



MAANGAMIZI
EDUCATIONAL TRUST



Key to Adinkra symbols and M.E.T. logo:



Ma'at

Ma'at is represented as a goddess, and is the right order of relations with the divine, with nature and with each other, a principle and force constitutive of creation — truth, justice, harmony, balance, order, propriety and reciprocity. It is through wisdom that we weigh our work in that balance and sound the call for our people to act.



Nyansapo

The wisdom knot. Symbol of ingenuity, intelligence, patience and the ability to apply knowledge effectively.



Akoben

The war horn. Symbol of vigilance, alertness, and the readiness to answer when the moment demands action.



Nea Onnim No Sua A, Ohu

"One who does not know can know from learning". Symbol of knowledge, continuous learning, and personal growth



Sankofa

"Go back and fetch it". There is wisdom in reaching back to reclaim what is good and valuable, and carrying it forward.



Mate Masie

"What I hear, I keep". Wisdom, knowledge and prudence — deep comprehension and the keeping of what is heard

WHO WE ARE ...

THE MAANGAMIZI EDUCATIONAL TRUST is the educational arm of the *Stop the Maangamizi: We Charge Genocide/Ecocide! Campaign*. We build the narrative and cultural power to move society towards effecting and securing Planet Repairs.



THE MAANGAMIZI ...

Maangamizi is a Kiswahili term, from the verb *angamiza*: to cause destruction, to utterly destroy, with the prefix amplifying it to massive destruction. Professor Maulana Karenga set this out in 'The Ethics of Reparations: Engaging the Holocaust of Enslavement' (2001), naming the Holocaust of Enslavement an act of genocide and a crime against humanity: the morally monstrous destruction of human life, human culture and human possibility.

Taking this forward, the Pan-Afrikan Reparations Coalition in Europe (PARCOE) and the Stop the Maangamizi Campaign named the continuum of chattel, colonial and neocolonial enslavement, and **charge the British state with genocide and ecocide**.

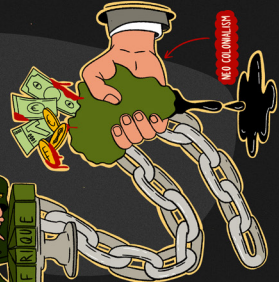
Building on both, the Maangamizi Educational Trust, the Campaign's educational arm, defines the Maangamizi as the ongoing system of deliberate and systematic acts intended to destroy us as Afrikan people in whole and in part, committed by those who enslaved, conquered and colonised us, through chattel enslavement, wars of extermination and conquest, colonialism and neocolonialism, encompassing genocide, ethnocide, ecocide, war crimes and crimes against humanity. It has three interconnected dimensions:

- **the destruction of our personhood and peoplehood**, so that many of us are estranged from our own Afrikanity and from our connection to our people
- **the destruction of our nationhood and culture**, including the dismantling of our knowledge systems, the suppression and demonisation of our spiritualities, and the imposition of the colonisers' languages, religions, names, ways of being and system of counting time
- **the destruction of our environments and ecosystems** — ecocide — including our removal from the lands we live in relationship with, the plantation system and continuing extraction, the poisoning of our waters and soils, and the attempt to separate us from Mother Earth

In each of these dimensions, those who enslaved, conquered and colonised us, and their successors today, take from us the futures we would otherwise be making. Rooted in crimes against us as Afrikan people, this total system of destruction now also affects other oppressed peoples and the more-than-human world.

Through all of this, our Afrikanity continued and was renewed, and we organise still to stop the Maangamizi.

TRANSOCEANIC TRAFFIC
IN ENSLAVED AFRICANS:
A TERM USED TO COUNTER THE
DEHUMANISING LANGUAGE OF
"SLAVE TRADE"



BIOLOGICAL +
ENVIRONMENTAL
DESTRUCTION



ECONOMIC
EXPLOITATION +
DISPLACEMENT

AUSTERITY
EXTRACTIVE
INDUSTRIES



MAANGAMIZI

A KISWAHILI TERM WHICH ENCAPSULATES THE SYSTEMATIC ATTACK ON
AFRIKAN PEOPLEHOOD, NATIONHOOD + RESOURCES

ALSO KNOWN AS "AFRIKAN HELLCAUST", A TERM COINED BY AKALA

POLITICAL
OPPRESSION



RACIST
MIGRATION
POLICIES



SCHOOL TO
PRISON PIPELINE

VIOLENCE +
SYSTEMIC
OPPRESSION

POLICE
BRUTALITY

EXPANDING
INDUSTRIAL
COMPLEXES

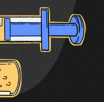
PSYCHOLOGICAL +
CULTURAL WARFARE

RACIAL
VIOLENCE



MENTACIDE

AFRIPHOBIA



REPRODUCTIVE +
SEXUAL VIOLENCE

FORCED
STERILISATION

REPRODUCTIVE +
SEXUAL VIOLENCE

BODILY VIOLATIONS

MISEDUCATION

PLANET REPAIRS ...

One holistic vision of repair, sitting at the nexus of three justices:

- **Cognitive justice** — the right to our own knowledge systems, epistemologies and ways of knowing. Cognitive justice includes the struggle against epistemicide: the killing, suppression and demonisation of Afrikan and other global majority knowledge systems. We assert it by amplifying Afrikan and other global majority epistemologies and ontologies of repair.
- **Environmental justice** — the healing and restoration of damaged ecosystems, and of the communities on whom the heaviest environmental burdens have been imposed. Environmental justice means ending ecocide, environmental racism and climate injustice, and restoring to peoples the stewardship of their ancestral lands.
- **Reparatory justice** — stopping harm still being done, and repair for harms done, past and continuing, wherever they occur. It is at once the self-directed repair of those harmed and the accountability of those who caused the harm and still benefit from it. Its aim is world remaking — the repairing and remaking of a people who are themselves repairing, renewing and remaking the world (Professor Maulana Karenga).

Reparations for colonised and oppressed Peoples encompass the restoration of sovereignty and self-determination, the redistribution of wealth, resources and power, and collective redress for socio-economic harms and grievances.



PLANET REPAIRS



HEALING
MOTHER
EARTH

PLURIVERSAL

WHERE MANY WORLDS ARE INTERCONNECTED
+ COEXIST IN HARMONY

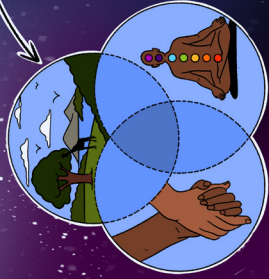
COGNITIVE,
ENVIRONMENTAL +
REPARATIVE
JUSTICE FOR ALL
GENERATIONS



VALUING INDIGENOUS

KNOWLEDGE OVER THE WESTERN

IDEALS THAT FUELLED EXPLOITATION +
SEPERATED HUMANITY FROM NATURE



SAFEGUARDING THE RIGHTS OF ALL

GENERATIONS: PAST, PRESENT + FUTURE

PLANET REPAIRS is the change our reparations struggles serve: cognitive, environmental and reparatory justice together, because the harm of the Maangamizi and of other group-based oppressions and dispossessions reached beyond us as Afrikan people into our relationships with the rest of the human family and with Mother Earth.

We start from pluriversality, and the change includes restoring what European enslavers and colonisers desecrated when they invoked Enlightenment ideals to justify exploitation for capital accumulation.

The world we are building is **Maatubuntuman in Ubuntudunia**.

MAATUBUNTUMAN is a participatorily democratic, anti-imperialist, plurinational polity of *Ma'at*, the holistic justice concept of our ancestors in Kemet (Ancient Egypt), that practises Ubuntu towards its own people, all of humanity and the cosmos.

Ubuntu is the concept of the communion of humanity among the Bantu-speaking peoples of Southern Afrika, rendered *umuntu ngumuntu ngabantu*: a person is a person through other persons.

UBUNTUDUNIA is a multipolar, pluriversal, anti-imperialist world of global justice for all. Maatubuntuman in Ubuntudunia is being built now, in the organising of our communities and movements.

Reparations for colonised and oppressed Peoples encompass:

- stopping the harm still being done
- the restoration of sovereignty and self-determination
- the restitution of wealth and resources

A decisive say for affected Peoples in every decision that concerns them, and collective redress.

A VISION FOR A PAN-AFRIKAN POLITICAL
UNION OF COMMUNITIES THAT
COMBINES THREE KEY AFRIKAN
PHILOSOPHICAL + POLITICAL CONCEPTS:
THESE WORK TOGETHER TO CREATE A
SELF-DETERMINING GLOBAL
AFRIKAN POLITICAL IDENTITY

MAATUBUNTUMAN



QYE NYAME
"COSMIC LAW + BALANCE"



FUNTUPHENTU
BENKSEPHENTU
"UNITY + DIVERSITY"

1 MAAT

FROM ANCIENT KEMET (EGYPT)
HOLISTIC JUSTICE + COSMIC HARMONY



REPAIRING INTERGENERATIONAL DAMAGES
FROM COLONIALISM + SLAVERY



INTEGRATING AFRIKAN VALUES
INTO MODERN GOVERNANCE



2 UBUNTU

FROM SOUTHERN AFRIKAN BANTU CULTURES
REPRESENTS HUMAN INTERCONNECTEDNESS



CONTRIBUTING POSITIVELY
TO GLOBAL HUMAN CIVILISATION



BUILDING EQUITABLE RELATIONSHIPS
WITH OTHER WORLD POWERS

3 OMAN

FROM WEST AFRIKAN AFRAN CULTURE
REPRESENTS AN EQUALITARIAN POLITICAL SYSTEM



"UBUNTU" - NOUNI CONCEPT OF
HUMAN INTERCONNECTEDNESS

"DUNIA" - KISWAHILI FOR WORLD/UNIVERSE

UBUNTUDUNIA

REPRESENTS A TRANSFORMED
GLOBAL SYSTEM BASED ON

PLURIVERSAL JUSTICE + PLANETARY HEALING

MULTIPLE
KNOWLEDGE
SYSTEMS

CO-EXISTING;
THE INTEGRATION OF
WISDOM + MODERN INSIGHTS



WEST PAPUA



MEETING PLACE (INDIVIDUAL)



PAN-AFRICA

STRUCTURAL CHANGES
TO PREVENT
FUTURE INJUSTICES

HISTORICAL
JUSTICE

SPIRITUAL +
PHILOSOPHICAL
DIVERSITY

MULTIPLE WORLDVIEWS,
PROCESS FRAMEWORKS +
HUMAN-NATURE
RELATIONS EMBRACED



YIN-YANG



NATIONAL PEOPLES'
BOLIVIA



NAMIBIA

RESTORE THE
HUMAN-NATURE
CONNECTION

EQUILIBRIUM
WITH EARTH

DECENTRALISED
POWER

MULTIPOLAR WORLD: NO
SINGLE SYSTEM DOMINATES,
DECISION MAKING SHARED



OM/AUM



SOVEREIGN UNION AUSTRALIA

PEOPLE ARE ABLE TO
MAINTAIN THEIR IDENTITIES,
LANGUAGES + PRACTICES

CULTURAL
SOVEREIGNTY

ECONOMIC
PLURALISM

DIVERSE ECONOMIC SYSTEMS;
VALUE IN RECIPROCITY +
RESTORING TRADITIONAL NETWORKS



ALLIANCE OF
SAHEL STATES



PALESTINE



REPUBLIC OF CONGO



STAR + CRESCENT

RECOGNISING
EARTH'S RIGHTS
REVIVING SACRED
LAND CONNECTIONS
HEALING
ECOSYSTEMS

ENVIRONMENTAL
RESTORATION

GLOBAL JUSTICE
FRAMEWORK

INTERNATIONAL LAW
+
INDIGENOUS + MODERN PRINCIPLES

EACH CULTURE BRINGS
SOMETHING UNIQUE:
GOVERNANCE, ECONOMIC
+ ENVIRONMENTAL

SHARED
CONTRIBUTIONS



WHAT WE DO ...

EDUCATE & TRAIN



RESEARCH & ARCHIVE



ADVOCATE & ADVISE



**EDUCATION IS
PREPARATION FOR
REPARATIONS.**

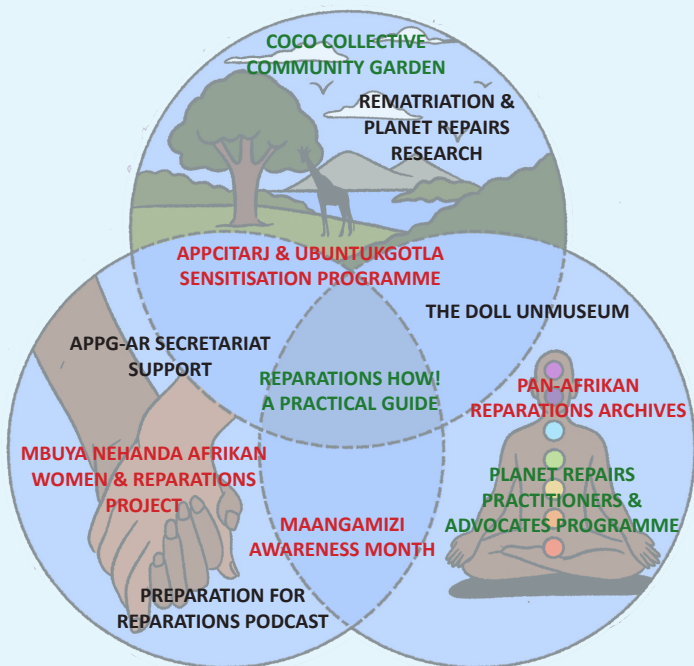
What follows is one body of work, and people come into it from different places:

- Some join a cohort of Planet Repairs practitioners and advocates and learn by doing the work in their own communities.
- Some take part in shaping the All-Party Parliamentary Commission of Inquiry for Truth & Reparatory Justice (APPCITARJ), the mechanism we are calling for, through which reparations policy recommendations and solutions are determined.
- Some research, document and archive, so that reparations movements promote their own histories.
- Some work through what cultural reparations asks of them, with dolls and other cultural artefacts standing as cultural representatives.
- Others grow food at the community garden.



Together, this work serves three aims:

- exposing what has been done to us as Afrikan people, and is being done still, by the British state, the other European colonial powers enriched by it, and their successors today;
- building the cultural and narrative power to move society towards effecting and securing Planet Repairs;
- putting in place the mechanisms through which the right to remedy and reparation is asserted and fulfilled.



THREE FLAGSHIPS:

1. **APP/CITARJ & UBUNTUKGOTLA SENSITISATION PROGRAMME** — *shape the mechanisms through which our case is examined and judged*

Building public understanding of the **All-Party Parliamentary Commission of Inquiry for Truth & Reparatory Justice (APP/CITARJ)** and the **UbuntuKgotla — Peoples International Tribunal for Global Justice**, and engaging our communities in shaping how each is established, including its terms of reference and mandate. We are building both, and what each becomes is open to those who take part now.

The two do different work. A **CITARJ** joins truth and reparatory justice in a single mandate: it investigates what has been and is being done to us, gathers the evidence, brings it before the public, and makes recommendations for solutions, redress and repair. The **UbuntuKgotla** hears our case and gives judgement on it. Our position has never been that parliamentarians decide on the merits of our people's case.

For the **CITARJ**, we are working for a participatory process led by people of Afrikan descent, with gender parity, powers that match what the work requires, and resourcing to match its mandate. Several routes stay open — governmental, parliamentary, select committee, and a **CITARJ** constituted through Afrikan heritage communities of reparatory justice interest and accountable to them, with allies, universities, faith bodies, trade unions and other institutions taking part — and we take whichever carries our demand furthest.



Members of the M.E.T. established APPCITARJ Working Group



The **Ubuntu**gotla is a court of peoples' humanity interconnectedness. Kgotla names the Tswana institution of participatory democracy — the peoples assembly and court in Botswana where cases are heard and agreement is reached. **Ubuntu** — *umuntu ngumuntu ngabantu*, a person is a person through other peoples — is what this court is built on, so representatives of Afrikan people and of other peoples subjected to European colonialism, enslavement and genocide will sit together as the judges, under our peoples' own legal traditions.

We envision a court that takes its power from the voices of Afrikan heritage community victims and survivors, and from civil societies with the knowledge and expertise to evidence the concrete manifestations of the Maangamizi. The first case will indict the UK state and its institutions for the widespread and systematic crimes against humanity committed in the current phase of the Maangamizi. The judges will examine the evidence and give a verdict, which can be carried into international forums as the basis for further action on these crimes. Cases brought by other peoples who have experienced European settler colonialism, conquest and invasion belong in the same court and will be heard alongside ours.

A **CITARIJ** moves towards the **Ubuntu**gotla, and the Stop the Maangamizi Petition galvanises grassroots work towards its glocal sittings — sittings held at local and global scale at once. A founding sitting lies ahead of us, and reaching it takes the canvassing, mobilising and organising this programme does.



2. PLANET REPAIRS PRACTITIONERS & ADVOCATES PROGRAMME

— *learn to counteract the Maangamizi and effect Planet Repairs where you live*

Our action-learning programme forming a cadre of Planet Repairs practitioners and advocates — people who carry the work of repair through their own organising, and who advocate for Planet Repairs in the wider world, counteracting the aspects of the Maangamizi they face in their communities.

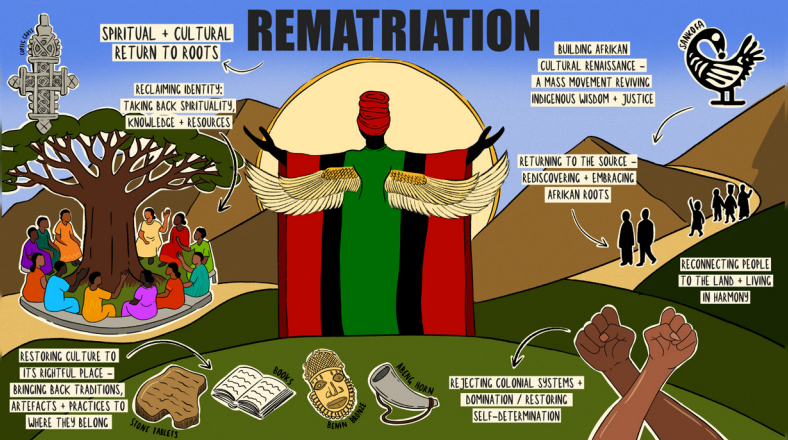


3. REMATRIATION & PLANET REPAIRS RESEARCH

— *communities lead research about themselves & shape what it produces*

Through this research, we return to our own Indigenous knowledge archives and take up the repair of Afrikan people and Mother Earth together. Enslavers and colonial authorities suppressed our languages and much else; the Afrikanity that continued and was renewed in the diaspora, drawn from many Afrikan heritages, is what we term 'Pan-Afrikan Indigeneity'.

Current strands include reparatory-participatory filmmaking with Afrikan heritage communities in Guyana and Suriname, in partnership with the International Network of Scholars & Activists for Afrikan Reparations (INOSAAR), so that communities shape and tell the story of how their Afrikan Indigeneity continued and was renewed and is being regenerated.



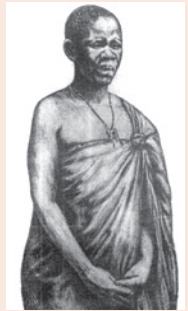
KEY PROJECTS, PROGRAMMES & INITIATIVES



MBUYA NEHANDA AFRIKAN WOMEN & REPARATIONS PROJECT

— *Afrikan women co-producing knowledge of their gendered right to remedy and building their decision-making power in the movement*

Co-produced knowledge centring Afrikan-centred womanist perspectives and strengthening the decision-making power of women of Afrikan heritage and ancestry. The project also supports international campaigning for the repatriation of Mbuya Nehanda's remains to Zimbabwe.



MAANGAMIZI AWARENESS MONTH

— *raising awareness of the Maangamizi towards stopping and redressing it*

Held each year in Mosiah* (August), for sensitising, conscientising, mobilising and organising towards stopping and redressing the Maangamizi.



*August carries the name of the Roman emperor Augustus; Mosiah is the Pan-Afrikan renaming of that month after the Honourable Marcus Mosiah Garvey.



COCO COLLECTIVE COMMUNITY GARDEN

— *growing food and restoring our relationship with Mother Earth through land-based learning*

MET stewards the Catford site of the Coco Collective Community Gardens, where community gardening and land-based learning are our action learning in rematriation — restoring our relationship with Mother Earth and with each other — towards effecting Planet Repairs.



THE DOLL UNMUSEUM

The Rendezvous of Victory: A Living Archive of Cultural Representatives.
— *reparationist heritage learning with dolls as cultural representatives*

The Doll Unmuseum is reparationist heritage learning: learning about the Maangamizi and its repair through our heritage, meaning living cultural inheritance, actively transmitted.

We work with dolls and figurines as cultural representatives, received into living relationship and engaged with in action-learning circles and community education. Working with them draws out memory, reflection and dialogue about heritage, identity and belonging, and counters the Afriphobic distortion of who we are as Afrikan people. This is cultural reparations in practice: restoring dignity, representation and ancestral connection, and deepening understanding of Community Self-Repairs and Planet Repairs.





PAN-AFRIKAN REPARATIONS ARCHIVES

— *documenting and telling 'Ourstory'*

An emerging public digital archive preserving the record of grassroots organising by the UK contingent of the International Social Movement for Afrikan Reparations (ISMAR), with INOSAAR. It is counter-hegemonic ourstory-making: the documentation our community members, activists and grassroots organisations made of our own organising, openly accessible on our own terms, as a matter of cognitive justice — our own telling of our struggles to effect and secure holistic reparatory justice matters.



YERESIESIE YEN HO:

PREPARATION FOR REPARATIONS PODCAST

— *reasoning on and preparing ourselves for reparations*

Episodes cover developments across the ISMAR and the wider Peoples Reparations International Movement (PRIM), with concrete suggestions for deepening reparations knowledge and advocacy.



APPG-AR SECRETARIAT SUPPORT

— *organising towards effecting and securing the APPCITARJ*

MET shares the running of the secretariat for the All-Party Parliamentary Group for Afrikan Reparations in order to advance the APPCITARJ (All-Party Parliamentary Commission of Inquiry for Truth & Reparatory Justice).





MAANGAMIZI
EDUCATIONAL TRUST

REPARATIONS HOW!

*A Practical Guide: Stopping the Maangamizi to Effect
and Secure Planet Repairs*

**The Maangamizi broke our world.
This is the guide to remaking the world.**

Reparations is the demand. This is the how.

Reparations How is a guide to organising, advocating and winning others to the cause of Planet Repairs: the nexus of cognitive justice, environmental justice and reparatory justice, pursued together, because the harm reached beyond us as Afrikan people into our relationships with the rest of the human family and with Mother Earth.

It sets out how we stop the harm still being done, return what was taken and restore what was destroyed.

Afrikan reparationists have always envisaged a world made whole. That is the point of our struggles, and in working towards it we have catalysed other movements. Drawing on Afrikan knowledge systems and on knowledges from across the pluriverse, the guide takes you from what is already alive in your own community to that vision, and shows how what you do where you are advances the struggles to stop the Maangamizi everywhere and to effect Planet Repairs.

INSIDE

- **The Maangamizi** — how it was set in motion, how it continues today, and how we counteract it
- **Serudj Ta** — the ancient Afrikan ethical imperative to repair, renew and remake the world, and what it requires of us
- **Rematriation** — getting back our land, our Ancestral remains and sacred objects, our languages and lifeways, and the authority to steward them
- **Organising** — bringing our people together in Groundings and Peoples Assemblies, running campaigns and legal and policy advocacy, and connecting our local organising in solidarity with reparations and other justice movements across the world
- **Building Maatubuntuman** — the Pan-Afrikan union of communities we are reclaiming — liberated zones of rematriation on the continent of Afrika, with our communities of resistance in the diaspora linked to them as satellite sites of our motherland
- **Towards Ubuntu dunia** — how our building catalyses all peoples to make a multipolar, pluriversal, anti-imperialist world of global justice for all, in which every people determines its own destiny
- **Also covered** — reparations ethics · land, food sovereignty and ecology · arts, heritage and cultural reclamation · healing and collective care · intergenerational leadership and accountability · the restitution of our looted and extracted resources, and the terms we set for it · defining for ourselves what reparations mean and how we know when they have been effected

This is a guide to action learning, drawing on organising in Britain, Europe, the Caribbean, the Americas and Afrika. Each part of it opens up what the work asks of us, with practical applications, exercises for groups learning together as they act, the difficulties people meet along the way, and questions that sharpen what we do next.

For Afrikan heritage communities wherever we are, and for everyone committed to justice. For individuals, community groups and organisations to work through in their own settings, learning together to be the reparatory justice change they wish to see.

WORK WITH US ...

- **LEARN** — join the Planet Repairs Practitioners & Advocates Programme
- **GROW** — volunteer at the Catford site of the Coco Collective community gardens
- **INVITE** — book MET for a talk, training or workshop
- **SUPPORT** — resource the archive, the research and the programme



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