why would the Massachusetts legislature fail to pass legislation to create a commission to negotiate with legitimate representation of African descendants born in the United States for payment of the indicated reparations?

It is important to note that, after the meeting in Nigeria, all of us did our job; however, unfortunate events occurred which derailed all that we had done. There was an internal political struggle in Nigeria, including the election of Chief Abiola for President, which was annulled by President Babangida, who also resigned from the Presidency. I ran for re-election and lost. High Commissioner Dudley Thompson, the only political figure left, was in an appointed position. I can only hope that he was instrumental in the development of CariCom (Caribbean Community and Common Market). These were regrettable events, and can be attributed to greed, corruption, and a missed opportunity. Twenty-five years later, one might ask, what’s next? Thankfully, the voices calling for Reparations have not been silenced.

Racial Disparity in the Twenty-First Century

Included among those demanding reparations are high profile individuals such as Congressman John Conyers; Attorney and Harvard Law School Professor Charles Ogletree; Randall Robinson of Trans-Africa, Actor Danny Glover; National Correspondent and Author Ta Nehisi Coates, and countless others. Many have written and spoken extensively on the subject.

George Lamming, prize-winning Author and Visiting Professor, Brown University declared: “There is a perennial debt to be paid to Black people for continuing of enslavement and degradation. There are those who believe that the matter is over. They are completely wrong.”

However, despite the continual demands for restitution for the horrendous acts perpetrated on Blacks by whites in this country and elsewhere; despite the current racial animus exhibited toward African-Americans; and despite the fact that numerous existing corporations and institutions in America have admitted to profiting from slavery – the debt has not been paid.

In State of the Race, Dr. Jemadari Kamara, Director, Center for African, Caribbean and Community Development at University of Massachusetts Boston remarked that the concept of repairing someone damaged by an act of another is at the core of reparations – to attempt to make whole again. Also reminding us for whom reparations are intended, he writes: “The consequences of the residual socio-economic degradation faced by the descendants of those enslaved are omnipresent in America’s cities. They fill the soup kitchens and homeless shelters. They creatively sustain the irregular economy, because the regular economy offers them little hope. It is for these victims of this continuing process of exploitation and mal-distribution that reparations are called.”

The consequences of slavery are many; however, the most fundamental is racism. After slavery, racial discrimination was most blatant in the South, but certainly not limited to that region. Discrimination was national in scope. Public and private institutions as well as federal agencies such as the Social

Security Administration and Homeowners Lending Corporations denied Black Americans access to programs that were available to Caucasian Americans.

Although by law racial discrimination ended with passage of the 1964 Civil Rights Act, the Voting Rights Act of 1965, and Fair Housing Act of 1968, this nation is still marked by racial disparities. Today, in the 21st Century, 150 years since slavery ended, residuals of slavery continue. Mass incarceration; assault on voting rights; police brutality; offensive, dehumanizing political and social discourse remain high priorities for groups such as Black Lives Matter; the Innocence Project; NAACP (National Association for the Advancement of Colored People); the United States Justice Department, as well as other groups and individual citizens.

A significant degree of controversy surrounding reparations remains. Questions asked include: Who will receive the money? How will it be disbursed? Why should there be any compensation for something that occurred hundreds of years ago? And the questions continue. Comments such as: “It’s time to move on” and “I don’t want any handouts” are often espoused by African-Americans and others in opposition to Reparations.

There are those who dismiss the efficacy for reparations by suggesting that Africans were as much to blame for slavery as Europeans and that both profited from selling and buying of people. In an Op-Ed in the New York Times titled *Ending the Slavery Blame-Game*, Dr. Henry Louis Gates, Jr., Director of Hutchins Center for African and African American Research, Harvard University, asserted: “Advocates of reparations for the descendants of those slaves generally ignore this untidy problem of the significant role that Africans played in the trade, choosing to believe the romanticized version that our ancestors were all kidnapped unawares by evil white men, like Kunta Kinte was in ‘Roots.’ The truth, however, is much more complex: slavery was a business, highly organized and lucrative for European buyers and African sellers alike.”

Such arguments are refuted by others in the African-American community, including Dr. Lolita Buckner Inniss, Professor at Cleveland Marshall College of Law. In a letter to the New York Times, she argued that regardless of who did the capturing, it was white people who created the market for African slaves and perpetuated the practice, even after the import trade was banned.

It is worth re-stating that racial discrimination is ever present in our society today. Some areas of blatant racial animus include, but are not limited to:

Voting Rights: The right to vote is a fundamental tenet of an advanced society and was guaranteed by the 14th and 15th Amendments to the Constitution. Additionally, the Voting Rights Act of 1965 was designed to protect and enforce those Amendments. Yet, in many states – both South and North – a significant number of citizens, especially People of Color and those with limited financial means are finding it extremely difficult to vote due to laws passed by state legislators with the sole purpose of disenfranchising a group of people from voting. President Obama has noted: “Voting is a time when we all have an equal say – black or white, rich or poor, man or woman. It doesn’t matter. In the eyes of the law and in the eyes of democracy, we’re all supposed to have that equal right to cast our ballot to help determine the direction of our society.” He further stated that the right to vote is threatened today in a way that it has not been since the Voting Rights Act became law nearly five decades ago.

Mass Incarceration leads to a lifetime of “imprisonment.” Entire families are adversely affected when a man or woman is incarcerated. Often, the incarceration is for non-violent acts; however, after the individual has served his time (paid his debt) and re-enters society, he is treated as a second-class citizen. Many privileges of citizenship are withdrawn, including, in some states, the right to vote, as well as the opportunity for employment and housing.

Police Brutality – in the past few years alone, we have witnessed time and again the numbers of Black men and women who have been beaten and often killed by police officers. In many instances, there appeared to be no cause for the officer to confront the civilian at all. In the vast majority of instances, the officer has not been held accountable for his actions, even when a life was taken.

Offensive Behavior and Discourse – Beginning with President Obama’s election, we have watched and listened in horror, disbelief, and anger to members of Congress and others with a platform call him a liar, question his birthplace, and question his legitimacy as President. We have observed those with permission to openly carry a weapon, brazenly and defiantly attend rallies where the President is speaking wearing loaded weapons on their hips. When the President of the United States is shown the repeated level of disrespect that our current President has been shown, from elected officials and others, tacit permission is given to engage in hateful and racist language and behaviors as well. Words matter, and when they are offensive, dehumanizing, and degrading, can lead to violence by those who are sworn to protect and serve all people within their jurisdiction. One might reasonably conclude that the apparent hatred and obvious disrespect exhibited by some toward Africans in America emanate from slavery.

In the Brown University Steering Committee Report, previously mentioned, Committee members wrote: “Material inequalities are only part of the legacy that slavery and Jim Crow bequeathed to the Nation. In the worst circumstances, they leave legacies of rage and contempt that, left unattended, virtually ensure the eruption of new atrocities in the future.”

It is also noted that U. S. Courts and Legislatures have become primary venues for reparation claims of various sorts, and political leaders have been outspoken in demanding leaders of other nations (i.e. Japan) acknowledge and make amends for the misdeeds of their predecessors. On the other hand, Americans remain uneasy, at best, about broaching aspects of their own history, particularly in regard to slavery.

Dr. James Woodard, Attorney/Africanist Scholar, while addressing a Primary Source Symposium asked and answered the question: “What does it mean in the 21st Century to be accountable for slavery? It means working toward a new world order – it not only means recompense for past injustices, but indemnification for present discrimination. ...To be accountable for slavery in the 21st Century means teachers should engage in honest dialogue with their students, exposing them to true history – not history that’s been revised to hide the misdeeds of those who control the world.” He further stated that, “Inasmuch as we are a nation of laws, perhaps we should discontinue the moral arguments regarding reparations and begin arguing the rule of law.”

We have seen, in recent weeks, the symbolic removal of the Confederate flag from the State House in Columbia, South Carolina. This occurred in the aftermath of the murder of nine worshippers at the

Emanuel African Methodist Episcopal Church during Bible Class by a white man who stated that he attended this service for the sole purpose of killing Black people. While I applaud the symbolic gesture of removing the flag, much more needs to be done. Legislation, enforcement of laws, and accountability are required in order to make the changes that are needed in our society.

In the previously mentioned speech by Dr. Woodard, he also posed a provocative question to his audience: "...if Blacks had enslaved whites for 246 years and perpetrated Jim Crow for 58 more years, would you oppose reparations for white Americans?" I am convinced that the answer would be no.

The African Slave Trade was the greatest crime in history! All European nations that participated must pay; existing companies that participated must pay. The slave trade, itself, was created and designed out of greed. We cannot rest, nor should we rest, until we receive reparations – for the wrongdoing of slavery. Our forefathers should have received it, our children need it, and we deserve it for future generations.

"To step into the future, the injustices of the past must be redressed. We must eradicate economic, political, and social injustices against African people throughout the world."

VETERANS' RESTORATIVE DEVELOPMENT

While African American Veterans possess skills and experiences that can efficiently be applied to the redevelopment of their lives and the African American Community; the community must become more responsive to the needs of our military citizens by finding ways to communicate through action; our loving concern, respect and support for their continued success long after they complete military service. The black community must support/develop innovative, cost effective solutions for the challenges our family members face with PTSD, access to healthcare, adequate housing, training and employment. The community has a responsibility to aid in the reintegration of returning veterans and to care for the ageing veterans in our midst but whose plight is largely invisible to us. Creating community based support networks would ensure that their psychosocial; wellness and economic needs are met locally. **Local support networks would improve our veteran's living conditions and further develop a skilled class of citizens ready and able to apply their military experience to the redevelopment of our communities.**

According to the Veterans Department's FY15 Summary of Expenditures by State (GDX_FY15.xlsx); as of 2015

- *The veteran population was 21,578,655*
- *Total Expenditure was \$167,209,900*
- *Education & Vocational Rehabilitation/Employment Expenditure was \$13,408,393*

Demographics

According to the 3L_VetPop2014 data (3L_VetPop2014.xlsx) Table 3L: VERPOP2014 Living Veterans by Race/Ethnicity, Gender, 2013-2043 report

- 2016 there are 2,683,046 Black or African American Veterans

Public Policy Recommendations

Develop reporting policy that includes/disaggregates gender and age categories under race in VETPOP Living Veterans by Race/Ethnicity, Gender reports beginning in 2016. Currently gender and age categories are not disaggregated under race categories. This must change to allow people of African Descent to track their Veteran populations by age and gender nationally and by state. The Department of Defense DOD must also make available appropriate data for People of African Descent that are currently serving in the military.

Community Strategy

- Partner with Historically Black Colleges and Universities to conduct research and track Black/African American veterans and military service personnel and their experiences; in order to make recommendations to community based veteran networks regarding policy development, implementation and evaluation of best practices regarding those policies that benefit current and retired military personnel.

- Create strategic public/private partnerships between black developers and funding sources to build and or redevelop veteran specific affordable housing in predominantly black communities.
- Hire veterans in the building trades and train those with little experience on the job to build housing.
- Develop and or support local Emergency Preparedness plan and training utilizing veteran's skills and experiences in rapid response and deployment systems and technology.

What the Community Can Do

- Identify and secure funding and other business resources for veteran entrepreneurs for local business development (**See Power Center Business Incubator & Accelerator model**)
- **Explore** Human Restorative Development Healing Center Concept to address high incidents of Post Traumatic Stress Disorder, PTSD through mind, body and spiritual healing modalities
- Develop local veterans and family support networks staffed by veterans that have successfully reintegrated into their social structures and can provide coaching/mentoring and leadership structure
- Develop local performing art theaters as a healing therapy modality
- Find ways to consciously integrate veterans into social and or business events

What Individuals Can Do

- Develop local database of veterans
- Create social programs that can restore a sense of community support and love for our family members
- Volunteer to assist veterans, especially the elderly and disabled
- Donate to organizations focused on veteran social services
- Hire a veteran whenever possible or recommend one when the opportunity arises
- Find ways to get involved with veteran's issues or affairs

What Leaders and Elected Officials Can Do

- Sponsor and or support legislations that has the potential to improve the lives of veterans, streamline services processes and procedures.
- Allocate funding for community based veteran services.
- Publically advocate support for Black/African American veterans and local support networks.
- Hold VA accountable for quality assurance and performance improvement for all veterans
- Allocate funding for local unfunded solutions initiatives that addresses the plight of veterans in underserved communities.

BLACK WOMEN: ACKNOWLEDGING THEIR SELF-DETERMINATION AND POWER

Chicago 2021 Update – Facilitators: Sista Yaa Simpson and Minister Jacqueline Miller

As the foundation of the family, women are in a unique position to direct the trajectory of family and community development. The intersectional struggles of black women must be analyzed, acknowledged, addressed and respected inside the continuous struggle for Black liberation. We as a community must address the issues that our mothers, grandmothers, daughters and wives face in the struggle for justice and equality for the Black community; even as we deal with disrespect, abuse and misogyny inside the family and community structures.

Black women continue to be the glue that binds fragmented families together. Education and protection of black women must precede all other aspects of Black life because of this reality. “When you educate a woman, you educate a nation.” Our mothers are our first teachers, and as such her mental health, wealth and stability will affect her outcomes. What she is able to achieve for herself, her children and her community.

An educated, well informed woman becomes the primary advocate for the education, economic and social wellbeing of the Black family. In the absence of our husbands, sons, brothers, uncles, and fathers, (Racist welfare policy that was bent on removing Black men from the home, disparity in benefits based on race, school to prison pipeline and pervasive Black male genocide caused from lack of fathers in boys lives etc.) the Black woman has been left with the task of caring for, leading and navigating herself and her family while she herself is in survival mode in a very hostile system.

Contrary to the messages mainstream media likes to advocate, Black women need and want the strength, protection and presence of Black men in their lives and their family structures.

Black Women current actions to promote their own self determination and power

We as Black women do not have the privilege of living our lives as solely Black or solely women at any given point in time. Racism, Sexism, Patriarchy, Colorism, Homophobia, Violence and the absence of safety nets and security along with a constant bombardment of negative messages about who we are as society wages war on us and our bodies, is a constant challenge for Black women. The constant fight for us to be heard as leaders; our right to represent our communities; control over our bodies and access to reproductive rights; fair, equal and livable wages; access to affordable healthcare; support systems that help support our children; flexible work hours that allow us to care for sick children and other dependents; stability in our relationships and a lack of a good pool of candidates to become our life partners, take their toll on us as women.

Despite those aforementioned barriers, we are resilient! We will continue to promote our stance for self-determination, harness our assets for power and cultivate our strengths through intergenerational networks. The ME 2 movement shed light on what has been happening to Black Women since being

brought to these shores in bondage. The impact of domestic violence is not just from those we choose, but from white men who disrespected our bodies and treated us like property. Black women's marginalized status places them at increased risk for a wide range of traumatic experiences, including childhood physical and sexual abuse, community violence in the form of witnessing assaults or losing family members to homicide, and racial and sexual harassment in the workplace. Multiple traumatic experiences often compound the negative physical and psychological effects associated with partner violence (West, 2020). Black survivors of domestic violence frequently experience psychological distress in the form of depression, anxiety, stress, and somatic complaints. But again, despite these challenges, Black Women survivors are resilient! (West, 2020 ^{xi}).

Public Policy Recommendations

1. Advocate for local, state and federal policy development/Implementation and Evaluation that addresses:
 1. Gender Inequity
 2. Pay equity
 3. Paid Maternal leave and stronger support for the Family Medical Leave Act
 4. Affordable Child Care
 5. Affordable health care and support for research focused on Black women's health issues.
 6. Free birth control and feminine products for poor women.
 7. Stringent Regulations and Recourse for domestic violence and all forms of abuse
 8. Sexual harassment and equal opportunity in the workplace and the commons
 9. Equal opportunity to affordable housing and home ownership.
 10. Special set aside programs that support Black Women owned business and sheltered market government procurement.
 11. The eradication of the "School house to Prison Pipeline" and special intervention programs to address the increase in mass incarceration of Black girls and women.
 12. The decriminalization of women who are prostitutes and more programs to address why women become prostitutes in the first place.
 13. Opening of all job titles in the military to women, and additional resource allocation for female veterans
 14. Greater access to appropriate education that addresses the gender bias and the race bias.
 15. Support the Black Agenda
 16. Identify healthcare facilities, providers and organizations that provide health care to Black Women and rank them based on quality service and best practice outcomes.
 17. Benchmark Health Equity measures (several key health indices), as to determine health improvements especially for Black Women from year to year based on cities, counties and state.

What Individuals Can Do

- Understand the unique and rich history of the Black community's existence in this entire nation dating back before the United States was established.
- There is a need to consider the context and history of the violence in Black women's intimate relationship.
- Reduce unintended consequences and disparity of impact on Black women's experiences with domestic violence.
- Learn about the harms caused to Black women who have been arrested for their use of violence which were clearly acts of self-defense.
- Review police domestic violence policies and protocols and the language that is used for mandated trainings for officers and supervisors.

What the Community Can Do

- Identify solutions for addressing the plight of Black Women and Girls missing, kidnapping, and murdered without any police investigations.
- During Domestic Violence Month- refer to Awareness + Action = Social Change" as a call to communities to be an active part of ending gender-based violence
- Develop and/ or support local women specific support networks
- Create and /or support local block clubs to address and solve local challenges
- Create and/or support local organizations focused on providing resources for incarcerated and returning women to the community and their families
- Create Rites of Passage programs that celebrate all stages of a woman's life.
- Mentor young women and open doors for them.
- Adopt a young woman and mother and father her.
- Create leadership development programs for women.
- Have a Girls Scout program in your church
- Create technology spaces for girls, eg Black Girls Code
- Challenge your house of faith to take a more active role in community development by supporting economic ventures for its members, pooling resources to buy cheaper, farmers market etc
- Pursue strategic alliances with others working in your area of concern or interest
- Attend and create community forums on how best practices for navigation of health care access and insurance options. Learn more about the different insurance companies and their policies.
- Identify health insurance plans that are better as compared to others which are not very affordable or effective.
- Rank and publish a Community Report Card

What Leaders and Elected Officials Can Do

- Engage community input and support for innovative solutions/ideas
- Create and Maintain a solid community-based relationship predicated on mutual respect
- Support solutions presented that addresses specific challenges for black women
- Advocate for women at every opportunity; politically, socially, economically and personally

- Develop leadership pipeline and training for Black women
- Engage powerful Black women and develop a strong network of thought leaders regarding the Black community and the larger social structure
- Actively support Black women entrepreneurs and community leaders
- Funnel government resources and allocate funding for women owned and women led enterprises and education
- Address FQHC and other publicly funded health institutions by holding the system accountable and liable, with repercussions for improve quantity and service outcomes for Black Women in each political representative's constituent area. This should be done through process and impact evaluation methods.
- Challenge funding for poorly ranked health institutions.

Letters of Support



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SDPC Archivist

Evanston, IL

September 14, 2020

Dr. Gale Frazier—Chair
National Black Agenda Consortium

Dear Dr. Frazier,

This note comes to commend you for the continuing work you do to sustain and incredible stakeholder process of inclusion towards the development of a National Black Agenda. I have reviewed the document prepared for the 2020 Agenda and find it compelling and thorough. It should serve well to represent the Chicago area inform and enhance the perspectives required to gain national consensus. I am proud to have been a contributor to the historic 2012 Agenda.

As you know this has been an especially difficult year for our communities across the nation. The COVID-19 pandemic has made bare the many injustices and inequities endured by African Americans. And obviously, the state sponsored violence at the hands of police officers across the nation does not bode well for the safety and security of our people. I also acknowledge that this has been a very tough year of lamentation, as we have loss so many of our warriors for justice, some of whom were active in the 2012 Agenda setting work.

This all makes your work so very necessary. I wish you continued strength, prophetic vision and courage to continue the process of data gathering and mobilizing around distribution of the information and the action steps necessary to carry forth the recommendations. God bless you and your ministry.

All the best,

Iva E. Carruthers, PhD
General Secretary



UNIVERSAL AFRICAN PEOPLES ORGANIZATION

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(314) 833-4151 (OFFICE)
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To Whom It May Concern/Letter Of Support

This letter is written on behalf of the Universal African Peoples Organization(UAPO) to express our complete solidarity and collaboration with the great vision and work of our sister organization the National Black Agenda based in Chicago, IL. Our cooperative interaction began nearly six years ago when several of their members headed by Dr. Gail Frazier attended our 1st National Black Political Leadership Conference held in St. Louis, MO.

We were very much impressed with their grasp of the many socio-economic issues impacting our people negatively throughout this country and the world. Also, many of their solutions to our problems we fully support. Also, the National Black Agenda work on the critical issue of Reparations is ever so desperately needed.

Accordingly, we wholeheartedly endorse their efforts and know that they will be a positive asset to whomever they are aligned with. If there are any questions, please feel to contact me at (314) 477-4629 or email zakibarutiupo@hotmail.com.

Respectfully yours,

Zaki Baruti

President/General

Universal African Peoples Organization (UAPO)

www.uapo.org



University College

Office of the Dean

November 26, 2019

Dr. Gale Frazier
National Black Agenda

Dr. Frazier;

This letter comes in support of the proposed partnership between the National Black Agenda and the HBCU academic community; of which I have served for over 26 years. As a faculty member and agenda moderator, I pledge my support to this effort and stand ready to assist in any way that we can. I represent the aims of various organizations and hundreds of students who can benefit from an expanded partnership. I stand ready to defend my commitment should the time emerge. I can be reached at 334-202-6991 or rwhite@alasu.edu.

ALABAMA

STATE

UNIVERSITY

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I remain sincerely,

A handwritten signature in black ink that reads "Robert White". The signature is written in a cursive, flowing style.

R white



NATIONAL POLICY ALLIANCE

Hon. Johnny Ford
Founding Co-Chair, NPA
Founder, WCM
President, HBTSA

Hon. Roy C Brooks
Co-Chair, NPA
Chairman, NOBCO
Past President, NACo

November 15, 2019

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Dr. Doris Sartor

Dr. Gale Frazier
National Black Agenda Consortium
Chicago, IL

Dear Dr. Frazier:

It is with great pleasure and honor to partner with the National Black Agenda Consortium (NBAC) since 2015. Under your leadership and direction, the National Policy Alliance (NPA) is proud to continue working with NBAC. With our mutual interest to improve communities across our great country, we value this partnership. Having worked with you and your organization over the last four years, the NPA understands the importance of continued growth and development of your critical organization.

The NPA, which represents the leadership of over 12,000 African American elected officials and over 1.3 million federal, state and local government employees – is more always proud to identify partners doing the serious work of community engagement. As you know, since producing the 2016 National Black Political Convention, the NPA has coordinated activities with NBAC, working steadily to discuss, plan and present viable national strategies. We anticipate doing so for many years to come.

As a part of our annual schedule the NPA holds Leadership Development discussions while in Washington, DC and other cities, which includes the participation your organization. These sessions assist policy makers and administrators to work closer with their respective communities, as well as other communities – which in turn advances constituent outreach, progress and overall education.

You have our support, interest and intent to expand our agenda to include National Black Agenda Consortium interests. Please accept this letter as our long-term commitment.

Sincerely,



Honorable Johnny Ford
Mayor (former), Tuskegee
Founder, WCM
NPA Co-Chair



Linda Haithcox Taylor
Executive Director
National Policy Alliance

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Executive Director
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A Vision for Our Future

September, 2020

Brothers and Sisters – Greetings:

It is my distinct honor and privilege to congratulate Dr. Gale Frazier – Chair; and the National Black Agenda Consortium. Your perseverance in seeking equity for Black Americans – particularly at this time – is commendable and much appreciated.

Our Nation is disturbed on many fronts, and the challenges seem to grow daily. Important issues such as Voting Rights; Coronavirus and its detrimental effect on Black people; police brutality and, yes, the killing of Black men and women – to name a few. Black America, and others, are grieving and angry, yet resolute! In spite of the highly contagious virus spreading across the United States, and elsewhere, millions of protestors are peacefully demonstrating; demanding an end to these injustices, while forcefully asserting that Black Lives Matter!!

To paraphrase a quote by Mahatma Gandhi: “We may never know what results come of our actions, but if we do nothing, there will be no results.” And, Harriett Tubman challenged us to keep going. “...Don’t ever stop, keep going. If you want a taste of freedom, keep going.” Therefore, let us persevere, and continue to address the ills that confront us, knowing that our work has meaning.

Perhaps all of us can recall a significant event that impacted our lives, and have used that experience to move forward. One such experience for me was attending the 1972 National Black Agenda Convention in Gary, Indiana; organizers and speakers included Mayor Richard Hatcher, Rev. Jesse Jackson, and Imamu Baraka. I was deeply inspired by the messages and decided to seek public office as a means of contributing to the welfare of African American people. I was privileged to serve in both the Massachusetts House of Representatives and the Massachusetts State Senate, becoming the first Black person in my state to attain such an honor. While in the Senate, I introduced the first Reparations bill in Massachusetts.

Upon leaving the Senate, my positive experience during the Black Agenda Convention in Gary remained, and with the assistance of several community individuals, convened the National Black Agenda Convention 2004 in Massachusetts. It has also been my honor to assist with subsequent Black Agenda Conventions in whatever capacity I could serve.

As we embark on this year’s Black Agenda Consortium, I encourage all of us – individually and collectively – to affirmatively and purposefully embrace the familiar refrain by James Weldon Johnson: “Let us march on ‘til victory is won.”

Again, congratulations to Dr. Frazier, Committee Members, and all participants for your vision, and willingness, to actively engage in this much needed endeavor - at this much needed time.

Sincerely,

Senator Bill Owens (Rtd)

Convenor NBAC 2004 & Honorary Co-Chair NBAC Historical 2012 Chicago



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January 11, 2020

Dear National Black Agenda Consortium Chicago,

The Coalition of African American Leaders (COAL) believe

that it is important to examine the critical issues confronting the African American community where injustice, inequality and the absence of access and opportunity continue to prevail, thereby negatively impacting us as a people. COAL advocates and organizes for appropriate and responsible public policy change, system behavior change and equality of opportunity. We aim to achieve for all of our people the fullness of the life experience without any form of racism or exclusion as a deterrent. We believe we must prepare ourselves for the opportunity of this full participation, thereby achieving the necessary education and training to participate.

Dr. Ron Daniels, President of the Institute of the Black World 21st Century and distinguished Lecturer at York College City University of New York stated,

"We need a mechanism which has as part of its mission, orienting and training individuals, constituencies and organizations in the art and science of capacity building to implement Black agendas. This is the missing ingredient in the equation."

COAL commends and supports the work of the National Black Agenda Consortium Chicago (NBAC), as a critically needed component in addressing this "missing ingredient" towards moving the Black Agenda forward. NBAC's efforts to build and sustain a vehicle that we all can use to develop, discuss, collaborate, and drive a black agenda, is impressive.

NBAC Chicago, COAL partnered with you as you formed the organization and has observed NBAC's growth and maturation, its collaborative processes and inclusive mode of operation, its tireless work-ethic and its strong commitment to black people. Most impressively, COAL has observed NBAC's move beyond mere talk, to develop and maintain a National Black Agenda, a living document, accessible to all who wish to understand and pursue strategies and actions towards addressing the strategic issues of black folk.

NBAC can count on COAL as an active partner in our collective goal to substantively, immutably, and indestructibly improve the quality of life for all of our people.

In fellowship,

Clarence Wood
Chairman

Craig K. Wimberly
President & Chair of Public Policy

"Bringing Science to the People!"

February 2021



Re: Letter of Support for the National Black Agenda Consortium Chicago (NBAC)

TACTS-The Association of Clinical Trial Service-501-c-3 is a community- based non-profit organization designed to provide prevention-intervention education and awareness for people impacted/infected by health ailments as it relates to evidence based/clinical trials and community research. We are a Black, Woman, Veteran organization, interested in collaborating with other organizations on issues surrounding health equity and social justice.

[When 'I' is replaced by 'We', even Illness becomes Wellness. Malcolm X]

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L Michelle Williams-Harper

**Community
Epidemiologist**
Sista Yaa Simpson, MPH

We at TACTS support NBAC's efforts to educate, organize, and mobilize Black people here and in the diaspora. We have accepted the responsibilities to ensure that this generation is building on the previous Black Agendas for the advancement and the sustainability of our people.

We offer Health Equity as the lens for gauging improved health and wellness outcomes. Healthy Equity is defined as the right to attain one's best health possible based on the highest standards available. Health Equity puts Blacks as the reference point to be compared ourselves, other Afrikans throughout the diaspora or non-Blacks within selected geographical areas. It gives us the latitude to predetermine our own benchmarks, measures, and interpretations for attaining the best health possible. Health Equity also includes other topics such as Health Liberation, Health Literacy and Health Economics combined to navigate a historical failed healthcare system that was not built to cure us.

For that reason, it is necessary to have a Black Agenda to provide us direction and guidance on the multitude of issues we face. NBAC Black Agenda is uniquely situated to not only identify challenges but provide solutions~'soul-lu-tions' for everyone to follow. The Action Steps outlines what individuals, community, organizations, stakeholders, health care practitioners and even elected officials **can do**, no excuses! We are following the first step for '*what can organizations do*' in that we are collaborating with NBAC to promote Health Equity campaigns, events, and forums. As our motto says we are "Bringing Science to the People" through our connections and support of NBAC!

*"Knowing the numbers doesn't accomplish anything by itself,
the numbers have to be used!"*

Standing Strong With NBAC

Yaa Simpson

Sista Yaa Simpson, M.P.H.,
Your Favorite Community Epidemiologist
TACTS
312-961-6189

Charles Patton

Baba Charles Patton, CADC
The People's Counselor, Vice-President
TACTS

REFERENCES

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- ⁱⁱⁱ Resolution adopted on the Reports of the fourth committee XV 1536, 1537,1538; 948 Plenary Session, Dec. 15,1960.
- ^{iv} Article 73 CHAPTER XI: DECLARATION REGARDING NON-SELF-GOVERNING TERRITORIES
- ^v “Crimes against humanity” include any of the following acts committed as part of a widespread or systematic attack directed against any civilian population, with knowledge of the attack: murder; extermination; or enslavement.
- ^{vi} BLACK CITIES/WHITE CITIES: Evaluating the Police Susan E. Howell, Huey L. Perry, and Matthew Vile
- ^{vii} “African-American’s Buying Power Projected to be \$1.1 Trillion By 2015.”
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See The Nielsen Company study entitled “African-American Consumers: Still Vital, Still Growing,” which was commissioned by the National Newspaper Publishers Association
- ^{viii} http://www.usaid.gov/locations/sub-saharan_africa/initiatives/agci.html
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See <http://www.cmap.illinois.gov/public-engagement>.

Forty-seven strategy papers on various topics were researched and produced during the development of the GO TO 2040 regional comprehensive plan. Documentation includes summaries, full interactive reports, PDF documents, and related information.

See <http://www.cmap.illinois.gov/go-to-2040-strategy-papers>.

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