

USA Delegation

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Introduction:

The United States is a democratic nation, a part of the United Nations Organization, and founded as thirteen colonies upon gaining independence from Great Britain. America's history as a colony of Great Britain left an enormous impact on both the governmental structure of the United States and the legacy of slavery. The British, who initially enforced the unwritten policy of salutary neglect on their American territories, did not allow America room to develop as its own nation, and wanted the colonists to continue to conform to all of its social and economic conventions. The American Revolution was consequential in that it allowed for the formation of the American government to be an entity distinguished from the monarchical British government. However, while independence resulted in a new nation, it did not immediately negate the practice of slavery, nor did it dismantle any systems that depended on hierarchies rooted in cultural bias.

The Founding Fathers based their constitution on Enlightenment concepts such as democratic representation in government, and the potential for both individual and collective progress. While many would argue that these ideals of liberty and justice fell short on many standards, the imprint of British rule left Americans with misguided social darwinistic outlooks, as well as a system of horrible inequality that would leave lasting effects on the way Americans derived their own national identity.

The majority of the United States would agree that Black Americans suffer various disadvantages on the basis of their race due to the transatlantic slave trade and the highly profitable institution of slavery persisting up until 1865, when the 13th Amendment was passed to officially abolish slavery of anyone not convicted of a felony. Along with this enactment came the 14th and 15th Amendments, which granted citizenship to anyone born in the United States and also gave African American men the right to vote. Unfortunately, oppression did not cease with the emancipation of enslaved people and the extension of their rights as citizens. Rather, the oppression imposed on previously enslaved individuals was transferred into segregational institutions and disguised by legal policies. While progress has been made, it is evident that Black Americans continue to face repercussions of enslavement and restrictions during Jim Crow. In 2020, millions of Americans united in mass protest against racism and police brutality following the murder of George Floyd. While these demonstrations reached international audiences that helped gain attention and support for the movement, they also garnered opposition against the acknowledgement of systemic racism from predominantly conservatives.

Scholars on the forefront of the Reparation Movement recognize that the issue of combatting enslavement ramifications is both multifaceted and highly disputed, which makes legislative and political action particularly hard. Despite this, professors and activists have established that a future of reparations might consist of national apologies, monetary payments from individuals and governments, land grants, and social service benefits. The United States of America stands as a global leader that seeks to defy inequality on both an individual and systemic scale.

Identity

The United States represents a diverse population of more than 330 million people from different ethnic, racial, religious, and cultural backgrounds. Geographically, the US is located in North America, bordered by Canada to the north and Mexico to the south. In terms of demographics, the U.S Census Bureau estimates that as of 2020, there were around 331 million people living in the United States. The country is varied in terms of race and ethnicity, with non-Hispanic Whites accounting for the majority of the population at 57.8%, followed by the Hispanic or Latinos at 18.7%, African Americans at 12.4%, and Asians at 6%. A growing percentage of the population, 2.9% is multiracial in the nation. People of all religions live in the United States as well, where Christianity is the most prevalent, followed by Judaism, Islam, Buddhism, and Hinduism. The US defines itself as a nation based on democratic and free-market ideals, where everyone has the freedom to pursue their right to life, liberty, and happiness. The country strongly supports diversity and inclusivity, with a strong commitment to civil rights, and equality. The rights and obligations of people as well as the government's responsibility to uphold those rights are laid down in the U.S Constitution, which serves as the basis for the nation's laws and government.

Key Points

1. Analyze the past relationship between the United States and Britain, and how that coincided with the prevalence of slavery in America
2. Collaboration with Britain to work on paying countries back
3. Initiatives to study and examine the impact of slavery in America and derive tangible solutions in response to these studies
4. Address ramifications of slavery without largely disrupting the economy
5. Including Black perspectives and voices in conversations about slavery and reparations

History with Slavery

When an English warship, The White Lion, brought 20 enslaved Africans to Jamestown in 1619, the course of the United States was forever altered. The British establishment of ethnically-targeted slavery in their colonies began the immense suffering and torture of millions of Africans, forced to labor in unthinkable conditions for the entirety of their lives. This system resulted in millions of Africans being forcibly removed from their homes and shipped to the Americas on large slave ships. The abominable journey alone killed between 10% and 20% of Africans on these ships by means of dehydration and disease, as the enslaved were packed head to toe below the slave ship decks. Once in the colonies, the enslaved were separated from their families and auctioned off, putting price tags on human lives. Enslaved Africans were forced to toil endlessly without pay—for as much as 14 hours in the summer. Victims of this chattel slavery were heavily abused as well: whipping, raping, and killing slaves were commonplace happenings. It was the mass murder of millions.

In the United States, the discrimination of African-Americans continued even after Abraham Lincoln's Emancipation Proclamation on January 1, 1863. Even when the 13th Amendment of 1865 abolished slavery in the United States, African-Americans were prejudiced against; not even considered U.S. citizens. When the 14th Amendment of 1866 granted citizenship rights, African Americans still could not participate in our government's decision-making. When, finally, the 15th Amendment granted voting rights to Black men in 1870, the Jim Crow laws promoted racial segregation, and Whites systematically terrorized and intimidated African-Americans to reduce the influence Black voters.

This brutal treatment of African-Americans is and forever will be intertwined with the past and the present of the United States of America. We recognize that it has played a critical

role in the development of our nation both economically and socially into one of the modern world's great powers. As one of today's most ethnically diverse countries, the United States has thoroughly investigated the extent slavery's ramifications and has made strides to lessen the severity of its impact.

Numerous reparations have already been made to African Americans since 1773, including the case of *Ayres v. Fordice*, which resulted in the state of Mississippi allocating \$503 million to the improvement of Black academic programs. Private colleges and universities have made reparations as well, specifically Georgetown University and Princeton University.

We acknowledge the extent in which slavery, and the caste system created by it, impacted millions of lives. The United States of America has and will continue working to lessen the present-day effects of slavery through both commemorative and material redress.

Committee on Politics of Reparations - Selina Lin

Since the beginning of the 20th century, slavery reparations have been a topic of discussion in the United States for a long time. Slavery was a legal institution in the United States until the 13th Amendment was ratified in 1865, after which slavery was abolished. Consequently, this has left a lasting legacy of racial inequality in the country, as well as economic disparity. As a result of slavery and its aftermath, the idea of reparations is to provide compensation for the damages caused by it and to make up for those damages. The U.S. has tried to atone for their mistakes from the past by efforts from grassroots organizations to raise awareness and promote action on the issue of reparations. One such organization is the National African American Reparations Commission (NAARC), which was established in 2015 with the goal of seeking reparatory justice for African Americans. In addition to spreading awareness,

there has been a significant debate on the issue of slavery reparations in the past three years, notably when the House Judiciary Subcommittee on the Constitution, Civil Rights, and Civil Liberties held a hearing on the issue back in 2019. The hearing was titled "H.R. 40 and the Path to Restorative Justice," and it focused on the proposal for a commission to study and develop reparation proposals for African Americans. This hearing was a landmark event in the history of the reparations movement, with a panel of experts testifying about the impact of slavery and systemic racism on Black communities in America. While the bill has yet to be passed, the hearing was an important step towards the conversation about reparations in the US.

While there is still much work to be done in addressing the harms of slavery and promoting racial equity in the country, the nation has made significant strides towards acknowledging the legacy of slavery and working towards reparative measures. The ongoing discussions and initiatives aimed at addressing the issue of slavery reparations demonstrate a commitment to confronting the past in order to build a more just and equitable future for all Americans.

The idea of reparations has also been a topic of discussion in the context of international relations. In 2021, the Caribbean Community (CARICOM) demanded that European nations and the US provide reparations for the lasting effects of slavery and colonialism in the region. CARICOM includes a variety of countries such as, Antigua, Barbuda, Bahamas, Barbados, Belize, Dominica, Grenada, Guyana, Haiti, Jamaica, Montserrat, Saint Lucia, Saint Kitts, and Nevis, Saint Vincent and the Grenadines, Suriname, Trinidad, Tobago, Anguilla, Bermuda, British Virgin Islands, Cayman Islands, and the Turks and Caicos Islands. CARICOM argued that slavery and colonialism have led to economic underdevelopment, social unrest, and cultural displacement in the Caribbean. They demand that the US acknowledge and issue an apology for

their role in the Transatlantic Slave Trade, as well as for debt forgiveness, which they say is necessary to address the economic damage caused by the European nations and the United States. Additionally, CARICOM has also asked that the descendants of slaves be compensated for the lasting effects of slavery.

The issue of slavery reparations is undoubtedly politically charged in the US. The idea of reparations is often viewed as a form of affirmative action or special treatment. Many people argue that it is unfair to hold current generations responsible for the actions of their ancestors. Additionally, there is a perception that reparations could be divisive and create more racial tension in the country. However, there are also groups that support slavery reparations as a way to address the lasting effects of slavery and racial inequality. Proponents of reparations argue that the wealth of the US was built on the backs of slaves.

Political leaders in the US have addressed the issue of reparations to varying degrees over the course of the decades since slavery was abolished. It is also argued that African Americans have been systematically disadvantaged over the course of the centuries since slavery was abolished. In 2020, then-candidate Joe Biden stated that he supported a study into reparations, but did not endorse a specific plan for compensation. In contrast, Senator Mitch McConnell has been a vocal opponent of reparations, stating that "no one currently alive was responsible for that."

Overall, the issue of slavery reparations remains a highly contested and divisive topic in the United States. While some argue that reparations are necessary to address the lasting effects of slavery and promote racial equity, others view the idea as unfair and potentially divisive. Despite the ongoing debate, it is clear that slavery is still influencing American politics and society today, despite the legacy it left behind during the Civil War.

Committee on Legal Concerns of Reparations - Stacey Liu

The two most prominent claims for redress from Europe and the United States come from the CARICOM Reparations Committee and the country of Haiti. CARICOM consists of the Caribbean nations Antigua and Barbuda, Haiti, Jamaica, Trinidad and Tobago, Belize, and more, created to make a unified push toward Caribbean reparations. Their argument for reparations is based on the vast developmental and financial setbacks of Caribbean states, attributable to the exploitation of Caribbean colonies during and following the “Age of Imperialism.” CARICOM’s “10 Point Plan” demands for sincere, formal apologies followed by the development of various programs that directly benefit the descendants of the enslaved and disseminate information on the abhorrent events which took place during the transatlantic slave trade.

Haiti seeks reparations due to the United States’ past unfavorable trade policies and refusal to acknowledge its independence until 1862. In addition, reparations are sought due to the U.S. military occupation in Haiti, in which American influence re-shaped Haiti’s government and led eventually to corrupt politicians and an unstable national army, known for human rights violations. The United States also worked to make Haiti more reliant on trading with us, therefore increasing U.S. profits while impairing the Haitian economy. CARICOM and Haiti seek both financial and symbolic reparations from the United States.

Such reparations are not a new notion. In fact, since 1773, the United States has made over 80 reparations to various nations and groups afflicted by our past actions. Many of these reparations examples have been given to people impacted by human chattel slavery and the discrimination which followed it.

In 1878, free Black woman Henrietta Wood sued a slave trafficker who had lured her into

a slave state and sold her. She received approximately \$68,000 in present US currency. In 1994, living survivors of Florida's Rosewood Massacre received \$2.1 million from the State of Florida after their community was demolished by a racist project. In 1999, almost \$1 billion was paid to Black farmers by the U.S. Department of Agriculture in a dispute over the factor of discrimination in agricultural loans granted by the state. After the Tulsa Massacre in Greenwood, Oklahoma, reparations were made in student scholarships, medals, and a dedicated memorial built for the community. An economic development authority was also given to Greenwood, which would help the district economically in the future. One of the first more "freestanding" reparations, the Black Manifesto received \$215,000-\$500,000 from Episcopal and Methodist churches. With that money, they created several Black-owned organizations and the "Black Economic Research Center." Harvard University's report, titled *Harvard and the Legacy of Slavery*, extensively acknowledged Harvard's past use of slavery. It also detailed Harvard's plans to raise \$100 million to continue researching its historic use of slavery, and to fund redress programs.

However, the United States is divided over certain reparations. We possess concerns surrounding the accuracy of hypothetical, or assumed, results of reparations. One such concern focuses on how reparations single out a group of Americans. We must be careful of certain reparations, especially financial reparations, expanding social gaps and leading to possible resentment. This is the last thing we would want, as the entire point of reparations is to help lessen the issues caused by the enslavement and discrimination against African-Americans. We have seen public resistance happen before in the United States when the government began student loan forgiveness programs, as the many citizens were outraged by the added tax to help a case for which they were not directly responsible.

And according to a study constructed by Pew Research Center, most Americans supportive of slavery reparations do not believe these reparations would occur in their lifetime. It is possible that their support is in part due to belief that they would not be responsible for paying for these financial reparations.

An additional concern the United States has when it comes to reparations is the concern of who receives the financial reparations made to groups and nations, as it is difficult to discern the exact plans for how such financial reparations will be used. It is also difficult to calculate how much reparations would actually benefit the receivers, on a large-scale.

Committee on Symbolic Reparations - Iris Chen

In the United States, much research has also been done to look into the possibility of various symbolic reparations. Symbolic reparations such as apologies, monuments, and memorials are forms of apologies that don't directly involve monetary measures, compared to typical financial reparations, which could include land or direct financial payments. Symbolic reparations are often found to be a better form of acknowledgement of past wrongs, and also are a better demonstration of restorative justice for the future.

The United States has given many symbolic reparations in the past, including formal apologies for slavery, segregation, and unjust arrests. In 1989, Congressman John Conyers tried to create the Commission to Study Reparation Proposals for African-Americans Act, which would have attempted to introduce a national apology and proposals for reparations for slavery and the subsequent long term effects of slavery. The Sand Creek Massacre National History Study Site Act, introduced in 1998, formally acknowledged an attack on a Cheyenne village in Colorado, where hundreds of innocent civilians were killed. It also established a historic site at Sandy Creek, which was later built in 2007. In 2016, Georgetown University recognized its past

ties to slavery and the fact that it had profited from the sale of slaves. As a form of reparations, it named two of its buildings after African Americans, and gave preferred admission to those who were descended from enslaved people and worked at Georgetown University.

The United States does often recognize past internal and external wrongs, although it can differ much from group to group. According to a study conducted by the Pew Research Center, while 77% of black Americans do support reparations for descendants of enslaved people, only about 18% of white Americans do so. Similarly, black Americans are most likely to acknowledge how the long term effects of slavery are still impacting black people who live in the United States today. Roughly 85% of black Americans said that the impact was a great deal or a fair amount, compared to 80% of Asian Americans, 64% of Hispanic Americans, and only 50% of white Americans. There is also a significant difference between Democrats and Republicans, with Democrats being much more likely to say that the legacy of slavery affects black people by a fair amount. Age also seems to be a factor in a person's views, with the younger groups being more likely to say that black Americans are affected by at least a fair amount, and the over 65 years old group being the least likely. Overall, about half of the people surveyed said that the legacy of slavery is still impactful to American citizens today.

Americans seem to favor symbolic reparations as a whole more than reparations in the form of financial payments. According to a study conducted by Springer Science+Business Media in 2022, white Americans are most opposed to financial reparations and "those promoting equal-outcomes via race-based 'preferences' or 'special treatment.'" Roughly 50% of white Americans were found to favor the idea of a memorial, and around 40% liked the idea of apologies as a form of reparations. The preferences also seemed to differ across various demographics. Of the people surveyed, those with lower levels of education were more likely to

be opposed to a formal apology, and those who identify as being in the lower and working classes are less opposed to the idea of a memorial.

Committee on Financial and Material Reparations - Lily Hatfield

Over the past hundred years, there have been many financial and material reparations made by the US to different communities. Most of these reparations were won through court cases or acts passed by Congress. Some reparations were given to the native community and others were given to black communities or businesses.

The acts passed by Congress were each big steps in repairing the US from within. In 1934, Congress passed the Indian Reorganization Act. It required 2 million USD a year appropriated for taking land from natives. The act continued until 1941. In 1946, Indian Claims Commission was made to hear about fraud and treaty violations against the US government. It ended in 1978 after giving 818 million USD in judgments. In 1969, the Black Manifesto called for reparations and demanded 500 million USD from largely White religious organizations. The manifesto received 215 thousand USD from Episcopalian and Methodist churches. The money was then used to form black-owned businesses and improve the black community. In 1974, US vs Tuskegee victims gave 10 million USD to the black men who were forced subjects in a study of syphilis. In 1988, Ronald Reagan signed the Civil Liberties Act. The bill gave 20 thousand USD, per person, to Japanese-Americans who were in internment camps during WW2. In 1994, Florida approved 2.1 million USD to survivors of the 1923 massacre that deeply harmed the local Black community.

Meanwhile, some groups actively went to court to get reparations. These cases show good precedent for the US giving reparations when necessary. In 1968, the Tlingit and Haida Indians of Alaska v. The US case won 7.5 million USD for compensation of land taken between

1891 and 1925. In 1999, the Black farmers v. the US Department of Agriculture case gave 1 billion USD to plaintiffs. The lawsuit was against discrimination in farm loan allocation. The black farmers were not given as much land as the white farmers causing them to lose money. In 2002, Ayres v. Fordice won 503 million USD. Mississippi had ignored historically black colleges and provided an environment for segregation. The state didn't allocate enough resources causing those colleges to be less desirable. Many court cases and acts show the government's willingness to repair the damage of slavery.

Financial and material reparations can take many forms. It could be anything from direct payments to funding for programs. Financial reparations may include giving stock or money. One of the debates is how to figure out who to allocate the money to. Some suggest direct payments to slave descendants ranging from \$25,000 to \$100,000 or more. Some states require proof of one enslaved ancestor in the United States and a legal document that identifies the descendant as African-American. Other suggestions include repaying the potential wages the slaves would have made. The wages would include interest but take out housing and food bills. Another perspective is creating "baby bonds." This would create a savings account at birth for the descendants of slaves. The accounts would be government funded and help close the economic gap. It would not solve the gap but it may help lessen it. To continue, there is also an idea for a federal education fund for black college and trade school students. These colleges and programs have been neglected for a long time and providing funds would, in theory, let them grow again. Finally, providing pensions for former slaves and their children is another form of reparations. The pensions would allow the families to live with less stress about their economic standing. The families would be getting a little boost in hopes that there would be more equality.

Some material reparations include land, ownership of companies, and housing. After

slavery was abolished, enslaved people were promised land. The land was never properly divided because of the Great Migration and the government needing to keep the slave owners from fighting again. The government focused on reimbursing the slave-owners for their loss of property. The land, or the monetary equivalent to the land, may be redistributed to the descendants of slaves. Finally, political and civil rights restitutions are possible. Many rights of black citizens were taken away or lessened especially during the Jim Crow era. Restitutions may add a sort of safety net to assure that it can never be repeated. Financial and material reparations must be made to help heal the aftermath of slavery.

Committee on Descendants and Population - Lauryn Gong

Within the U.S., there have been many discussions involving who should receive reparations, whether symbolic or financial/material. U.S. Senator Cory Booker, a Democrat from New Jersey and a member of the Senate Judiciary Committee, introduced S.40, the Commission to Study and Develop Reparation Proposals for African Americans Act, on January 24, 2023 in Washington, D.C. The bill would create a commission to consider proposals for reparations for African Americans who are descended from slaves. The Commission will investigate the effects of slavery and ongoing prejudice against African-Americans, and it will offer suggestions for solutions for reparations for slaves' descendants. Senator Booker said, "Our nation must reckon with its dark past of slavery and its continued oppression of African Americans, fueled by white supremacy and racism. Many of our bedrock domestic policies that have ushered millions of Americans into the middle class have systematically excluded Black individuals. I urge my colleagues to support this bill that will address the institutional racism that has suppressed African Americans' prosperity throughout our history and bring our country one step closer to

our founding principles of liberty and justice for all.” Representative Jackson Lee said, “This legislation, both the House and Senate version, goes beyond exploring the economic implications of slavery and segregation but is a holistic approach to reconciling that period of American history. This bill will allow for a moral and social overview of the implications of slavery and the status of African Americans today.”

A large number of citizens in the U.S. generally understand the generational legacy of slavery. According to a Pew Research Center survey done earlier in 2019, the history of slavery still has an impact on many Americans, with 63% of respondents saying it has a significant or moderate impact on how black people are treated in American culture today. However, more than four-in-ten (45%) of U.S. adults believe that more needs to be done to ensure that black people have the same rights as white people, according to the survey. Black adults have negative opinions about the nation's racial progress and are pessimistic about the likelihood of racial equality in the future. 64% of black Americans who believe that the country hasn't gone far enough in granting black people equal rights with whites believe that racial equality will never be achieved in the country. Whites who believe that more needs to be done in this regard are more optimistic. 80% of them believe that black people in our country will eventually have equal rights. Additionally, Nearly six-in-ten Black adults (57%) say their ancestors were enslaved. This includes 41% who claim their ancestors were held as slaves in the United States, 5% who claim they were held as slaves abroad, and another 11% who claim they were held as slaves both here in the United States and abroad. Nonetheless, not all African Americans are convinced if their ancestors were slaves, and others claim they were never held as slaves. About a third (34%) of respondents say they are unsure if their ancestors were slaves, while 8% say they are certain they were not.

There have been debates within the U.S. over reparations and how to decide who should and who should not receive them. In her poem, *The Hill We Climb*, Amanda Gorman says, “being American is more than a pride we inherit. It’s the past we step into and how we repair it.” However, reparations in the form of monetary payments to Black Americans as restitution for slavery are generally opposed by Americans, according to polling data from 2021. However, there are signs that this strong opposition persists despite an increased understanding of modern racial inequity, which strongly suggests that a racial awakening may not be enough to significantly shift policy opinions. The difficulty of estimating the monetary value of the impact of slavery as well as the fact that no one directly involved in the institution of slavery is currently alive are frequently mentioned as reasons why white People oppose reparations. Additional factors include the denial of any persistent legacy of slavery and related worries about the deservingness of potential reparations beneficiaries.

According to a huge majority of Black adults (77%) from a variety of Black Americans' demographic divisions, the descendants of those who were held as slaves in the U.S. should be compensated in some way. Black adults' differences on this subject occur mostly along the lines of political affiliation. When it comes to the wider population, the pattern of widespread support for reparations among Black adults is inverted. Only 30% of U.S. adults agree that descendants of slaves should be compensated in some form, compared to 77% of Black adults who feel the same way. In fact, compared to 17% of Black adults, nearly two-thirds of the general population (68%) believes that descendants of those who were held as slaves in the U.S. should not be compensated.

Since enslaved people were brought to the U.S., the country had to deal with subsequent generations. 40% of individuals born into slavery into two-parent households stated they had lost

a parent (through separation or death) by the age of 20 in a sample of approximately 1,500 interviews with liberated slaves in the 1930s. Yet, a fresh dataset raises the possibility that this estimate might be too low. The slave population in the United States, in contrast to the rest of the Americas, was self-sufficient. Owners forced slaves to have children against their will. One million people were transported over state lines between 1820 and 1860. Most of them moved from the Upper South, where wheat was replacing tobacco as the dominant crop, to the Deep South, where cotton production, made profitable by newly developed machinery, encouraged planters who owned slaves to cultivate ever more land.

Committee on Education and Awareness - Gia Priore

The United States has become more cognizant of ways that it may attempt to atone for the way slavery has fundamentally shaped society and lent to the oppression of African Americans still to this day. In recent years, discussions have been arising with the aim of getting America put strategy into action when it comes to addressing the repercussions of the slave trade and longevity of slavery as a practice within our borders. When it comes to effecting actual legislation on the matter, there have been attempts by individuals, cities, states, various institutions, and the Federal Government. Most would argue that reparations are still in a preliminary stage, and that the advancements toward achieving racial equity have not yet amounted to significant progress.

In 2020, the Museum of Fine Arts and the Massachusetts Attorney General's Office agreed to carry out plans that face issues of diversity, and a fund of half a million dollars was put toward the cause. This response came following an event of racial profiling targeted at students on a field trip that occurred the year prior. Harvard issued a report in 2022 entitled "Harvard &

the Legacy of Slavery” that addresses the university’s role in the promotion of segregation and slavery. They have also initiated a fund of \$100 million for research on past white supremacist connections and diversity programs.

In 2021, the Jesuit Conference of Priests agreed to raise \$100 million for its role in slave labor, which was a monumental step forward for the Roman Catholic Church. A year later, an individual church in California known as Arlington Community Church constructed a fund to grant zero-interest loans to Black citizens for a down payment on buying their first homes to counter the devastating economic effects of redlining and gentrification. The Black Wealth Builders fund serves to aid new homeowners to help them gain a stronger foothold in the housing market after decades of mortgage discrimination.

School approaches to addressing our country’s history with slavery vary drastically across the country. Curriculums devised for public schools are determined by a combination of district, State, and Federal authority, but mainly, education is up to each States’ Board of Education. In several southern states, there are campaigns and movements pushing for censorship of the history and historical legacy of slavery in public schools. They may not explicitly ban teaching of slavery, however, Republicans argue that this education is distracting from other academic areas inconsequential for life today. There has been a controversy as well regarding the implementation of Critical Race Theory in school curriculums. CRT is a complex academic lens generally taught at the undergraduate (or higher) level that seeks to analyze the ways that slavery, Jim Crow, and the construct of race have all impacted current institutions and societal divisions.

The state of Florida recently opposed a bill that sought to implement the Advanced Placement African American studies into its curriculum. Florida’s Department of Education

contends that it is a vehicle for political indoctrination and only serves one political agenda. However, scholars who worked hard to assemble the course's curriculum deny that the class pertains to any sort of political narrative, and only seeks to amplify Black perspectives. Yet race is not the only subject for debate in schools. Floridian Republican Governor Ron DeSantis signed a bill that forbids topics of gender expression and sexual orientation to be taught at the elementary school level (that is third grade and below). Other Conservative critics argue that the course is preaching concepts from CRT, yet the chair of the African American Studies department at Saint Louis University, who has been involved in preparing the class to be taught, asserts that "the framework [of Critical Race Theory] is too advanced for high school students even in a college-level course."

In terms of congressional action regarding education, there have been several recent actions taken toward investigating reparations and creating an inclusive educational environment for Black college students. Texas Congresswoman Sheila Jackson Lee proposed a law known as "Commission to Study and Develop Reparation Proposals for African Americans Act" and was agreed upon by 184 other House Democrats. The state of California instituted a new law called Assembly Bill 3121 to study potential methods for providing reparations to individual Black Americans and determine who would be eligible. There are two bills in progress that center action on behalf of a city council. One is regarding Burlington, Vermont which would study the state's involvement in the slave trade using their Racial Justice Fund. The city council of Boston, Massachusetts, agreed to a task force to study slavery as well, alongside with the resulting wealth inequality. The majority of recent additions to the reparation conversation and adjacent laws show a commitment to research as well as careful examinations of the past in order to make

progress. These policies are important acknowledgement, but even those promoting the idea of reparations are apprehensive to propose a single, flawless solution.

Committee Building the Future - Neha Raj

Slavery is still an institution today. It significantly impacts our current society and continues to do so. But compared to when slavery first emerged, slavery now looks much different. Today, slavery is practiced through “chattel” slavery, forced migration, forced marriage, and debt slavery. All over the world, there are different laws and norms about slavery. Governments are very divided about how to reduce slavery effectively. For example, in the United States, slavery is still legal in many states. Many states are still discussing whether to add an amendment in their state constitutions to abolish slavery or not. An example of a state, which does not outlaw slavery is Kentucky. Outside the United States, it is the same problem. Countries like Russia and Turkey, have most of their population consists of slaves. Asia has the highest number of slaves, with India, China, and North Korea having 7,989,000 slaves, 3,864,000 slaves, and 2,640,000 slaves, respectively.

The three most significant legacies of slavery are the fugitive slave act, the 13th amendment, and the Emancipation Proclamation. These legacies have changed the history of enslaved people and the countries who enslaved people years ago and now. In addition, these acts and laws changed the prohibition of slaves. It made the topic of slaves well known to the masses and was the catalyst of the government taking control and issuing laws and acts. The fugitive slave act, which was created in 1850, required slaves to be returned back to their respective slave-owners (enslavers) even if it was a free state. This is a long-lasting legacy because it demonstrated the idea of the leaders switching the ideals about slaves back and forth.

The Emancipation Proclamation, which was brought up around 1860's, allowed all slaves to be considered free. This is an important legacy because it introduced the idea of slaves being free. The 13th amendment's essence was to banish slavery. This is an important legacy because it is still used today (in both directions). Three most important lessons that were learned from seeing people as property was that higher class people were not able to do any of their own work and relied on slaves to grow food and do domestic work.

Slavery does exist in the United States today. It is not the same way as slavery was many years ago. As the United States evolved, so did slavery. It used to be using people as property to existing through "chattel" slavery, forced migration, and forced marriage. Most recently, the End Modern Slavery Initiative Act of 2015, which limits business from using people in a forced manner and requires business to ensure that there is no modern slavery occurring.

The international community should address this issue to eradicate it in the future by first educating the citizens. This would teach them the timeline of slavery and the impact that it had when it started and how it has changed the world we live in today. Then, having a long discussion discussing both the positives and negatives. This would open them up to new ideas and the other point of view, which will help them create a plan that everyone agrees with on some level, like selecting partner countries that would aid and support programs and projects to reduce modern slavery.

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