



**8<sup>th</sup>**  
**CONFERENCE FOR**  
**REPARATIONS NOW!**

*“What is the role of the Trade Union Movement in the fight for Reparation?”*

**SATURDAY 23<sup>rd</sup> MOSIAH [AUGUST] 2014**

**10:00 – 21:00hrs**



**Global  
Afrikan  
Congressuk**



**UCU**  
University and College Union



**ORGANISED BY BLACK TRADE UNIONIST MEMBERS IN THE UK**

# Making the Case for Reparations

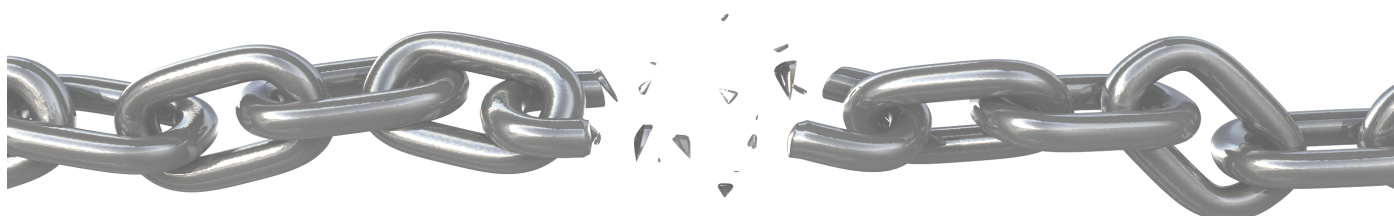
When Chattel enslavement ended, not in 1807 as some would like us to believe, but in 1838, it was simply replaced by bonded enslavement to the same plantations. Worst still, the people who were exploiting brutalizing, raping and murdering enslaved Afrikans were compensated by the state for their crimes. It was not the Afrikans who were compensated.

For Trade Unionist, it is very simple, people were exploited, brutalized and when it was finally admitted, they were still not paid, but instead they were further exploited. Nuff said! Case made? We think not!

Our first Conference was called to reflect on the continuing effect that the enslavement of Afrikans has had on the Black working Class, in particular and the working class as a whole. The Enslavement of Afrikans has been declared a crime against Humanity, (in case you are reading this Mr. Cameron) that means it was barbaric, illegal, immoral and despicable.



In February 2006, the Church voted to apologise to the descendants of victims of enslavement, recognising the damage done. It's a start but is an apology enough? The Bank of England made capital available for ships voyages and the city became the financial centre of the trade in enslaved Afrikans.



Lloyds of London insured kidnapping voyages. Atrocities include the case of a Captain who dumped all his 'cargo' because he had not stored enough food. He later won a sizable claim from the insurers Alexander and David Barclay who traded in enslaved Afrikans in the Caribbean, (aka West Indies) and later founded Barclay's Bank with their profits. Likewise, Sir Francis Baring had major financial interests in slavery; his family eventually founded Barings Bank. Would an apology from the benefactors of those mentioned above be all that is required to indemnify the wrongs committed?

There are countless examples across the globe and the major players can still be found pedalling their wares of oppression worldwide, none has so far even proffered regret.

The 23rd August was selected to hold this year's annual Conference because on this day in 1791, a brave group of Afrikans on the island of San Domingo rose up and fought against the heinous crime of enslavement. This was the richest



and cruellest colony in the Western Hemisphere. More than one third of Afrikans died within a few years of being taken there.

The Afrikan people of that Caribbean Island, led by Toussaint L'Ouverture took on the then Super Powers of France, England and Spain and were victorious. In January 1804 they established the first

Afrikan state outside of Afrika called Haiti.



# CONFERENCE PROGRAMME

## 10:00 Screening of the Film **Maafa: Truth 2007**

By **Toyin Agbetu**, founder of **Ligali**, a **Pan African Human Rights Organisation** that challenges the misrepresentation of Afrikan people, culture and history in the British media. With contributions from community activists, project workers, teachers, historians and the business community, **this documentary confronts the myths about British slavery, presents the true history of the Maafa and Afrikan resistance** and examines the politics of the government's bicentenary celebrations in the UK.

## 11:30 DRUM CALL



## 11:45 LIBATION

OFFERING LIBATIONS & INCENSE PHARAOH RAMSES III  
(CA. 1186 - 1155 BCE) - XXTH DYNASTY



## 12:00 Chair's Welcome & Orientation

Chair: **Glenroy watson**

## 12:30 BREAK



## 12:45 Community Groups Report - Pt1

## 13:15 Short Film: **Global Wealth Inequality: What you never knew you knew** © 2012 /TheRules.org

Written, narrated and directed by **Jason Hickel** this film looks at the extreme truth of how wealth is divided globally. **The richest 300 people on earth have the same wealth as the poorest 3 billion. This is no accident - those in power write the rules. Together, we have the power to change those rules.** Produced by Grain Media [www.grainmedia.co.uk](http://www.grainmedia.co.uk) - motion graphics by Nick Pittom [www.nickpittom.com](http://www.nickpittom.com).

## 13:30 - 14:30 LUNCH BREAK

## 14:30 Live Music by **Alexander D Great**

Alex's distinguished career spans 40 years, returning his Trinidadian roots, in the late 80s, he made his debut on the London Calypso stage with his own fusion of **Calypso and Poetry, "Socablues"**. He was the BBC Calypsonian in residence for 12 years, won the UK Calypso Monarch titles in 2010 and 2011 and has performed internationally including in Canada and the Caribbean. **He is committed to work of a social nature and to promoting the voice of the voiceless and has been involved in a number of campaigns.**



# CONFERENCE PROGRAMME

**15:00 CARICOM: A Panel Discussion ~ Chair: Wilf Sullivan**

**Panellists:**



Esther Stanford-Xosei



Glenroy Watson



Ras GWA ~  
Jah BLUE



Judy  
Richards



Abu Akil



**15:45 Contributions, Questions & Answers (C,Q&A)**

**17:00 Spoken Word by Kyronne**

Kyronne is a young activist, poet and member of a youth group ~ R/Movement, his focus is on using creativity, culture and politics to inspire and create community.

**17:30 Simultaneous Workshops x 3**  
*"Action plan for our Reparation campaign"*

**Red Room ~ Chair: Jason St. John**

**Black Room ~ Chair: Salma Thurayya**

**Green Room ~ Chair: Abu Akil**



**18:10 BREAK**

**18:25 Community Groups Report - Pt2**

**Chair: Judy Richard**



**18:45 Performance**

**19:00 Key Note Speaker: Mohan Siddi**



**19:45 Contributions, Questions & Answers (C,Q&A)**  
**Chair: Frank Murray**



**20:15 Report back from Workshops**

**20:45 Summary of the Day**

# THE CARICOM inactive

*“Not all the way .... just another move in the struggle”*

**CARICOM is a government for the Caribbean, representing its region.** The reactions, misunderstanding, overreaction and quite frankly misfiring reactions, has given the phase ***“listening to the singer not the song”*** new meaning and taken it to a new level. Some have now sank so low they have now started to *“analyse”* the sexual choices of the CARICOM Reparatory justice campaign leadership.



CARICOM does not and cannot represent global Afrikan people in our quest for Reparations, Repatriation and Reparatory justice for our enslavement and hundreds of years of colonialism and neo colonialism.

Everywhere we have Afrikan are living in the world, they must have a say on when they are satisfied that justice has been done for their ancestors. It is not for Afrikans in the uk to decide. It is not for Afrikans in the Americas, North, South or Central. And it is not for Afrikan, or Afrikan government in the Caribbean to decide for the rest of the global community.

While Afrikan in the uk, have an ideal prospective on the challenges we face due to the fact that we are living in the belly of the beast' with Afrikan from almost all nations conquered by British imperialism, it does not put us ahead of any other Afrikans in deciding when justice is done on the matter of reparations.

CARICOM's ten point plan drives the negation of Afrikan demands for reparations from the obscure edges of global political debate nearer to the centre. The 10 point plan has triggered greater responsiveness of civic society to the campaigning of GAC and other reparations lobbies. CRJP 10 Point Plan Outline.....

1. Full formal apology
2. Repatriation
3. Indigenous peoples development program
4. Cultural institutions
5. Public health crisis
6. Illiteracy eradication
7. African knowledge program
8. Psychological rehabilitation
9. Technology transfer
10. Debt cancellation



While the move to get CARICOM to start taking up the matter of Reparatory justice was know about as long ago as 2012, the only Reparation Activists from the uk in attendance in Kingstown, St. Vincent and the Grenadines between Sunday 15 and Wednesday 17 September 2013 was Global Afrikan Congress uk Secretary Glenroy watson.



A delegate to the World Conference Against Racism in 2001, Glenroy was also a Founder member of GAC in Barbados in 2002. A Pan Afrikanist trade union Activists he was also a delegate and contributor to the 8th PAC this year in Johannesburg.

He was in St. Vincent as a representative of the International section of the Global Afrikan Congress

(GAC). On his return to the uk, he has attempted to hold report back meetings with members of the Afrikan community to ensure that we are ready and able to amended what he sees as a short sightedness in the CARICOM plan and the need for every part of the Reparation struggle to be actively led by an Afrikan. He made clear at the conference, his concern of the prominence being given to the European Law firm who



had received the 'lion share' of the payment for the so called Mau Mau' fighters in Kenya. The outcome he said need closer examination as it did not represent a victory for our people, nor do we want, when we asked our Leaders *'what have you done today towards getting Reparation?'* that their answer should be *'the matter is in the hands of our Lawyers'*. In our continues dialogue with Reparations Speakers' such as Hilary Beckles and Esther Standford, we must ensure they continue

to look beyond their local view, that they think global whilst working locally, nationally and internationally. We must try to distance ourselves from those who seem incapable of anything more than criticism against each and every one else, and who will continue to help imperialism and white supremacy hold down Afrikan people even if it's by way of ignorance.



**The CARICOM 10** point plan is not the end of the journey. It is not even near the end of the Journey. It is merely a small part of the journey we've all been on since the first Afrikan was stolen, put on a camel and taken across the sands and later the sea. As they kidnap us and spread us all across the glob, so we must now rise up from all of these places where we have been sleeping and form a mighty Global Reparations army to win back justice for our Ancestors.

**Acknowledgement for donation towards the delegation to St. Vincent., goes to: Alex Ellington, Bobby Bennett, Colin Boascom, Errol Reid, Gem Melburne, Gloria Milles, Geraldine Franis, Jackson Jones, Justin Bardo, Jason St John, Martin Seaton, and Zimele Maroti.**



# NAMIBIA: A TALE OF COLONY, RACISM AND WHITE PRIVILEGE

Namibia, formerly occupied by Germany, is one of the richest countries in Afrika. In 2005 the country's GDP was valued at three times the average for other Afrikan countries. It is the 34th largest country in the world, but one of the least densely populated (second only to Mongolia). Namibia was subjected to German occupation between 1884 and 1915. The Namibian people were Germany's first 20th century Genocide victims. Half the Nama population and 80% of the Herero were killed. The survivors, when finally released from detention, were subjected to a policy of dispossession, deportation, forced labour, racial segregation by being confined to so-called "native territories" and discrimination. The genocide, plus racist laws and sheer brutality, was used to deprive Namibians of their land, which was "given" to the white settlers.

From one white supremacist occupier to another, Namibia was handed over to the settler occupied state of South Africa in 1920. South Africa imposed its policies of apartheid in Namibia, "native territories" were turned into "homelands" aka "bantustans" and the Namibian people were subjected to further racist violence and militarised oppression, whilst their land's riches were extracted to fuel their exploitation until "independence" in 1990.

Fast forward to 2014, 24 years after so called independence, yet the legacy of colony is still too visible, not only noticeably in the architecture, street names and governing institutions, but even more importantly, in white privilege of economic power. Namibia's wealth is concentrated in the hands of a small "white Namibian" minority, descents of the German and South African colonisers. Despite only making up 6% of the population they control 90% of the land, 40% of which is commercially and many land owners are absentee Europeans living permanently in Italy, Germany and elsewhere.

A stark illustration of the legacy of white privilege are the tales of two notable men who earlier this year died in Namibia. Following a traditional Ovaherero funeral ceremony, it was discovered that Chief Kuima Riruako had R\$0 and owned only a resettlement farm given to him by the government, a few pieces of cloth and a rifle. This great man did not own a house or a vehicle. Now, juxtapose his "wealth" with that of Paul Van Schalkwyk,

South African born, whose estate was estimated at N\$4million. Equivalent to around £250K, in a country where the average annual income for Afrikan is only £60 a year. Namibia, like many of its neighbours, illustrates the illusion post colonialism under the banner of independence. The truth is that until Afrikan people on the Afrikan continent take control of their economies and thoroughly dismantle their former colonial racist social legacies, white privilege will flourish.





# REPORTS:2014



**Brother Omowale Ru Pert-em-Hru, Executive Director of Operations and Company Secretary PASCf ~ Report on Ebola Outbreak aka the Saros - Gates manufactured bio - psych warfare being unleashed on West Afrika.**

## **Martial Law in Sierra Leone**



I spoke to Chernoh Alpha M Bah last night ~ Chernoh, formerly a Boy soldier in Sierra Leone, is now the leader of a 100,000 strong youth movement in West Afrika, aiming for State power. He is in the heart of the Ebola crisis. There is a state of emergency in Sierra Leone; Martial law has been declared; our people can be shot on sight if they are on the streets. People are effectively under house arrest. Chernoh along with everyone else cannot leave the country. There are medical squads with soldiers doing house to house searches. If they decide you have Ebola you are taken away for "treatment" and injected with something: 90% of those "treated" die. The people are more worried about the "treatment" than the alleged Ebola.



**Professor Cecile Wright is a Professor of Sociology at the School of Social Sciences at Nottingham Trent University. Her main interest as a sociologist is social inequalities (race, gender and social class) her research interests in inequalities has focused on education, youth, community activism and social change.**

## **Reparations Renaissance**

In the past few years there has been a remarkable renaissance in the interest of reparations from Europe for the enduring legacy of slavery. This is the notion that there should be compensatory payment made to the descendants of those who were enslaved by former slave trading nations including the UK. In the spirit of this social movement, on the first of August 2014 within the UK, campaigners of reparations marched on the Houses of Parliament, in order to draw attention to the obvious injury of the Atlantic slave trade and to demand a redress.

The pivotal role that the proceeds of the slave trade played in the development and present prosperity of cultural and educational institutions such as museums, universities and art galleries in the UK is indisputable. Furthermore, these institutions continue to benefit from wealth accumulated from the slave trade and slavery.

The Atlantic slave trade, in addition to being one of the greatest atrocities in human history, an increasing number of academic studies seemed to support the hypothesis that the continuing socio-economic problems faced by African and Caribbean societies.

In terms of operational policy interventions that could be utilised to put reparations into effect, perhaps, the ten point framework formulated in the Caricom Reparations Justice Program (CRJP) would, indeed, be an appropriate place to start.

# GEORGE MUKURU MUCHAI

## Trade Unionist from Kenya **BLOCKED**



**George Mukuru Muchai** is Assistant General Secretary of the TUC in Kenya and was meant to be one of our Keynote Speakers. Black international Speakers irrespective of whatever position they hold are being block or frustrated to the point where they either do not get to attend the conference or by the time they are allowed fly out it is too late.

The format of the RMT's Annual Reparations conference is to encourage dialogue between the Afrikan continent and her Diaspora by inviting Speakers from the continent and from out of Afrika, if possible one female one male. In 2011 one invited Speaker was Haiti Lawyer Mario Joseph. We had learnt from previous experience not to buy tickets for speakers before they had gotten their visa. In most cases the home office insists that all Applicants can prove that they have a return ticket before issuing a visa. In Mario's case we waited until he had his visa, he brought his own ticket. Five days after he brought his ticket, the home office recalled the visa - for inspection! This was the same visa they themselves had issued!? This way ensuring the visa was returned to Mario too late for him to attend the 2011 Reparations conference. However, we made sure he came anyway, and meet with UK supporters.

Two of this year's invited Speakers were delegates to the 8th PAC conference in South Afrika earlier this year. Moving between countries on the continent is getting easier, even for Afrikans out of Afrika. However those coming to Europe, from any part of the world are still being treated as illegal immigrant even before they have boarded a plane. The right to free movement for Afrikan people is also an issue which is in need of urgent repair.

"This year we'd hoped to have someone from Kenya and also another trade unionist from the continent; Ghana. **Kingsley Ofei - Nkansah** is the General Secretary of the General Agricultural Workers Union (GAWU). He has been busy building an anti corruption movement that will launch on the 21<sup>st</sup> August. We will keep in contact with him and work with him in between the conference."



Photo by Sindi Buthelezi

# PROFILE - Keynote Speaker

## MOHAN SIDDI: An Afrikan from India

**‘Afrikans are the true global community if only we knew it’**



Mohansiddi is founder of SJV Society and works as a social Activist for the entire Indian Diaspora Community. He has presented a Paper on Siddis of India at the 2014 PAN African Congress Conference 2014 in South Africa. His academic qualifications include a B.A in Sociology; a MSW-Master of social work and a (M.phil - Master of Philosophy).

‘In Asian African Diaspora history, we’ve never heard about “Reparation” or compensation in any movement because we never got the opportunity to realize or fight for it even though our ancestors from

Africa seemed to have assimilated into the larger society and thus they appear silent on the issue of reparation. our current campaigns on constitution rights for Tribal and venerable Siddi people of India’. Mohansiddi’s future plans include initiating the Reparations campaign in Asia.



The Siddi people are decedents of enslaved Afrikans who were taken to India mainly by the Arabs, Portuguese and Dutch. Their communities are concentrated mainly in Karnataka, Gujarat, Maharastra and also in Andhra Pradesh, Goa and Tamil Nadu. The Siddis are amongst the most soci-economically disenfranchised communities

in India and are subjected to similar levels of discrimination to the Dalits. The majority of Siddi people are illiterate. Most Siddi families are landless, live primarily in forests areas and earn a living from agriculture, construction, fishing and traditional occupations such as basket weaving and making bamboo chairs. Siddis earn low wages and large sections work as ‘coolies’, a few are even bonded labourers. Gender labour inequality and child labour also widespread.



**2007** Our very first conference held at South Bank University, where we ensured we brought together many of the key players within the struggle for Reparations who have been on the battle field for many years.



## Bernie Grant: His Legacy Lives On

**Bernie Grant Arts Centre (BGAC)** designed by David Adjaye, opened in September 2007. It aspires to be *a nationally and internationally recognised centre for the development of diverse cultural and creative practitioners, which has a demonstrably positive impact on the quality of life of local communities.* Its key objectives include *making a substantial contribution to the social and economic regeneration of Tottenham.* Bernie Grant's passing in 2000 marked the end of an era, a politician who challenged the status quo and was not afraid to speak up for his community ~ *Bernie believed in the community and the community believed in him* ~ he adamantly represented his community at the highest levels of Government. He was regarded as the true voice of racialised and minorities people in the UK.



Born in 1944, in Georgetown, Guyana, he came to Britain in 1963 with his family. Bernie's first job was as a railway clerk, by 1978 he was a full time Area Officer for NUPE and elected Labour Councillor for Tottenham. In 1985, as leader of Haringey Council he defended the Broadwater farm youth's uprising against police harassment, their paramilitary style occupation of the area and their racist violence. His truthful words were met with overtly racist dissent by the British press and media, but he refused to concede, even at the risk of his Parliamentary candidacy. He entered his first State Opening of Parliament in African dress, deemed an affront by the establishment. Truly unique in his radical stance in the Commons, he passionately advocated for justice for the victims of racist policing, for families who have suffered deaths in custody and he campaigned on institutionalised racism in health, housing and education. Bernie was an outspoken activist and advocate for equality, diversity and human rights. He fought for recognition for refugees, the elimination of overseas debt for poor nations and for reparations for the recognition of the past injustices of colonisation and enslavement. Bernie's remarkable career included, becoming one of the first 'Black' MPs elected to British Parliament, first Black Leader of a local authority in Europe and establishing the Africa Reparations Movement in Britain. His vision for an inclusive post racist, equality driven society should always be reflected in the strategic priorities and activities of the BGAC, as he would have wished. Bernie Grants' legacy is his uncompromising stance for truth and justice.



# 2008



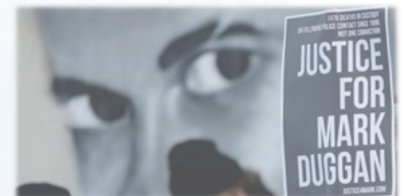
**Our format for inviting international Speakers, is that we invite two, if possible one female one male, one from the Afrikan continent and one from the Afrikan community outside of Afrika.**

**The following motion was sent to RMT's AGM, moved by Peter Lewis, seen here with Bob Crow, and was passed unanimously.**

**DEATH IN CUSTODY:** Many in the Black and Ethnic Minority community are still unable to comprehend the decision from the latest inquest into the death of yet another Black and Ethnic citizen who could have easily been allowed to remain alive and enter the due process of the judiciary in the case of Tottenham resident Mark Duggan. It cannot be 'legal' to shoot dead another human being when she or he is unarmed. This conference ask that the RMT provide funds to our London Transport Regional Council's Black Solidarity Committee to join with the United Family and Friends campaign group in order to raise the profile of the campaign and help to publicise these injustice with the Union's RMT News. Further, that the union puts out an appeal to other TUC affiliate to come together and provide a national conference to help turn back the tide of increased death in custody of BEM people. We continue our demands that the IPCC be replace with a truly independent body able to fully investigate the inextricable and intransigent institutionalised racism within the police and other state bodies.



## Mark Duggan Campaign Update



**Mark's family, friends and community do not believe that he has received justice! Together with supporters they continue to fight to expose the true facts of what happened on Ferry Lane on 4th August 2011. The Justice4MarkDuggan Campaign will continue to highlight this case through events and initiatives including the Starrish Mark Birthday Fundraiser on 12th September, featuring some of London's best musicians, artists and spoken word performers and the unveiling of a commemorative plaque. Further details to be announced... We will continue to keep Mark's memory alive and to celebrate a young man who was widely loved and respected in his community and by his family and friends. For further information about the campaign: how to get involved & support us, legal updates and upcoming events go to: [justice4mark.com](http://justice4mark.com) or email us at [justiceformarkduggan@gmail.com](mailto:justiceformarkduggan@gmail.com)**

**Please show your solidarity with the hundreds of families' who have lost a loved one to a death in custody at the annual march from Trafalgar Square to Downing Street on Saturday 25<sup>th</sup> October 2014 ~ For more information go to <http://www.uffc-campaigncentral.net/>**



**2009**

Powerful, direct and to the point was how we describe **SALADIN MOHAMMED** of US Trade Union structure **Black Workers For Justice (BWJF)** our guest for 2009.



## Historic Reparations March 1<sup>st</sup> August 2014



Friday 1st August 2014: Thousands of People of Afrikan heritage united for a Historic Reparations March organised by the Rastafari Movement .

In one of the largest mobilisations of Afrikan people in the UK, since the New Cross Massacre demonstration of 1981, London streets were brought to a standstill as thousands walked from Brixton to Westminster.

The Rastafari Movement UK – Reparation and Repatriation Committee organised the event during Afrikan Remembrance Month. Widely acknowledged as the vanguard of the Reparations movement, Rastafarians have long called for slavery reparations, a key tenet of their faith along with repatriation to Afrika. Just over ten years ago a coalition of Rastafarian groups

estimated European countries formerly involved in the slave trade, especially Britain, needed to pay £72.5 billion to resettle 500,000 Rastafarians in Afrika. Rastafarians have demanded that European countries engaged in the Atlantic slave trade, pay reparations



for the pain and suffering experienced by our ancestors. Until recently their demands have in the main been ignored, however, with last years coalition of Caribbean Islands finally uniting to sue Britain, France and the Netherlands for reparations, their role as significant players has had to be accepted. At the recent Reparations meeting, chaired by Diane Abbot, at the House of Commons (16 July 2014),

Professor Hillary Beckles credited Rastafarians with leading

the call for Reparations. In the words of the late great Robert Nester Marley "we've been trodding on the winepress much too long: Rebel, rebel! ...And we've been taken for granted much too long: Rebel, rebel now!". In 2004, Barbara Makeda Blake-Hannah, a member of a coalition of Rastafarian groups in Jamaica said "It's a matter of human rights and justice for a crime that was committed 300 years ago and whose repercussions are still being felt today". From disproportionate economic hardship, over representation in the prison industrial complex, state sanctioned police assassinations, to media misrepresentation, demonization



# 2010



**This was the year we got it wrong and did not hold a conference, to clashing with another union's event on the same day.**

and self hate; Afrikans in the diaspora live with the legacy of the Transatlantic Atlantic Slave trade, in the present. In her 2005 book, *Post Traumatic Slave Syndrome (PTSS): America's Legacy of Enduring Injury and Healing*, Dr Joy DeGruy contends that centuries of enslavement followed by systemic and structural racism and oppression have resulted in multigenerational



maladaptive behaviours, which originated as survival strategies. The author states that PTSS is not a "disorder" that can simply be treated and remedied clinically but rather must necessarily require a profound social and structural change in institutions that continue to promote inequalities and injustice.



We must not make the mistake of limiting reparations discourse to solely within the "abolition of slavery" context, which asserts that *the slaves were freed 150 years ago: over*, rather we must frame it within a narrative of 500 hundred years of racist violence and white supremacy globally. Jim Crow in the US, Colonisation in the Caribbean and Afrika and Apartheid in South Africa and Namibia until 1990, are all manifestations of enslavement, albeit by other names. Our claim for reparations continues up until the point at which the US, the UK and Europe began to dismantle legislative racism i.e. colonialism, segregation and of course apartheid. Reparations claims cease only at the point in time that attempts to promote equality and safeguard human rights for Afrikan people on the continent and in the diaspora were introduced; less than 40 years ago!

Ras Gabre Wold (Chair – Rastafari Movement uk) declared the day a resounding success and urged us to begin the re-writing of 'Our-Story'. Rastafari Movement uk aims to:

- \*Incite acknowledgement of the inhuman treatment inflicted on Africans against their will
- \*Raise awareness of the repercussions of the transatlantic traffic in enslaved Africans
- \*Launch a multi-layered strategic claim for Reparation & Repatriations as part of restitution

Work with the appropriate organisations to develop an effective economical social and cultural programme what will facilitate a viable options for Africans that are due restitutions for the wrongful acts they have historically endured.

**Over 65,000 signatures were submitted!!!**

# 2011

The Year's 5th Anniversary's  
International guest Speakers were  
Amani Bunta from South Afrika and  
Mario Joseph from Haiti.



## PASCF Statement on Reparations Owed

*Following the historic London Reparations March from Brixton to 10 Downing Street organised by the Rastafari Movement in Britain on 1st August 2014, the PASCF issues the following statement – they all owe us:*

The Capitalists, the Working Class and the Trade Union Movement all owe Reparations to Afrikan People. The enslavement of Afrikan people created unprecedented levels of wealth for the imperialists who controlled the slavery system. As part of their agenda of stealing other peoples' wealth they managed to usurp Afrikan people's labour without having to pay. The imperialists then used the massive quantities of wealth that they accumulated from slavery as capital to invest. These investments were the cause of many new beginnings including: a proliferation in the development of technological inventions in Europe; the creation of factories in Europe; the development of mass production in Europe; the development of industrialisation in Europe; the birth of capitalism as a social, political and economic system; the birth of the capitalist phase of world history; and the birth of modern racism.

These changes also meant that the newly created mass producing factories of Europe needed labour in order to operate effectively. This new need was hindered by the fact that the labour of European peasants was tied to the land in a form of bondage called serfdom. The requirements imposed by the newly emerging capitalist system meant that the European peasants had to be released from serfdom by their Lords and Masters. Their release was one of the essential ingredients that brought capitalism into existence. It was the release of European peasants from serfdom that gave birth to the European working class (i.e. proletariat). The European working class was created by the new capitalist elite for its own diabolical purposes. The European working class was also born out of the terrible suffering of enslaved Afrikan people.

The European working class was created precisely so that the capitalists could exploit them as a means of making profits. In order to resist this exploitation the working class was forced to organise for self defence. Trade unions are the result of the European working class' organised struggle against capitalism - the same capitalist system that was created by and profited from anti-Afrikan slavery. Trade Unions which were the European working class' legitimate response to capitalist exploitation have at their root the terrible suffering of enslaved Afrikan people. The outcome of this process is that European working class suffer capitalist oppression on the basis of class; Afrikan people suffer double oppression – class and race; and Afrikan women suffer triple oppression – class, race and gender. In short, if there was no slavery there would be no capitalism. If there was no capitalism there would be no working class. If there was no working class there would be no Trade Union Movement. Capitalism, the working class and Trade Unions all owe their existence to the enslavement of Afrikan people. They are all indebted to and owe reparations to Afrikan people, from whose genocidal scale suffering (i.e. exploitation and oppression) they arose.



**2012**



**The 6th Annual conference took place at the Institution of Education near Russell Square central London.**

## **2014 8<sup>th</sup> PAC Reparations Plenary Agreed the Following Cecil Gutzmore and Glenroy Watson (UK) Delegates**

1) The Congress rejects the notion in the Durban Declaration and subsequent U.N Resolutions in which the phrase “should have been” was introduced to provide cover for the claim that the global enslavement of African peoples and global trafficking of African peoples were not always crimes against humanity. Congress endorses the claim that slavery, the Trans-Atlantic slave trade, the Arab slave trade, genocide and apartheid were always crimes against humanity and therefore subject to reparative justice.

\*\*\*\*\*

2) Align ourselves with already established, soon to be established national reparations commission in all countries where people of African descent exist, with the view to create a Global Reparations Commission that will work to advance the claim for global reparative justice. Furthermore, Congress endorses the establishment of the Caricom Reparations Commission and calls upon it to work with other similar commissions already established, and to be established, in advancing the Global reparations process.

\*\*\*\*\*

3) That the major problems, tasks, challenges facing the African World be reframed as injuries resulting from the crimes of slavery, the Trans-Atlantic slave trade, the Arab-led slave trade colonialism and apartheid requiring the immediate and on-going application of internal and external reparations, including the right to return.

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4) Call upon African States, and the African Regional bodies to move immediately to declare and legislate for the right of reparations, specifically a return, settlement and dual citizenship in Africa for all Diaspora Africans- be they new or old diaspora and those who have already returned as well as their stateless children.

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5) The infrastructure of colonial crimes against African humanity has been transformed in ways that subvert and convert their holocaust history and memory.

Holocaust memorial sites are used today by some countries as military and political buildings, etc. We need to profile, document and to erect Monuments in all areas throughout the continent where slavery, slave embarkation stations and prisons are located. We need to memorialize our heroes and heroines including those criminalized by enslavers and demand that African human remains housed in museums around the world be returned to their homelands.

**Photo by Sindi Buthelezi**



**2013** First demonstration for reparations at No. 10 Downing Street against Cameron and his accomplices, whose political, social and economic privileged is steeped in the legacy of the English plantocracy. The 7th Reparation Conference has now establish a further role for the RPC (Reparations Planning Committee) which work's towards this years' conference.

Some photos by Terry Scott



**Britain valued former enslaved Afrikans at £47 million and compensated the enslavers via an "emancipation" fund into which it paid £20,000,000 . The former enslaved have never received any form of compensation...**



# BSC

RMT London Transport Regional Council's Black Solidarity Committee

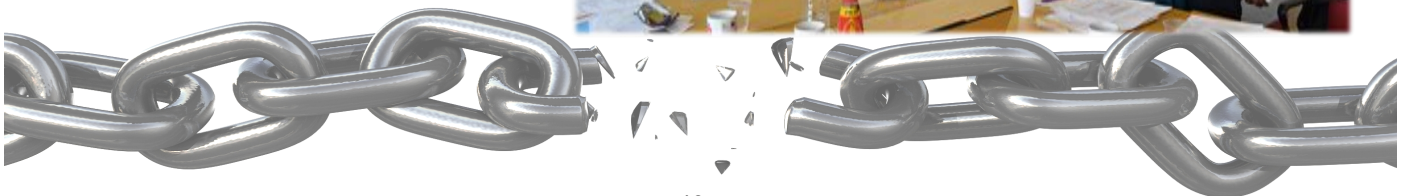


**Carol Fosters  
Chair Black  
Solidarity  
Committee (BSC)**

Like Kunta Kinta, Black activists within the London Transport part of the Black and Ethnic Minority Advisory Committee (B&EMMAC) reserve the right to name ourselves. National Leadership claim that the term 'Ethnic' will ensure 'other diverse minority ethnic groups will not feel put off by the term Black'. With a Jewish woman as chair, an Afrikan as Secretary and an Albanian as publicity Officer, how much more diverse can we get?

**BSC** is the local committee of the National B&EMMAC and is the driving force behind the Annual Reparation conference, and able to invite international Speakers such as Tamaris from Brazil . Before BSC, we were called BEM (Black and Ethnic Members Committee) where we ensured in 2001 we sent a delegation Namibia, Zimbabwe and the World Conference Against Racism (WCAR) in South Afrika, out of this we also sent one of the 3 delegates to the Afrikan WCAR which founded the Global Afrikan Congress (GAC) in Barbados in 2002. RMT delegation was again in attendance at the Durban plus 5, which took place 6 years after instead of 5 in Geneva. 2007 was also the year, led by BEM that the RMT's Annual General Meeting agreed to hold the first every Reparation conference called by a European national trade union demanding payment for outstanding wages and asking that the movement plays a greater role by asking ***'what is the role of the Trade Union movement in the fight for Reparation?'***

**This is a question to the rest of the movement. RMT's Black members know where we are in the struggle and have been making our contribution before CARICOM and long before these conferences.**





**BOB**