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AGENDA ITEM 3: SEPTEMBER MEETING MINUTES

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September Meeting Minutes

AB 3121 TASK FORCE TO STUDY AND DEVELOP REPARATIONS PROPOSALS FOR AFRICAN AMERICANS

MEETING MINUTES

September 23, 2021, 9:00 A.M.

<https://oag.ca.gov/ab3121>

The meeting of the Task Force was conducted via Blue Jeans video and telephoneconference at <https://primetime.bluejeans.com/a2m/live-event/wtzpbzcv>.

Members Present: Chair Person Kamilah V. Moore, Vice Chair Dr. Amos Brown, Senator Steven Bradford, Dr. Cheryl Grills, Lisa Holder, Assemblymember Reginald Jones-Sawyer, Dr. Jovan Scott Lewis, Councilmember Monica Montgomery Steppe, Don Tamaki.

1. Chairperson Welcome

Chairperson Kamilah Moore welcomed everyone to day one of the September AB 3121 public hearing and opened the meeting just after 9:00 a.m.

Chair Moore called for a roll call attendance to establish quorum. Parliamentarian Doreathea Johnson asked DOJ Staff Member Belton to call the roll. Ms. Belton called the roll, all nine Taskforce Members were present. Five members are needed for a quorum, and a quorum was established. Chair Moore opened the meeting.

2. Public Comment

There were approximately 13 public comments. One commenter requested that the Task Force write a letter to President Biden to establish a Reparations Commission via executive order. Another requested that the Task Force Community Engagement Plan should include all interested organizations including the National Assembly of American Slavery Descendants and the Coalition for a Just and Equitable California. One commenter asked whether eligibility includes descendants of slaves or immigrants. Other comments touched on topics such as housing, health, medical racism, incarceration, and over policing. Commenters requested town hall meetings and requested that reparations include cash payments and land. Numerous speakers praised the work of the Task Force and witnesses while others expressed concern.

3. Action Item: Approval of July Meeting Minutes

Chair Moore called for a vote to approve the July Meetings.

MOTION: Member Jones-Sawyer moved for approval of the July Meeting Minutes. It was seconded by Member Grills.

AYE: Moore, Brown, Bradford, Grills, Holder, Jones-Sawyer, Scott Lewis, Montgomery Steppe, Tamaki

NAY: 0

The vote was 9 to 0. The motion passed and the July 9, 2021 meeting minutes were adopted.

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4. Action Item: Further Consideration of Community Engagement Plan

Dr. Michael Stoll of the Bunche Center for African American Studies at UCLA presented a scope of work for a community engagement plan. Chair Moore called for a vote to approve the community engagement plan's scope of work as presented by Dr. Stoll. The community engagement plan scope of work can be found in the meeting materials for the September meeting, which was posted at <https://oag.ca.gov/ab3121>.

MOTION: Vice Chair Brown moved for approval of the community engagement plan. It was seconded by Senator Bradford.

AYE: Moore, Brown, Bradford, Grills, Holder, Jones-Sawyer, Scott Lewis, Montgomery Steppe, Tamaki

NAY: 0

The vote was 9 to 0. The motion passed and the Community Engagement Plan was adopted.

Chair Moore gave the floor to the Panel Members for the National and International Reparations Efforts.

5. Witness Panel #1: National and International Reparations Efforts

- a. **Testimony: Kamm Howard**
- b. **Testimony: Roy Brooks, J.D.**
- c. **Task Force Comments and Questions**

Expert witness testimony was given by Kamm Howard, who has spent 16 years as a member of the National Coalition of Blacks for Reparations in America. Following Mr. Howard, expert testimony was heard from Dr. Roy L. Brooks, a law professor at the University of San Diego Law School who teaches and writes on civil rights and international human rights. Dr. Brooks has been involved with truth and reconciliation and reparative justice efforts around the world. A question and answer session followed the witness testimony. The witnesses' written testimony can be found in the meeting materials for the September meeting, which was posted at <https://oag.ca.gov/ab3121>.

6. Lunch

7. Witness Panel #2: Slavery as the Foundation of Systemic Racism

- a. **Testimony: Daina Ramey Berry, Ph.D.**
- b. **Testimony: Stacey Smith, Ph.D.**
- c. **Testimony: Jon Burgess**
- d. **Task Force Comments and Questions**

Chair Moore called for a roll call attendance to reestablish quorum. Parliamentarian Doreathea Johnson asked DOJ Staff Member Belton to call the roll and report on a quorum. Ms. Belton called the roll, eight Taskforce Members were present. Lisa Holder was not present. Five members were needed for a quorum, and a quorum was established. Chair Moore resumed the meeting.

Chair Moore introduced the witnesses for the next panel. Expert witness testimony was given by Daina Ramey Berry, Ph.D., the Chair of the History Department and the Oliver H. Radkey Regents Professor in History at UT Austin. Prof. Berry grew up in California and the award-winning author and editor of six books and several scholarly articles. Next to testify was Stacey Smith, Ph.D. an associate professor of

history at Oregon State University. Her book, *Freedom's Frontier: California and the Struggle over Unfree Labor, Emancipation, and Reconstruction* won the inaugural David Montgomery award in U.S. labor and working-class history. At the conclusion of the expert testimony, Jonathan Burgess provided personal testimony. Mr. Burgess is a California native and fifth generation direct descendant of enslaved people who worked the gold mines in Coloma, California. A question and answer session followed the witness testimony. The witnesses' written testimony can be found in the meeting materials for the September meeting, which was posted at <https://oag.ca.gov/ab3121>.

8. Break

9. Information Item: Department of Justice Updates

Chair Moore called for a roll call attendance to reestablish quorum. Parliamentarian Doreathea Johnson asked DOJ Staff Member Belton to call the roll and report on a quorum. Ms. Belton called the roll, eight Taskforce Members were present. Dr. Jovan Scott-Lewis was not present. Five members were needed for a quorum, and a quorum was established. Chair Moore resumed the meeting.

Ms. Belton gave the California Department of Justice updates.

Ms. Belton read a retraction on behalf of the DOJ about Penn Mutual Life Insurance Company.

Ms. Belton stated that DOJ staff compiled a list of witnesses based on feedback from the Task Force and DOJ's own research. She stated that in the future, DOJ will present suggested witnesses to the Task Force and continue to request recommendations from the Task Force. Ms. Belton added that sometimes witnesses are unavailable or unwilling to testify. Staff works diligently to arrange witnesses in advance of public hearing notice dates.

Ms. Belton advised that the Task Force will have the opportunity to consider topics for inclusion in future meetings.

At the July 9 meeting, the Task Force asked DOJ staff whether it had the ability to hold subcommittee or advisory subcommittee meetings. Ms. Belton stated that the Task Force may create subcommittees under AB 3121 or Government Code section 8301.3, subdivision (b). However, any subcommittee is subject to the Bagley-Keene Act.

Ms. Belton advised that staff will work to arrange an interagency agreement with the Bunche Center at UCLA. DOJ will work internally to secure necessary funding.

Ms. Belton stated that staff have received comments regarding use of the BlueJeans videoconference platform and advised that all entities within DOJ use BlueJeans, including events with the Attorney General. BlueJeans Events accommodates a large number of attendees.

With regards to requests for public accommodations, Ms. Belton advised the Task Force that DOJ will make every attempt to respond appropriately to every request. She indicated that members of the public can contact our office regarding accommodations by email at ReparationsTaskForce@doj.ca.gov or by phone at (213) 519-0504 five days before the hearing. DOJ staff regularly checks the email inbox and phone number and shares these public comments with the Task Force.

Ms. Belton stated that DOJ staff have been working hard on the research and drafting of the first part of

the report, which must be issued by June 1, 2022. This report contains twelve substantive sections. She thanked the Task Force for its review of these drafts. DOJ also noted that it has been in contact with the State Archive within the Secretary of State's office and California State Library to make sure that DOJ's research and drafting team is able to access their resources.

Ms. Belton shared with the Task Force members a copy of the Budget Change Proposal, which provides resources to implement AB 3121. The time expended by staff includes research for the report, planning and administering public hearings, and responding to other Task Force inquiries. DOJ does not have an unlimited amount of resources. There is a relatively short amount of time in which to complete the work of the Task Force. DOJ will work to respond to the Task Force's additional requests, but the Task Force must prioritize them as appropriate.

Ms. Belton stated that the Task Force must adopt a conflict of interest code within six months of its first meeting. DOJ staff are working on a draft code, and are in communications with the Fair Political Practices Commission. This will be included on a future meeting agenda.

Vice Chair Brown stated that the Task Force is working on a matter that is very crucial and serious and that the Task Force was capable of self-governance.

Chair Moore thanked Vice Chair Brown and that she agreed. Chair Moore asked Ms. Belton what type of accommodations it can provide and whether the DOJ can support Saturday meetings.

DOJ stated that the type of accommodations depends on the public requests. DOJ does not believe there have been requests for accommodations for the virtual meetings.

Regarding Saturday meetings, Ms. Belton stated that while DOJ understands the desire for increased public engagement, DOJ cannot support Saturday meetings at this time. DOJ hopes that the community engagement plan adopted by the Task Force and implemented through the Bunche Center will have the desired effect of increased public engagement.

Vice Chair Brown requested a town hall meeting on the weekend for the people who are working multiple jobs.

Chair Moore said that there were no captions on BlueJeans and the YouTube feed. Chair Moore recommended that members of the public who need a reasonable accommodation should contact DOJ.

Member Jones-Sawyer recommended better communication between DOJ and the Task Force regarding barriers to hosting Saturday meetings.

Member Bradford echoed the comments of Member Jones-Sawyer and Chair Brown. Member Bradford stated that he believed funding would be available for Saturday meetings. Member Bradford said that he could call the Attorney General and Governor Newsom.

Member Lisa Holder stated that the Task Force has an extraordinary task and asked DOJ to take extraordinary measures to contact witnesses that the Task Force has proposed. Member Holder requested a spreadsheet that tracks the steps DOJ has taken to contact proposed witnesses.

Chair Moore agreed and asked why the public chat was disabled; she also asked about witness tracking, and the budget.

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Ms. Belton stated staff will provide a spreadsheet to track witnesses and that the public chat was disabled because there were anti-Semitic and racist comments in the chat during the first public meeting of the Task Force in June. Bagley-Keene ensures space for public comment. DOJ staff can include time, place, and manner restrictions on speech and cannot moderate the content of the chat because of the First Amendment. DOJ must also maintain a suitable working environment for DOJ staff that is not hostile. DOJ is holding virtual meetings because of an executive order and may not have purely virtual meetings in the future. DOJ provides for public comment.

Chair Moore stated that she wished to prioritize a discussion of witness in the interests of time. Chair Moore stated that the Vice Chair and Chair were elected to collaborate with DOJ to finalize witnesses. Chair Moore asked what would prevent her and Vice Chair Brown from engaging in initial witness outreach based on recommendations on witnesses from Task Force members.

DOJ requested that the Task Force look at the meeting materials. DOJ also stated that it solicited recommendations on witnesses from Task Force members.

Chair Moore stated that DOJ has not addressed the issue of timing.

Member Jones-Sawyer stated that if there was a way to communicate to the Chair and the Vice Chair that would help members see that they are being heard regarding witness outreach.

DOJ stated that it collaborates with the Task Force and will continue to do so.

Chair Moore moved to create subcommittee to engage in witness outreach.

Vice Chair Brown stated DOJ may have a particular outcome in mind.

Chair Moore recognized that the meeting went over time and that action item number thirteen can be discussed tomorrow. Chair Moore thanked all the witnesses and adjourned the meeting.

Vice Chair Brown asked that the Task Force adjourn with thoughts and prayers for the brothers and sisters from Haiti and all people who are trying to find refuge from tyranny, tragedies, and trauma.

Parliamentarian Johnson stated that the meeting needed to be placed in recess rather than adjourned.

Chair Moore held a brief moment of silence for the people suffering at the border and all people of African descent. After a moment of silence, Chair Moore placed the meeting in recess.

September 24, 2021, 9:00 A.M.**10. Chairperson Welcome**

Chairperson Moore welcomed everyone to day two of the AB 3121 public hearing and opened the meeting at 9:00 a.m.

Chair Moore called for a roll call attendance to establish quorum. Parliamentarian Doreatha Johnson asked DOJ Staff Member Belton to call the roll and report on a quorum. Ms. Belton called the roll, all nine Taskforce Members were present. Five members were needed for a quorum. A quorum was established. Chair Moore resumed the meeting.

11. Public Comment

There were approximately 22 public comments, including: commenters expressed concerned with testimony by Professor Roy Brooks regarding boarding schools and advising against cash reparations. Financial literacy should be part of reparations; the public chat be turned on and moderated; the State Parks Department is destroying the black history in the Coloma area. Commenters also noted reparations proposals should include funding for historic Black colleges and universities, training related to farming, politics, film production, and early entrance to college and apprenticeships; and cash payments should be given for an individual's lifetime and be tax exempt. This also included a request that Task Force members review Oregon's SB 619 and the reparations plans of several cities. Commenters requested Saturday meetings and that the DOJ be a resource to the Task Force. Students at California state universities and Universities of California campuses must be protected against police violence. Commenters requested that the Task Force attend community meetings and use billboards to advertise meetings. One commenter stated that California should pay for each person's ancestry research. Commenters noted the disconnect between the Task Force and the DOJ but requested that both stay focused on community engagement. Commenters requested that the Task Force address eligibility early in the process. All public comments can be found on the September 23 and 24 meeting recording posted at <https://oag.ca.gov/ab3121>.

12. Action Item: Consideration of Economics Expert

Chair Moore turned the floor to Jannie Scott, Ph.D. from the California Department of Justice Research Center. Dr. Scott gave a summary of the DOJ Research Center's process of finding and recommending Dr. Darrick Hamilton to be the economics consultant to the Task Force. Member Dr. Cheryl Grills summarized her experience working with Dr. Hamilton and recommended that the Task Force adopt him as a consultant.

MOTION: Vice Chair Dr. Brown moved to end the debate on the consideration of the economic expert.

AYE: Moore, Brown, Bradford, Grills, Holder, Jones-Sawyer, Scott Lewis, Montgomery Steppe, Tamaki

NAY: 0

The vote was 9 to 0. The motion was adopted.

MOTION: Member Bradford moved for approval of Dr. Darrick Hamilton as the economics expert. It was seconded by Vice Chair Dr. Brown.

AYE: Moore, Brown, Bradford, Grills, Holder, Jones-Sawyer, Scott Lewis, Montgomery Steppe, Tamaki

NAY: 0

The vote was 9 to 0. The motion to approve the use of Dr. Darrick Hamilton as the economic expert was adopted.

13. Action Item: Agenda for October Hearing

Action Item 13 was moved to be discussed after the witness panels.

14. Witness Panel #3: The Great Migration

- a. **Testimony: Douglas Blackmon**
- b. **Testimony: John Parman, Ph.D.**
- c. **Testimony: Isabel Wilkerson**
- d. **Testimony: Lynn Hudson, Ph.D.**
- e. **Testimony: Bertha Gorman** f. **Task Force Comments and Questions**

Expert witness testimony was given by Douglas Blackmon, the Professor of Practice in Georgia State University's Creative Media Industries Institute and the author of *Slavery by Another Name: The Re-Enslavement of Black Americans from the Civil War to World War II*, which won the Pulitzer Prize for General Non-Fiction Book in 2009. The next expert testimony came from John Parman, Ph.D., the Associate Professor of Economics at William and Mary and published scholarship on race and inequality. The third expert testimony came from Lynn Hudson, Ph.D. Professor of history at the University of Illinois at Chicago and the author of *West of Jim Crow: The Fight Against California's Color Line* which documents the ways California was an innovator of methods to control, contain, and restrict African Americans. The final expert testimony was from Isabel Wilkerson, the winner of the Pulitzer Prize and the National Humanities Medal who has authored *The Warmth of Other Suns* and *Caste*. The personal testimony came from Bertha Gorman, who moved to California to attend college in 1959. She is a resident of Sacramento. During her over 50-year career, she has worked at the Sacramento Bee, the California State Assembly, Lockheed Martin, and as the Associate Secretary of the California Health and Human Services Agency. A question and answer session followed the witness testimony. The witnesses' written testimony can be found in the meeting materials for the September meeting, which was posted on <https://oag.ca.gov/ab3121>.

15. Lunch

16. Witness Panel #4: Political Disenfranchisement

- a. **Testimony: john a. powell, J.D.**
- b. **Testimony: Secretary of State Shirley N. Weber, Ph.D.**
- c. **Testimony: Dawn Basciano**
- d. **Task Force Comments and Questions**

Chair Moore called for a roll call attendance to reestablish quorum. Parliamentarian Johnson asked DOJ Staff Member Belton to call the roll and report on a quorum. Ms. Belton called the roll, seven members were present. Senator Steven Bradford and Vice Chair Dr. Brown were not present. Five members are needed for a quorum, and a quorum was established. Chair Moore resumed the meeting.

Expert witness testimony was given by John A. Powell, J.D., an internationally recognized expert in the areas of civil rights and civil liberties and a wide range of issues including race, structural racism, ethnicity, housing, poverty, and democracy. He is the Director of the Othering & Belonging Institute which supports research to generate specific prescriptions for changes in policy and practice that address disparities related to race, ethnicity, gender, sexual orientation, disability, and socioeconomics in California and nationwide. Following Powell, Dawn Basciano gave personal testimony. She is a mother, grandmother and the family historian who lives in Sacramento. Her third great grandfather was enslaved and his father was his enslaver. The final expert testimony was given by Secretary of State Shirley N. Weber, Ph.D., California's first Black Secretary of State. Before her appointment as Secretary of State, Secretary Weber served four terms as an Assembly Member representing California's 79th Assembly District. Secretary Weber is retired from the Department of African Studies at San Diego State University after 40 years as a faculty member and serving several terms as department chair. A question and answer session followed the witness testimony. The witnesses' written testimony can be found in the meeting materials for the September meeting, which was posted on <https://oag.ca.gov/ab3121>.

17. Break

The Task Force did not recess for break.

18. Action Item: Adoption of Findings

Task Force members briefly reviewed and discussed the proposed draft factual findings. These proposed findings can be found in the meeting materials for the September meeting, which was posted on <https://oag.ca.gov/ab3121>.

MOTION: Dr. Grills moved accept the draft findings as preliminary findings of fact, to be supplemented at a later date. It was seconded by Vice Chair Dr. Brown.

AYE: Moore, Brown, Bradford, Grills, Holder, Jones-Sawyer, Scott Lewis, Montgomery Steppe, Tamaki

NAY: 0

The vote was 9 to 0. The motion was adopted.

Parliamentary Johnson stated a point of order, and suggested that the Task Force turn back to agenda item 13, consideration of the October agenda. Chair Moore turned the Task Force of the agenda for the next two-day meeting on October 12, 2021 and October 13, 2021.

Member Cheryl Grills made a motion to designate Member Lisa Holder to work the DOJ to finalize the agenda amendments for the October hearing. Assemblymember Reggie Jones-Sawyer seconded the motion. Member Montgomery Steppe questioned whether or not the motion would overlap with the duties set out for the Chair and Vice Chair. Chair Moore requested clarification. Parliamentary Johnson stated that the duties of the Chair and Vice Chair was not exclusive. Chair Moore stated that the DOJ unilaterally removed agenda items from the September meeting and requested a closed session of the Task Force. Parliamentarian Johnson responded that this is not a circumstance under which a closed session may be held. Member Grills withdrew her motion.

Member Lisa Holder requested that on the October agenda, two items be included: a primer on the Task Force's subpoena power and a discussion on the community of eligibility.

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MOTION: Member Holder moved for two items to be included on the October agenda: a primer on the Task Force's subpoena power, and a discussion on the community of eligibility. It was seconded by Councilmember Steppe.

AYE: Moore, Brown, Bradford, Grills, Holder, Jones-Sawyer, Scott Lewis, Montgomery Steppe, Tamaki

NAY: 0

The vote was 9 to 0. The motion was adopted.

Dr. Brown requested that the DOJ and the Task Force work together. Senator Bradford requested clarity on the role of the DOJ. Chair Moore requested clarity on which witnesses were recommended by Task Force members. Senator Bradford, Member Tamaki, Member Jones-Sawyer, Chair Moore discussed witness recommendations for the October meeting.

Chair Moore adjourned the meeting.

**AGENDA ITEM 9: SUBPOENA POWER OF THE TASK
FORCE**

***REPARATIONS TASK FORCE'S
POWER TO ISSUE AND ENFORCE SUBPOENAS***

Task Force's Power to Obtain Information

- The Task Force is authorized by Government Code section 8301.3 (AB 3121, Article 4) to obtain various types of information:
 - The Task Force is empowered to “Request the attendance and testimony of witnesses”
 - The Task Force is empowered to “Request the production of books, records, correspondence, memoranda, papers, and documents”
 - The Task Force is empowered to “acquire directly from the head of any state agency available information that the Task Force considers useful in the discharge of its duties. All state agencies shall cooperate with the Task Force with respect to such information and shall furnish all information requested by the Task Force to the extent permitted by law. The Task Force shall keep confidential any information received from a state agency that is confidential or exempt from the California Public Records Act”



Task Force's Implied Power to Subpoena

- Government Code section 8301.3 (AB 3121, Article 4) does not include an *explicit* authorization to obtain this information via a subpoena
- However, it does *implicitly* authorize subpoenas, because it sets forth the Task Force's ability to "Seek an order from a Superior Court compelling testimony or compliance with a subpoena"
- Therefore, though not explicit in the statute, the clear language authorizing the Task Force to compel compliance with a subpoena strongly implies the power to issue subpoenas



What Can the Task Force Subpoena?

- Witness attendance and testimony
 - Location must be reasonable, to avoid witnesses having to travel too far
- Documents
 - “books, records, correspondence, memoranda, papers, and documents”
- Likely only applies to entities in California, who conduct activity in California, or whose activity affects California residents; *see Younger v. Jensen*, 26 Cal. 3d 397, 404-06 (1980)



What Does It Mean to Issue a Subpoena?

- Subpoena is a legal document, which must be served on the recipient (Gov. Code § 11184(a))
- The subpoena must provide a reasonable period for the person subpoenaed to respond (see “due notice” provision of Gov. Code § 11187(b)(1))
- The demand for information contained in the subpoena must be sufficiently definite for the person subpoenaed to understand what is expected of them in response
 - The subpoena should clearly state what the Task Force is requesting
 - The subpoena should have a defined time period for the information sought



What Does It Mean to “Compel” Compliance?

- If an entity or person who is issued a subpoena refuses to provide the information sought by the subpoena, attorneys for the Task Force would have to file a petition to initiate a legal proceeding to enforce compliance
- When the court makes a decision in the case, the court will ultimately determine what, if anything, the entity or person must provide to the Task Force
- This process could take several months, longer if there is an appeal



Legal Limits on Subpoena Power

- Limits are ultimately determined by the court in an enforcement lawsuit
- A court could determine that the information sought was not “reasonably relevant” or “pertinent or material” to the Task Force’s mandate; *see Brovelli v. Superior Ct. of L.A. Cnty.*, 56 Cal. 2d 524, 529 (1961); Cal. Gov. Code § 11181(e)
- A court could also determine that certain legal privileges allow the subpoenaed entity or person to decline to disclose certain information
 - Privilege against self-incrimination (does not extend to corporations or corporate custodians of record)
 - Attorney-client privilege, spousal privilege, other evidentiary privileges



The Decisions for the Task Force

- Should subpoenas be utilized?
- Choices for developing subpoenas:
 - Pursuant to Government Code section 8301.3, subdivision (b) (AB 3121, Article 4), the Task Force can delegate this authority to one member who can work with DOJ staff in the development and issuance of subpoenas
 - Pursuant to the same subdivision, the Task Force can create a subpoena subcommittee for the purpose of decisionmaking on subpoenas; this subcommittee would also be subject to the Bagley-Keene Act's open meeting requirements
 - Or, the Task Force can handle subpoenas as a whole body
- Who or what entities should be subpoenaed?
- What information are you seeking to obtain?



**AGENDA ITEM 17: DRAFT SUGGESTIONS FOR
POTENTIAL EVIDENTIARY FINDINGS**

Agenda Item 17: Draft Suggestions for Potential Evidentiary Findings

Note: The following are suggestions for potential evidentiary findings for the Task Force's consideration based on our research.

Education

1. Our nation subjected the vast majority of enslaved and free Black Americans to two hundred and fifty years of government-sanctioned denial and deprivation of education with harsh penalties for Black Americans who defied the law in order to learn to read and write.
2. After slavery, for more than one hundred additional years, Black Americans continued to be subjected to government-sanctioned segregated and unequal education conditions and also intimidation and violence for attempting to access equal educational opportunity in primary, secondary, and higher education.
3. Today, the vast majority of Black Americans students continue to attend unequally funded, under-resourced, and highly segregated public schools, which remain so largely due to government policies that permit school boundaries and funding allocations to be tied to city and neighborhood, regardless of the discriminatory policies that created residential and school segregation in the first instance.
4. The injuries to Black Americans and students are multi-generational, ongoing, and compounding and exacerbated by disciplinary policies and practices that disproportionately exclude Black American students.

Environmental Racism

5. Black Americans have been forced to pay more money to live in worse housing than their white counterparts, subjecting them to overcrowding and other environmental factors with a myriad of harmful consequences.
6. Black Americans have been forced to live in areas with substantially greater exposure to environmental pollutants both from within and outside of the home, such as lead, airborne particulate matter, and other carcinogens, with correlating measurable harms to their health.
7. All levels of government have harmed Black Americans, both through affirmative choices to create infrastructure with disparate impacts on Black American neighborhoods and through neglect in developing infrastructure in Black American neighborhoods (such as clean water delivery systems), that is essential for human health.
8. Black Americans have and will continue to suffer disproportionately from the harmful effects of climate change, partially due to the history of government-sanctioned housing segregation and discrimination.

Housing Segregation

9. The United States federal government, state governments, and local municipalities amplified actions by private citizens and created an ongoing system which segregated American land into Black and white neighborhoods.
10. Governmental segregation created urban ghettos surrounded by white suburbs. Although private actors also contributed, the effectiveness of segregation is due to government action.
11. As certain segregation methods were declared unconstitutional, federal, state, and local governments continued to use them regardless of their unconstitutional nature and created new mechanisms to accomplish the same goals.
12. The primary methods of government imposed segregation include racial violence that government supported or did not prosecute, explicitly race based zoning, racialized industrial zoning, segregated federal public housing, redlining, restrictive covenants, and racially discriminatory use of eminent domain. All of these methods of segregation occurred in California.
13. Black Americans have paid more for housing in worse condition, and find it difficult to move out of dilapidated homes.

Labor

14. Black workers in the United States, including California, have long experienced racially discriminatory mistreatment.
15. The governments of the United States, California, and many of California's political subdivisions have enacted laws intended to deprive Black American workers of the protections enjoyed by white workers.
16. In the absence of racially discriminatory laws, the governments of the United States, California, and many of California's political subdivisions have failed to enforce laws intended to protect Black American workers or which on their face would protect Black American workers, thereby depriving Black American workers of the equal protection of the law.
17. Black American workers have made vital contributions to the prosperity enjoyed by the State of California in spite of the restrictions government and private actors have placed on them.

Wealth Accumulation

18. There is a substantial racial wealth gap between Black Americans and white Americans due to the lingering effect of historic and structural racism.
19. Discriminatory government policy resulted in lower property ownership rates and lower home values for Black Americans. These discrepancies in property ownership and home values contribute significantly to the racial wealth gap.
20. Black Americans were excluded from government programs and benefits created between the years of 1862-1969. Federal programs were designed to exclude Black Americans and other programs were often left to the discriminatory discretion of state and local governments.
21. The racial wealth gap in California is essentially similar to that of the country as a whole. The same structural and historical issues exist in other states. Income inequality also contributes to the racial wealth gap in California.
22. The wealth gap is even more pronounced for Black American women due to racial and gender discrimination.

**AGENDA ITEM 18: DRAFT AGENDA FOR
DECEMBER HEARING**

AGENDA ITEM 18:
Action Item: Agenda for December Meeting
[December 7-8, 2021]

December Topics Adopted in July Meeting:

- Infrastructure,
- Gentrification,
- Homelessness,
- Public Health,
- Entertainment,
- Arts,
- Sports, and
- Culture

Potential Items for Task Force Consideration

- Witnesses: Does the Task Force have any feedback to share with staff on the potential witnesses for the upcoming meetings?
 - Please see the list of potential witnesses which reflect suggestions from Task Force members, DOJ staff, and others.
 - Please note that DOJ staff will rely on this list to reach out to potential witnesses.
 - Please also note that DOJ staff will continue to add names to this witness list and tracking spreadsheet based on research, as potential witnesses may decline our invitation to testify and we wish to fill available slots.
 - **For Hollywood witness suggestions, (e.g, Common), it is vitally important that Task Force members help make contact, as we have been turned down or ignored by the half dozen witnesses we have reached out to so far: .**
- Other Discussion or Action Items: The Task Force may wish to consider whether to include other items on the agenda.
 -
 - DOJ staff will work to create space on the agenda for additional items on the agenda. However, please note given the number and breadth of hearing topics, additional time is limited. Please also note that the template agenda included below is a draft and will change.

Potential December Agenda

December 7, 2021

Infrastructure, Gentrification, Homelessness

- **Chairperson Welcome 9:00 a.m. – 9:05 a.m.**
- **Public Comment 9:05 a.m. – 10:05 a.m.**
- **Action Item: Approval of October Meeting Minutes 10:05 a.m. – 10:10 a.m.**
- **Witness Panel #1 10:10 a.m. – 12:30 p.m. Infrastructure**
 - Expert Testimony: [Potential witnesses: TBD] (20 mins)
 - i. Use of highway and park construction for the purpose of segregation, unequal infrastructure investment
 - Expert Testimony: [Potential witnesses: Timnit Gebru (from Oct. 1 Excel Witness List)]
 - i. Discrimination in technology
 - Personal Testimony: [Potential witnesses: TBD] (10 mins)
 - Personal Testimony: [Potential witnesses: TBD] (10 mins)
 - Task Force Comments and Questions (40 mins)
- **Lunch 12:30 p.m. – 1:00 p.m.**
- **Witness Panel #2 1:00 p.m. – 3:00 p.m. Gentrification and Homelessness**
 - Expert Testimony: [Potential witnesses: TBD] (20 minutes)
 - Expert Testimony: [Potential witnesses: TBD] (20 mins)
 - Personal Testimony [Potential witnesses: TBD] (10 mins)
 - Personal Testimony [Potential witnesses: TBD] (10 mins)
 - Task Force Comments and Questions (60 mins)

- **Break 3:00 p.m. – 3:15 p.m.**
- **[Potential Additional Task Force Information/Action Item 3:15 – 4:00]**
- **Information Item: Department of Justice Updates 4:00 p.m. – 4:30 p.m.**
- **Action Item: Adoption of the Conflict of Interest Code 4:30 pm – 4:45 pm**

DRAFT

December 8, 2021

Public Health, Entertainment, Arts, Sports, and Culture

- **Chairperson Welcome 9:00 a.m. – 9:05 a.m.**
- **Public comment 9:05 a.m. – 10:05 a.m.**
- **Potential Action Item: Consideration of Economics Expert Scope of Work 10:05 a.m.– 10:35 a.m.**
- **Action Item: Agenda for February Hearing 10:35 a.m. – 11:00 a.m.**
- **Witness Panel #3 11:00 a.m. – 1:00 p.m. Public Health**
 - Expert Testimony: [Potential witnesses: Chandra Ford/Nadine Burke-Harris (from Oct. 1 Excel Witness List)] (20 mins)
 - i. Public health
 - Expert Testimony: [Potential witnesses: Jennifer Eberhardt/Phillip Atiba Goff (from Oct. 1 Excel Witness List)/Resma Manakem (recommended by Task Force Member Lisa Holder)] (20 mins)
 - i. Mental health
 - Personal Testimony [Potential witnesses: TBD] (10 mins)
 - Task Force Comments and Questions (50 mins)
- **Lunch 1:00 p.m. – 2:00 p.m.**
- **Witness Panel #4 2:00 p.m. – 3:30 p.m. Entertainment, Sports, Arts and Culture**
 - Expert Testimony: [Potential witnesses: Harry J. Elam, Jr./Taylor Bythewood-Porter/Tyree Boyd-Pates/Kerry James Marshall/Kori Newkirk/Lonnie Bunch III (from Oct. 1 Excel Witness List)] (20 mins)
 - i. Discrimination in Entertainment, Sports, Arts and Culture
 - Expert Testimony [Potential witness: John Legend/Louis Gossett/Mark Bradford/Mark Steven Greenfield/Noni Olabisi/Roger Guenveur Smith/Tracy K. Smith (from Oct. 1 Excel Witness List)/Common (recommended by Senator Steven Bradford)/Kareem Abdul-Jabbar (Asm. Reggie Jones-Sawyer)] (20 mins)
 - i. Discrimination in Entertainment, Sports, Arts and Culture
 - Expert Testimony: Allison Rose Jefferson (Confirmed by Senator Bradford) (20 mins)

i. Dispossession of beach properties and exclusion from the Californian dream

- Personal Testimony [Potential witnesses: TBD] (10 mins)
 - Task Force Comments and Questions (30 minutes)
-
- **Break 3:30 p.m. – 3:45 p.m.**
 - **Action Item: Adoptions of Findings 3:45 p.m. – 4:30 p.m.**

PHONE MESSAGE SUMMARIES

Reparations Task Force Phone Inquiries September 15, 2021 to October 7, 2021 at 11:00 a.m.

Caller: Unknown

I am calling to express my strong disapproval with the actions of the DOJ team assigned to the California Reparations Task Force, leading up to and at their September 23rd and 24th meetings. By law, your team is required to assist the Task Force in its work researching and developing Reparations for Black American descendants of U.S. Chattel Slavery in California. I expect you to assist the California Reparations Task Force in a way that is transparent and responsive to community voices like mine, as well as California Reparations Task Force members. Based on what I heard and saw at the September meeting, I am concerned that the DOJ is not acting in a way that is open and responsive. I want this to change now! Specifically, I want the ability to make comments in the chat during Task Force meetings. I want at least some Task Force meetings to be held on Saturdays and/or during off-work hours, I want all public comments submitted to the DOJ California Reparations Task Force email to be shared with Task Force members in a timely manner, and I want the DOJ to defer any and all changes to meeting agendas to the Task Force itself. Thank you.

Caller: Unknown

I am calling to express my strong disapproval with the actions of the DOJ team assigned to the California Reparations Task Force, leading up to and at their September 23rd and 24th meetings. By law, your team is required to assist the Task Force in its work researching and developing Reparations for Black American Descendants of U.S. Chattel Slavery here in California, of which I am one. I expect you to assist the California Reparations Task Force in a way that is transparent and responsive to community voices like mine, as well as California Reparations Task Force members. Based on what I heard and saw at the September meeting, I am concerned that the DOJ is not acting in a way that is open and responsive. I want this to change now! Specifically, I want the ability to make comments in the chat during Task Force meetings. The DOJ can't in one breath say that they can't have a moderator for the chat because its censorship and then decided to cut the chat off as if we are children because of some alleged anti-semantic remarks of which no one has shown any evidence of. Specifically, I want the ability to make comments in the chat during Task Force meetings. I want at least some Task Force meetings to be held on Saturdays and/or during off-work hours. I want all public comments submitted to the DOJ California Reparations Task Force email to be shared with Task Force members in a timely manner, and I want the DOJ to defer any and all changes to meeting agendas to the Task Force. Thank you

Caller: Unknown

I am calling to express my strong disapproval with the actions of the DOJ team assigned to the California Reparations Task Force, leading up to and at their September and 24th meetings. By law, your team is required to assist the Task Force in its work researching and developing Reparations for Black American descendants of U.S. Chattel Slavery in California. I expect you to assist the California Reparations Task Force in a way that is transparent and responsive to community voices like mine, as well as California Reparations Task Force members. Based on what I heard and saw at the September meeting, I am concerned that the DOJ is not acting in a way that is open and responsive. I want this to change now! Specifically, I want the ability to make comments in the chat during Task Force meetings. I want at least some Task Force meetings to be held on Saturdays and/or during off-work hours, I want all public comments submitted to the DOJ California Reparations Task Force email to be shared with Task Force members in a timely manner, and I want the DOJ to defer any and all changes to meeting agendas to the Task Force members themselves. Thank you very much, have a very good day.

Caller: Chad

I am calling you today to express my strong disapproval with the actions of the DOJ team assigned to the California Reparations Task Force, leading up to and at their September 23rd and 24th meetings. By law, your team is required to assist the Task Force in its work researching and developing Reparations for Black American descendants of U.S. Chattel Slavery in California. I expect you to assist the California Reparations Task Force in a way that is transparent and responsive to community voices like mine, as well as California Reparations Task Force members. Based on what I saw and heard at the September meeting, I am concerned that the DOJ is not acting in a way that is open and responsive. I want this to change now! Specifically, I want the ability to make comments in the chat during Task Force meetings. I want at least some Task Force meetings to be held on Saturdays and/or during off-work hours, I want all public comments submitted to the DOJ California Reparations Task Force email to be shared with Task Force members in a timely manner, and I want the DOJ to defer any and all changes to meeting agendas to the Task Force members. Thank you for your prompt attending to this important and critical matter. Again, my name is Chad Brown, I am a resident in Los Angeles. Thank you.

Caller: Emoya Glass

The caller stated the call was on behalf of EMEN Mass Media Group (the full name of the organization was unintelligible). The caller stated that they would like to submit testimony for the upcoming September 23rd and 24th meetings with the Task Force. The caller also stated that they will probably be following up with an email with links to the testimony. The caller requested that this information be played during the hearing or the public comment period. The caller provided his phone number and email address.

Caller: Robin Harris

The caller stated that she lives in Florida. She received an email and could not remember initially how she was connected and then she remembered that she watched the meeting about a week ago. The caller offered to help and stated that she knows about this from Kamm Howard and they are both part of NCOBRA. The caller provided her phone number and email address.

Caller: Karen Hillsman

The caller stated she had signed up online to receive notifications of meetings. The caller stated she did not get notifications for the upcoming meeting in October. The caller stated that she received it because it was forwarded from somebody else. She stated that she was going to go online and put her email address there. She asked for someone to make sure her email is there. The caller provided her phone number and email address.

Caller: Mario Allen

The caller stated that he received an email from the Department of Justice (DOJ) and there was a number to contact Alecia Turner. He stated that he was seeking employment with DOJ Task Force's outreach. He stated he had not heard anything and was interested in being hands on with working with DOJ and helping out with the Task Force. The caller provided his phone number and email address.

Caller: Harold Huggins

The caller stated that he is with the Council for Education. He also stated he had requested to testify before the Reparations Task Force via email and wanted a call back. The caller provided his phone number and email address.

EMAIL MESSAGE SUMMARY AND PDF OF EMAIL
MESSAGES

Email Summary:

The Reparations Task Force email inbox received a total of 34 email messages from September 22, 2021 to October 5, 2021. Two email messages included reparations proposals. One email message contested Jonathan Burgess' testimony.

DOJ sent automatic response with additional information
ReparationsTaskforce

From: Brad Jones <brad.jones@epochtimesca.com>
Sent: Wednesday, September 22, 2021 8:59 AM
To: ReparationsTaskforce
Subject: URGENT MEDIA INQUIRY - Reparations Task Force Meeting

EXTERNAL EMAIL: This message was sent from outside DOJ. Please do not click links or open attachments that appear suspicious.

Hi Alicia,

I'm a news reporter at The Epoch Times. I am assigned to cover the Reparations Task Force meetings Thursday and Friday.

Is there a way to watch the meetings live without the Bluejeans app? I would rather not use Bluejeans, if possible, since I am not making public comment, but only watching and listening.

How soon are the task force meetings posted on YouTube? Are the meetings broadcast live on YouTube?

Best Regards,

Brad Jones

News Reporter, Southern California

THE EPOCH TIMES
Truth and Tradition

Mobile: 951.837.3246

Email: brad.jones@epochtimesca.com

[Read my articles HERE](#)

[Read Southern California articles HERE](#)

www.theepochtimes.com

DOJ acknowledged receipt with automatic response
ReparationsTaskforce

From: Monique Wade [REDACTED]
Sent: Thursday, September 23, 2021 11:31 AM
To: ReparationsTaskforce
Subject: Re: Reparations Task Force September Meeting Notice and Agenda

EXTERNAL EMAIL: This message was sent from outside DOJ. Please do not click links or open attachments that appear suspicious.

Hello,

Please instruct Dr Brown that he should mute his mic when he is not speaking. He eats and smacks on camera and tends to breathe and sigh loudly. It is very distracting and extremely unprofessional.

Thank You,

Iris

On Mon, Sep 13, 2021 at 4:15 PM ReparationsTaskforce <0000000af06f3997-dmarc-request@doj.ca.gov> wrote:

Dear Friends, Colleagues, and Stakeholders,

Today's email serves as a notice for the September two-day meeting of the AB 3121 Task Force to Study and Develop Reparations Proposals for African Americans. The agenda for the meeting is attached.

AB 3121 Task Force to Study and Develop Reparations Proposals for African Americans

Meeting Date and Time: September 23, 2021, at 9:00 a.m.; and September 24, 2021, at 9:00 a.m.

The inaugural meeting of this Task Force will occur via Blue Jeans video and telephone conference. The public is encouraged to join the meeting at <https://primetime.bluejeans.com/a2m/live-event/ayssqwxw> or to use the "Join Meeting" link below. This will provide access to the meeting video and audio. Please log in 5-10 minutes before the start of the meeting to allow sufficient time to set up your audio/video, and to download the Blue Jeans application, if desired.

[JOIN MEETING HERE](#)

If you are joining via a mobile device, download the Blue Jeans application [here](#). Click here to join the meeting: <https://primetime.bluejeans.com/a2m/live-event/ayssqwxw> Enter the event ID: **ayssqwxw**. If you are joining by telephone, dial one of the following numbers and enter the participant PIN followed by # to confirm:

1. +1 (415) 466-7000 (US), PIN 9974464 #
2. +1 (760) 699-0393 (US), PIN 8785201125 #

Documents that will be reviewed during the meeting will be available on the Task Force's website at: <https://oag.ca.gov/ab3121/meetings> in advance of the meeting. Recordings of the Task Force meetings will be available at: <https://oag.ca.gov/ab3121/meetings>.

All Task Force meetings are open to the public. This notice/agenda can be found on the AB 3121 Task Force website at <https://oag.ca.gov/ab3121/meetings>.

In order to make a public comment during this meeting, you must join the meeting through the Blue Jeans desktop application, a browser, or via the BlueJeans phone application. You will not be able to make a Public Comment if you dial-in through your telephone.

Please contact Alecia Turner on at (213) 519-0504 or email reparationstaskforce@doj.ca.gov with any questions.

Thank you.

CONFIDENTIALITY NOTICE: This communication with its contents may contain confidential and/or legally privileged information. It is solely for the use of the intended recipient(s). Unauthorized interception, review, use or disclosure is prohibited and may violate applicable laws including the Electronic Communications Privacy Act. If you are not the intended recipient, please contact the sender and destroy all copies of the communication.

DOJ sent automatic response with additional information.
ReparationsTaskforce

From: Cristina Kim <chkim@kpbs.org>
Sent: Friday, September 24, 2021 10:08 AM
To: ReparationsTaskforce
Subject: Video from 9/23 Meeting

EXTERNAL EMAIL: This message was sent from outside DOJ. Please do not click links or open attachments that appear suspicious.

Hello,

I am a reporter with KPBS. I am reaching out because I wanted to see if you could send me link or raw of the video from yesterday's meeting? I can't find it on the site. This is for a deadline today. I am turning in live today's events but had to miss a lot of yesterday.

Thank you so much!

Best,
Cristina Kim

DOJ acknowledged receipt with automatic response.
ReparationsTaskforce

From: Friday Jones [REDACTED]
Sent: Friday, September 24, 2021 10:45 AM
To: ReparationsTaskforce
Subject: Testimony & K-12 Recommendations
Attachments: NAASD_REPAIR_Act_2020-_Pre_K-12_Education_Funding_Reform_(FJ).pdf

EXTERNAL EMAIL: This message was sent from outside DOJ. Please do not click links or open attachments that appear suspicious.

**Note policy memo was written for federal policy and is in draft form, but State could easily adopt and fund recommendations.

--

AB3121 Hearing

Testimony 9/22/2021

My name is Khansa Jones-Muhammad, I am a City Commissioner for Mayor Garcetti's Los Angeles, Reparations Task Force, I am co Chair of the National Assembly of American Slavery Descendants and the Los Angeles Chapter, and our local Chapter is a member of Coalition for a Just and Equitable California.

As a state body, with the 6th largest economy in the world. It is through the resources of the many state departments, the state's budget where this task force has the ability to create and repair our society and the standing of the Descendant Community within it. There is an opportunity to create a "wide variety of benefits in addition to compensation," for generations to come. The creation of whiteness and dehumanization of blackness has cost this nation its humanity and greater GDP by stifling ingenuity and economic growth. The truth in reconciliation taking place tomorrow is an important part of the repair process. This task force must consider the wealth inequity created by racism and the loss of revenues to the state.

Pleassy vs Ferguson in 1896 required whiteness in naturalization law. If you were not white you were not a US Citizen and if you were not a Citizen you had no political voice. Today I am here to exercise my voice. The Coalition for a Just and Equitable California has been steadfast in vocalizing our desire for a strong Community Engagement plan. I am thankful to Tammi Mack and Stevie Wonder for allowing me time on KJLH radio, and Dominique DaPrima and Tavis Smiley of KBLA radio to publicize this month's hearing dates and subject matter. NAASD Los Angeles has drafted proposals to City Council Members for discretionary funds to be allocated for marketing campaigns for future hearings. We are grass root advocates willing to think outside of the box to increase community engagement, but this body has to expeditiously initiate a plan so as to not politically disenfranchise the beneficiary community through this process.

Testimony 9/22/2021

My name is Khansa Jones-Muhammad, I am a City Commissioner for Mayor Garcetti's Los Angeles, Reparations Task Force, I am co Chair of the National Assembly of American Slavery Descendants and the local Los Angeles Chapter, and our local Chapter is a member of Coalition for a Just and Equitable California.

My family is from North and South Carolina. Three of my four Grandparents are from the Descendant Community and all were part of the Great Migration north. Jon Burgess's testimony was so moving yesterday, that instead of talking about my family at length I want to present remedies and potential expert witnesses for consideration. I hope that the DOJ will track expert witnesses as proposed by the public and that task force members support public recommendations to ensure political enfranchisement for the Descendant beneficiaries.

- The state could endow and establish HBCU's for the Descendant Community that include business grants up to \$25K upon graduation.
 - Southern CA/ Mid-Coast: Farming/ wine like the new Sonoma State School/ Cannabis/ Urban Farming. Methods like Curtis Stone the MicroGreens Farmer and Agri-tech like Dupont/ Corteva – merging tech and farming. Creating land incubators for graduates that want to be farm owner operators after graduation. Waiving state Cannabis licensing fees for graduates.
 - Sacramento: Political Sciences/ Political Law/ Campaign Finance/ Governmental Accounting
 - Los Angeles: Film – production/ financing/ distribution; production accounting; business management/ Music/ Sports & Entertainment Law/ talent management.
- Dual Track High-Schools Descendant Curriculum – Mandatory with either College A/P classes or Trade training for all Junior/ Senior's that allow HS graduates to enter college as Juniors cutting financial burden and/or to graduate with licensed degrees from high school (real estate/ barber/ cosmetology/ insurance/ security/ CTEC/ welding/ Google certification etc.) State would cover any transportation coordination costs currently covered by parents.
- I also have a K-12 proposal that I will email (see pdf attached)

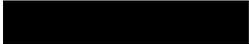
I would like to recommend these individuals as expert witnesses for the Entertainment Hearing

- Dr. Stacey Smith from USC Annenberg Inclusion Initiative
- Brickson Diamond Director of The BlackHouse Foundation
- Kendall Minter Esq, Board of Directors Sound Exchange, Counsel at Greenspoon, Marder, LLP
- Zola Mashariki, head of Audible Studios; former head of original programming for BET; former Senior VP of Production at Fox Searchlight
- Khadija Sharif-Drinkard Esq, Chairwoman Black Entertainment Sports Lawyers Association; Senior VP Business Affairs ABC News, The Walt Disney Company

A quote by Steven Covey Begin with the end in mind. I hope you consider these recommendations.

www.TheRealFridayJones.com

Twitter



Facebook The Real Friday Jones



NAASD REPAIR Act 2020- Pre K-12 Education Funding Reform (FJ)

Category (Title)	Equity
No Vote	
Policy Memo	
Property	
Property 1	
Resource 1	
Resource 3	
Resources	
Status	Policy Memo
Yes Vote	

TITLE: PRE K-12 EDUCATION FUNDING REFORM

NAASD

3351 Corridor Marketplace,

Suite 400-45

Laurel MD, 20724

SUMMMARY & BACKGROUND

Education has had a history in America where Africans enslaved as chattel are concerned and their descendants. Slave owners believed literacy would make slaves more difficult to control and more likely to run away. Virtually all slave codes established in the United States set restrictions making it illegal to teach slaves to read or write. The statute below, passed by the state of North Carolina in 1830—1831, was fairly typical.

AN ACT TO PREVENT ALL PERSONS FROM TEACHING SLAVES TO READ OR WRITE, THE USE OF FIGURES EXCEPTED

Whereas the teaching of slaves to read and write, has a tendency to excite dis-satisfaction in their minds, and to produce insurrection and rebellion, to the manifest injury of the citizens of this State:

Therefore, Be it enacted by the General Assembly of the State of North Carolina, and it is hereby enacted by the authority of the same

, That any free person, who shall hereafter teach, or attempt to teach, any slave within the State to read or write, the use of figures excepted, or shall give or sell to such slave or slaves any books or pamphlets, shall be liable to indictment in any court of record in this State having jurisdiction thereof, and upon conviction, shall, at the discretion of the court, if a white man or woman, be fined not less than one hundred dollars, nor more than two hundred dollars, or imprisoned; and if a free person of color, shall be fined, imprisoned, or whipped, at the discretion of the court, not exceeding thirty nine lashes, nor less than twenty lashes.

II.

Be it further enacted

, That if any slave shall hereafter teach, or attempt to teach, any other slave to read or write, the use of figures excepted, he or she may be carried before any justice of the peace, and on conviction thereof, shall be sentenced to receive thirty nine lashes on his or her bare back.

III.

Be it further enacted

, That the judges of the Superior Courts and the justices of the County Courts shall give this act in charge to the grand juries of their respective counties.

Estimates of the literacy rate among slaves on the eve of the Civil War range from 10 to 20 percent. By 1880, nearly 40 percent of southern blacks were literate. In 1910, half a century before the federal government involved itself in K-12 funding, black literacy exceeded 70 percent and was comparable to that of whites. Rosenwald was the founder of the Rosenwald Fund. He contributed seed money for many schools and other philanthropic causes. He required local communities to raise matching funds to encourage their commitment to these projects. This often resulted in the formerly enslaved contributing both land and financial resources that white families were not willing to give. To promote collaboration between black and white people, Rosenwald required communities to commit public funds and/or labor to the schools, as well as to contribute additional cash donations after construction. With the program, millions of dollars were raised by African-American rural communities across the South to fund better education for their children and white school boards had to agree to operate and maintain the schools. Despite this program, by the mid-1930s, white schools in the South were worth more than five times per student, what black schools were worth per student (in majority-black Mississippi, this ratio was more than 13 to one) - this is because funding was tied to real estate and property taxes and the wealth delineation was well established at the turn of the century.

Racism is steeped in education and America's schools are failing the Black American Descendants of Chattel Slavery. This program as outlined is made to focus resources on a community that has historically had sub par resources in education.

POLICY PROPOSAL:

- Taking away federal funding from states and school districts if they don't meet certain requirements for BADOCS

Referenced Legislation:

-

EARLY CHILD DEVELOPMENT

Early Childhood Development is critical in literacy rates in the 3rd grade. It is imperative that BADOCS families receive guaranteed full time child care for parents earning less than \$250K; children ages 2-4.

- Language immersion programs – for English as first language children. This must be a component of learning for all BADOCS children ages 2-4
- STEM Learning programs
- Montessori programs
- Waldorf programs
- Special Needs care

BADOCS High School Students must also be groomed for double major Early Childhood Development college programs with minor in Business Management – so that they can be prepared as owner operators of Early Childhood state approved programs.

Programs can be managed via State Education Departments. There must be federal mandates to assure that approved state program operators are 15% BADOCS.

K-12 EDUCATION

- Title 1 Funding for BADOCS Students – Title 1 funding is intended to supplement existing state funding for education. Currently Title 1 Funds are used in this way if 40% of students come from low income families – funds may be used on school wide initiatives; if less than 40% of students come from low income families – funds may only be used on targeted low-income students.
- There needs to be BADOCS student qualifier so that:
 - If the student body is 15% BADOCS or more and 40% of students come from low income families – initiatives can be school wide.
 - If the student body is less than 15% BADOCS and 40% of students come from low income families – then 15% of Title 1 funding must go to BADOCS student initiatives only.
 - If the student body is less than 15% BADOCS and less than 40% of the students come from low income families – then 15% of Title 1 funding must go to BADOCS student initiatives only.
- Title II Funding will also have BADOCS Qualifier

- If student body is 15% or more BADOCS then funding must recruit BADOCS principals/ teachers/ staff to equal student body representation.
- If student body is less than 15% then funding must recruit a minimum of 15% BADOCS principals/ teachers/ staff.
- Title III Funds have been typically reserved to fund English Language Learners and immigrant students. This current structure ensures that ELL students are bilingual and there is nothing to create bilingual learning for BADOCS children. By the time students are in high-school preference is given in hiring to bilingual students for entry level jobs leaving BADOCS students disenfranchised. Title III will now have policy for English First Language BADOCS learners (EFLBADOCS). Funding will follow individual students.
 - Title III funding will be used for speech pathology K-12
 - Title III funding will be used for Latin K-5
 - Title III funding will be used for language immersion learning programs K-5 as continuation of second language learned ages 2-4 for
 - Title III funding will be used for language continuation in grades 6-12.
- Title IV 21st Century Learning Centers will mandate all K-12 in predominantly BADOCS communities receive STEM focus for BADOCS Students
 - Certified BADOCS Counselors – Group Lineage Therapy/ Aces Trauma Informed Care (*Must include family therapy when Counselor recommends)
 - STEM education – BADOCS Instructors
 - Integrated technology in classrooms
 - Physical Education/ Health – BADOCS Instructors
 - Academic Enrichment – BADOCS Instructors
 - Civics/ political science. – BADOCS Instructors
 - Musical Instrument Immersion –BADOCS Instructors
 - Creative writing & storytelling – BADOCS Instructors
 - Shop - 3D Printing ie Mechanical; Industrial; Technical; AI Robotics

- *Note Additional Funding will be required across all categories of Title Funds to meet education gap of BADOCS students. Also teachers whose BADOCS students are not meeting state standards can be terminated after year 3 of program rollout. Currently 85% of American teachers are white women and the school to prison pipeline must be re-engineered. This is a social agreement that is now being terminated.
- Infrastructure/ Green Spaces/ Materials
 - Financing will be provided for schools in predominantly BADOCS communities for building modernization/ increased green spaces and learning materials ie books.
 - Modernization and green spaces will employ BADOCS State Licensed Contractors
- Discipline/ Prison Pipeline
 - There will be a three year look back at discipline by teacher and students race/ sex.
 - Teacher's that present bias in discipline will be reviewed and subject to termination.
- High School – dual program – 50% of BADOCS families have negative worth. The Public Education system has to work in getting BADOCS students educated while reducing the cost of college.
 - BADOCS Students must be properly counselled for dual track education in grades 7-12.
 - BADOCS Students will attend community college during high school so that when they graduate with their high school degree they also graduate with a community college degree.
 - BADOCS Students can alternatively apply to a trade college to graduate from high school with high school degree and a state licensed with state license testing fees will be waived. Trades can include but are not limited to STEM Certified Courses/ nail technician/ cosmetology/ barber/ plumbing/ electrical/ etc.
- Rosenwald School Reclamation - Rosenwald Schools had private philanthropists, but it also required that the formerly enslaved give up land. This land must be reclaimed for the benefit of BADOCS students. Properties should go into a trust and be endowed for the education of Black Students. Piney Woods example boarding school options or guaranteed tutoring sites for BADOCS students.

- BADOCS Pre-k to 12 Curriculum Development - Freedman's Bureau must be funded to develop a national BADOCS curriculum. Civics/ Political Engagement/ Legislative Bill Writing/ BADOCS History/ BADOCS Culinary Arts/ Finance/ Economics/ STEM/ BADOCS Lineage Therapy including self care/ Conflict Resolution/ Philosophy will be CORE modalities. For online and in person development.

Source(s):

The Myth that Americans Were Poorly Educated before Mass Government Schooling | Lawrence W. Reed

When I think of the many ways that government deceives us into its embrace, one in particular really stands out: It seeks to convince us how helpless we would be without it.

 <https://fee.org/articles/the-myth-that-americans-were-poorly-educated-before-mass-government-schooling/>



Slaves Are Prohibited to Read and Write by Law | North Carolina Law (1830-31)

Slavemasters understood that their social control of the slaves could not be based solely on physical coercion. Knowledge was power, and virtually all slave codes established in the United States set restrictions making it illegal to teach slaves to read or write. The statute below, passed by the state of North Carolina in 1830-1831, was fairly typical.

 <http://www.historyisaweapon.com/defcon1/slaveprohibit.html>

Rosenwald School

The Rosenwald School project built more than 5,000 schools, shops, and teacher homes in the United States primarily for the education of African-American children in the South during the early 20th century. The project was the product of the partnership of Julius Rosenwald, a Jewish-American clothier

 https://en.wikipedia.org/wiki/Rosenwald_School



Title II - Preparing, Training, and Recruiting High Quality Teachers and Principals

Title II - Preparing, Training, and Recruiting High Quality Teachers and Principals

 <https://www2.ed.gov/policy/elsec/leg/esea02/pg20.html>



DOJ acknowledged receipt with automatic response.
ReparationsTaskforce

From: Cheryce Cryer [REDACTED]
Sent: Friday, September 24, 2021 11:16 AM
To: ReparationsTaskforce
Subject: Data on the Homestead Act

EXTERNAL EMAIL: This message was sent from outside DOJ. Please do not click links or open attachments that appear suspicious.

Good afternoon,

If the Taskforce and DOJ intend to use the Homestead Act as a tool to prove discrimination, I would encourage you to do a deep dive on statistics, if available, of the percentage of African Americans who were able to register successfully under the Act. I know my great grandfather (who was a former slave) received a land grant under the Act in Mississippi in the late 1800's and it will bolster the argument to add statistics as opposed to make a blanket statement.

Warmest Regards,

Cheryce Cryer

Sent from my iPhone

DOJ acknowledged receipt with automatic response.
ReparationsTaskforce

From: Ernest Russell [REDACTED]
Sent: Friday, September 24, 2021 11:47 AM
To: ReparationsTaskforce
Subject: Reparations Advocacy

EXTERNAL EMAIL: This message was sent from outside DOJ. Please do not click links or open attachments that appear suspicious.

Greetings Task Force Members,

My name is Ernest Russell and I would like to leave a public comment regarding AB3121 and reparations considerations in California.

I would like for the task force to consider reparations proposals specifically for the descendants of U.S. Chattel Slavery. I would also like for the task force to acknowledge the comments of fellow Reparationist across the US who represent various Reparationist organizations.

I humbly ask that the task force uses its leverage in California to drive national reparations discussions. It is my hope that the reparations task force of California leads the nation by setting a great example of what it means to truly begin the process of racial healing in our lovely country.

With that said, I commend the task force for its efforts and involvement in the reparations discussion. I humbly ask that you be bold in the face of great change.

Peace and Reparations

DOJ acknowledged receipt with automatic response.
ReparationsTaskforce

From: Tinker, Toni L. <tinker@csus.edu>
Sent: Friday, September 24, 2021 4:26 PM
To: ReparationsTaskforce
Subject: Reparations Taskforce concerns

EXTERNAL EMAIL: This message was sent from outside DOJ. Please do not click links or open attachments that appear suspicious.

Dear Ms. Turner,

I have been attending the Reparation Taskforce meetings and I am very disappointed at the level of the witnesses. I believe that is because it was disclosed in the last night's meeting that there seems to be some issues with bringing forth the experts that taskforce members are recommending. I believe that there are some concerns about the witness panels that the taskforce has been able to secure and the level of conversations that are happening. On a personal note, I find this egregious and possibly may disenfranchise the work of the taskforce.

I have a long history of working in an administrative capacity for VPS, Chairs and High-level programs on California University, Sacramento's taskforce. I also have a long history of working on virtual platforms to host high-level elected officials, dignitaries and celebrities. I can also provide various examples and recommendations pointing to such work.

I am vested in seeing the success of the taskforce and would gladly lend my assistance in any way that I can.

I can be reached using the information below.

Thank you,

Toni Loken

ASAll
Division of Social Work , Mariposa Hall
California State University, Sacramento
6000 J Street
Sacramento, CA 98518-6090
916-278-6943-Office
916-584-1895- Cell
tinker@csus.edu

DOJ acknowledged receipt with automatic response.

ReparationsTaskforce

From: Linda Cordoza [REDACTED]
Sent: Saturday, September 25, 2021 3:24 PM
To: ReparationsTaskforce
Subject: September 23 & 24 Public Hearing
Attachments: Burgess Purchase At N. Bell Probate Sale.jpg; J.Burgess & Sen.. Bradford.PNG; N. Bell Probate Sale 1.jpg; N. Bell Probate Sale 2.jpg; N. Bell Probate Sale.jpg; State v Coloma Families.jpg; thumbnail_IMG_9545.png; Email regarding Nelson Bell.jpg; Nelson Bell Family Tree Info.jpg; N. Bell Rebut.pdf

EXTERNAL EMAIL: This message was sent from outside DOJ. Please do not click links or open attachments that appear suspicious.

Good afternoon Taskforce members,

I recently watched the public hearings you held on the 23rd and 24th and I must say, I am deeply disturbed. Mr. Jonathan Burgess provided testimony that is incorrect at the least. I am also concerned with his relationship with members of the taskforce, and how those relationships could influence public involvement.

Nelson Bell was born in Virginia, and to my knowledge never took on any other name. It is difficult to digest that a man would be buried under a slave name when there is significant documentation to suggest otherwise. Upon Mr. Bell's death, his probate proceedings were well documented, and in fact a member of the burgess family purchased property during the probate sale. Proof attached. Furthermore, Mr. Burgess was informed Nelson Bell was not his great great grandfather. Proof attached.

Nelson Bell's descendants are living and we have reached out to his great great great granddaughter, who confirmed the relationship. She, as well as other family members have uploaded their DNA to [ancestry.com](https://www.ancestry.com), thus making it easy to establish a lineal relationship to Nelson Bell.

There is also concern regarding Mr. Burgess's relationship with members and if these relationships will direct future public engagements. Mr. Burgess has also mentioned that Senator Bradford would be authoring a bill on his family's behalf to take the Marshall Gold Discovery Park from the state of California. I want you to know that the land was taken via eminent domain by the AGs office from several families. Proof attached.

In all fairness this information should be made public.

NAME OF ARTICLE SOLD.	NAME OF PURCHASER.	AMOUNT BID.
0 cane seat chairs	A. Hamilton	3 25
2 " " "	L. Scolare	1 00
7 wood seat chair	A. Hamilton	1 75
2 " " "	Geo Bingham	1 75
1 candle stand	A. Hamilton	2 50
1 Mahogany Table	L. Scolare	4 50
1 Trunk & valise	"	2 50
2 pairs Sars	"	2 50
Books	"	3 25
parlor stove	Wilson	2 75
Mining tools & garden	"	4 00
1 saddle & leggings	J. Levy	6 50
1 Mahogany Bureau	Paul	11 50
1 cup board	Geo Bingham	9 00
1 do do	common Hamilton	1 50
1 gun & traps	Hamilton	4 00
old clothes	"	2 75
1 sack wheat	Burgess	2 75
1 lot of pork	Jillian	11 25
cook stove	Butchers	2 50
1 lot of old brick	Brown	7 50
Bedsteads; Beds; Tables; Bedding; Trunk; Lamps; vinegar; Beans; &c, Sundries articles for small sums, wash bowls & pitchers &c &c to various persons, cash &c of one bit. to a dollar.		
Making a total of		64 25
Total amt of sales		153. 25
one hundred & fifty three & 25/100 dollars.		

State of California
 COUNTY OF LOS ANGELES
 I, the undersigned, Clerk of the County of Los Angeles, do hereby certify that the foregoing is a true and correct copy of the original record of the sale of the property of the estate of the late John B. Hamilton, deceased, as the same appears from the records of said County.
 Witness my hand and seal of office at Los Angeles, California, this 1st day of August, 1881.
 B.

Antonio R. Harvey | OBSERVER Staff Writer



amento firefighter and entrepreneur Jonathan
 ess speaks at the California Legislative Black
 us Juneteenth celebration earlier this year. Ant
 rvey, OBSERVER

al entrepreneur and firefighter



No. *B. 2*

IN THE
SUPERIOR COURT
OF THE
County of Eldorado
STATE OF CALIFORNIA

PROBATE

In the Matter of the Estate of
Nelson, Bell.

Deceased

Filed *Jan'y 15th* 18*69*

By _____ *MICHOE* Clerk
Deputy Clerk

MADE BY
THE IRWIN-HODSON CO., MANUFACTURING STATIONERS
PORTLAND, OREGON
112427

Probate Court.

COUNTY OF Col. Colorado

In the Matter of the Estate
OF

William Bell,
Deceased.

Return and account of sales of Personal property,
and petition for confirmation and approval.

Filed February 16th 1869.
Wm. Muffley Clerk
By W. H. Hill
DEPUTY CLERK.

★ MICROFILMED ★

Inventory and appraisement, Estate of Nelson Bell
 January 18, 1869, in Real Estate.

A Dwelling House, and land adjoining, in the Town of
 Colona St. Colorado Co. bounded on the north by
 Main St. on the West by James Wilder's property on the
 south by James Wilder's ^{by Martin Blum} property on the East ~~and at~~
 also four Chinese tenement houses on said land fronting
 on Main Street. all valued at \$

300.00

Money on hand at time of decease ⁱⁿ \$415.⁰⁰

Personal property

1	India Mattress & 1 Pillow	3.00
1	Trunk	.50
4	Bed Steads	4.00
3	Wash Stands	1.50
4	Wash Bowls & Pitchers	1.50
17	Chairs (9 Wood & 8 cane)	5.00
1	Wagon Center Table	3.00
1	square Table	.75
1	Parlor Stove & Pipe	4.50
1	Walnut work Stand	1.50
3	Common Tables	1.00
1	Dressing Bureau	5.00
1	Woolen Safes & 1 Cupboard	5.00
1	Leather Trunk	2.00
1	Valise (small)	.50
1	Flour Bag	1.00

Amount carried forward \$339.75

MICROFILMED

72

ORIGINAL

1 FRED N. HOWSER, Attorney General
 2 of the State of California
 3 WALTER S. ROUNTREE, Deputy
 Library and Courts Building
 Sacramento 14, California
 4 Attorneys for Plaintiff

FILED

MAR 1 - 1948

ARTHUR J. KOLETZKE, Clerk
Arthur J. Koletzke
 DEPUTY

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IN THE SUPERIOR COURT OF THE STATE OF CALIFORNIA
 IN AND FOR THE COUNTY OF EL DORADO

---oo0oo---

THE PEOPLE OF THE STATE OF CALIFORNIA,
 Plaintiff,

-vs-

P. A. MONROE, CORDELIA A. MONROE,
 SARAH ELLEN MONROE, JAMES L.
 MONROE, LOUIS MARION EUGENE
 BURGESS, sometimes known as LOUIS
 M. E. BURGESS, RUFUS MORGAN
 BURGESS, EDGAR MILTON BURGESS,
 C. J. P. BURGESS MONROE, RUFUS M.
 BURGESS, S. A. GERRARD CO., a
 corporation, LAMBERT MARKETING
 COMPANY, CHARLES F. IRWIN,
 Trustee for the several use and
 benefit of the occupants of the
 Townsite of Coloma, GEORGE H.
 THOMPSON, Judge of the Superior
 Court, as successor in interest
 to the said Charles F. Irwin,
 KONG WO, also known as KONG WY,
 JOHN A. WILSON, HENRY KANE, SARAH
 FINNIGAN, also known as SARAH
 FINNEGAN, MYRTLE HOLLAND, KATE
 PATTERSON, AGNES KIPP, THOMAS
 KANE, KATE F. KANE, AGNES KANE,

NO. 6238

C O M P L A I N T
 IN
EMINENT DOMAIN



Wed, Feb 17, 7:22 PM

Hey, you!

I ran into Senator Bradford (member of Reparations Task Force). I told him about your family history and he wants to meet with you. Perfect! I'll find out the name of his scheduling staff and forward it over 😊



iMessage



Jonathan Burgess
Burgess Brothers' Operations
Cell Phone: [REDACTED]

WWW.BURGESSBROTHERS.COM

@THEBURGESSBROTHERS
@CHURWAFFLE

"Anyone can do Chicken & Waffles; however there is only one that can do ChurWaffle & Chicken"
The Burgess Brothers!

----- Original Message -----

Subject: Nelson Bell

From: "Mr. [REDACTED]" <[REDACTED]>

Date: Fri, June 26, 2020 10:08 pm

To: [REDACTED] <[REDACTED]>

I found something on Nelson Bell that you may already have? Nelson Bell was born in 1790 in Virginia and married to an Agnes Bell. He had 2 sons and a daughter prior to moving to Coloma. His family were the free blacks of Virginia. He died in 1869 in Coloma. What's interesting is the probate records wherein a "Burgess" purchased wheat for 2 dollars. There is also an article in the mountain democrat announcing the probate sale dated 2/24/1869. It looks like his ggg grand daughter has a tree on ancestry as well. That tree has his marriage info and the paper trail to Coloma attached. You may be able to do a quick DNA

Search Filters

Broad  Exact

Nelson

Bell

Born: 1833

Death: 1914

In: Orange, Virginia, ...

1 more search fields: Hide additional fields ^

Parents: Nelson

Edit Search

New Search

Update

1-20 of 4,536,879

Nelson Bell found in **3 public trees**

[View all](#)

Nelson Bell from tree  Strother Family Tree

Birth 1833 Virginia, USA

Father **Nelson Bell** (1790-1869)

Residence 1900 Virginia, USA

Mother **Annie Bolding** (1797-1882)

Death 1 Feb 1914 Orange, Orange, Virginia, USA

Spouse **Agnes** (Born 1828)

 **1109** People **4** Records **4** Sources

**NESLON BELL / RUFUS
BURGESS RELATIONSHIP**
Supporting Documents

Family Record.

MARRIAGES.

MARRIAGES.

Autobiography

of Nelson Bell

I was born in Mecklenburg County, Virginia about the year 1790. My parents dying in my infancy, I was brought up in the family of my master, whose name was John Gregory.

About six years from the time of my experiencing religion my masters family being broken up by his death, his slaves were sold on the block at Mecklenburg -

During my childhood I had many serious thoughts on the subject of religion, and would at times lead a life of prayer, and then again become as careless as my companions.

Court House. My wife and children being bought by a Mr. Finch near Washington, and I was bought by a trader and taken to New Orleans. There I fell

At about the age of twenty years I was permitted to take a wife, and about the same time found relief from the burden of my sins. I joined the Baptist church at the Buffalo Meeting House about ten miles from Clarksville, in Mecklenburg coun-

into the hands of a Mr. James Sparks. At this time I took another wife. At his death I was held as security for debt by a Mr Bell, and my wife and family were sold or taken to Louisville Kentucky.

In the year 1850 I was brought by Bell to California.

Family Record.

WIFE.

HUSBAND.

who soon left me to follow the desires of my own heart - a privilege, which for fifty years I have longed to possess.

I now live in my own house in the town of Coloma, and here I expect to spend the few remaining days of my pilgrimage.

For fifty years I have been a pilgrim on the way to the Celestial City; sometimes falling into the Slough of Despond; sometimes in Doubting Castle; and making altogether a very slow progress, but still am on the way, and nearly to^{the} crossing of the river, and when the messenger from the King of the Celestial City comes to summon me away I hope, through faith in Christ to cross over singing "Oh Death where is

thy sting, Oh Grave where is thy victory."

Man has deeply wronged me, and I have been very unfaithful, but "the goodness of God endureth forever."

Page No. 113

SCHEDULE 1—Free Inhabitants in Adelma in the County of St. Charles State 1075
of Cal enumerated by me, on the 15 day of Aug 1860. H. Larkin Ass't Marshal
Post Office Adelma

1	2	3	4	5	6	7		8	9	10	11	12	13	14
						Value of Real Estate	Value of Personal Estate							
5275	5275	Paul Fischer	46	m	U. S. Prussia	400				Prussia				
		Levin	46	f						Denmark				
		Isabella	23	f						Cal				
		Mary	1	f						do				
5276	5276	John Holman	33	m	Prussia					Prussia				
		Kate Holman	32	f	do					do				
5277	5277	John	2	f	China					China				
		Eliza	28	f	do					do				
5278	5278	William Bell	20	m	France	1000	1000			Pa				
5279	5279	Richard Young	27	f						Ark				
		Geo. Lee	30	m	Prussia		200			NY				
5280	5280	Henry	25	m	Prussia		300			China				
		John	23	m	Prussia					do				
		Leif	26	m	do					do				
		Christina	13	f	do					do				
		Olaf	26	m	do					do				
5281	5281	John	30	m	do					do				
5282	5282	James Holman	39	m	Gardener	4000	3000			Pa				
		Angela	22	f						do				
		Lillian	2	f						Cal				
5283	5283	Wm. French	21	m	France		200			Canada				
		John	24	m						China				
		Lee Hae	16	f						do				
		Lee Com	22	m						do				
5284	5284	Bill Vincent	24	f		2000	500			NY				
		Isaac Newman	39	m			100			Pa				
		Henry	39	m	Cook					China				
5285	5285	Allen Jones	33	f		700	100			NY				
5286	5286	Lee Yen	23	f						China				
5287	5287	Charles Williams	45	m	Gardener	500				NY				
		Mary	35	f						Ind				
		Isabel Baker	3	f						Cal				
5288	5288	John French	40	m	Gardener	1500	1000			Pa				
		Ann	38	f						Pa				
		Elizabeth Holland	72	f	Labourer					Pa				
		Lucas Johnson	30	m	do		100			Pa				
5289	5289	Edmond Wilson	38	m	Gardener	4000	1000			Pa				
		Anna	30	f						Pa				
		Henry	7	m						Cal				

		Isabella	2	Yr					
4		Mary	1	f					
5	3371	3371	John	35	m		Miner		6
6			Wesley	32	m		do		
7	3375	3375	John	30	f	Miner			6
8			Wm	28	f	Miner			
9	3377	3377	Nelson	30	m	m	Salter	1000	1000
10	3377	3377	Rachael	27	f	m			
11			Geo	30	m	m	Papula	200	
12	3373	3373	Veng	25	m	Miner		300	6
13			John	28	m	Miner			
14			Leif	26	m	Miner			
15			Chas	15	f	Miner			
16			Wm	26	f	Miner			
17	3379	3379	John	30	m	Miner			

Nelson Bell

in the 1860 United States Federal Census

Name: Nelson Bell
Age: 70
Birth Year: abt 1790
Gender: Male
Race: Mulatto
Birth Place: Virginia
Home in 1860: Coloma, El Dorado, California
Post Office: Coloma
Dwelling Number: 3326
Family Number: 3326
Occupation: Laborer
Real Estate Value: 600
Personal Estate Value: 1000
Married Within Year: Yes
Household Members: 1

Source Citation

Year: 1860; Census Place: Coloma, El Dorado, California; Page: 1075; Family History Library Film: 803058

Source Information

Ancestry.com. 1860 United States Federal Census [database on-line]. Provo, UT, USA: Ancestry.com Operations, Inc., 2009. Images reproduced by FamilySearch.

Original data: 1860 U.S. census, population schedule. NARA microfilm publication M653, 1,438 rolls. Washington, D.C.: National Archives and Records Administration, n.d.

Description

This database is an index to individuals enumerated in the 1860 United States Federal Census, the Eighth Census of the United States. Census takers recorded many details including each person's name, age as of the census day, sex, color; birthplace, occupation of males over age fifteen, and more. No relationships were shown between members of a household. Additionally, the names of those listed on the population schedule are linked to actual images of the 1860 Federal Census. [Learn more...](#)

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State of California }
 County of El Merado } In the Probate Court, El Merado, Co. Cal.

In the Matter of the Estate of }
 Nelson Bell, dec'd. } } order appointing
 } } administrators & appraisers.

Now on this day, the same being a day of Term to wit
 the January Term 1869, of the Probate Court, the peti-
 -tion of Thomas B. Patton, public Administrator of this said
 county being on file herein praying that he be appoi-
 -nted Administrator of the Estate of Nelson Bell,
 deceased, and also for the appointment of appraisers.

And it appearing to the Judge of this Court from said
 Petition and testimony of said Patton, that the
 said Nelson Bell, died intestate in this County on or
 about the 13th day of January 1869, and that there are no
 heirs of said deceased within this State, and that deces-
 -ed left property within the jurisdiction of this Court.

It is therefore Ordered and Decreed, that Thomas
 B. Patton, public Administrator of El Merado Co., be and
 he is hereby appointed Administrator of the Estate of
 Nelson Bell, deceased.

And it is also Ordered upon said petition, that
 George H. Jephson, Oliver Merrill, and Isaac
 P. Jackson three competent and disinterested
 persons, be and they are hereby appointed appraisers
 to appraise said Estate of said deceased.

Starville, January 15, 1869.

Chas. T. Irwin
 Probate Judge

★ MICROFILMED ★

Page 2 list of possessions

	Amount brought forward	\$39.75
1	India Rubber Coat	50
2	Saws & Squares, etc	2.00
1	U.S. Musket	2.00
1	1st Boots	.75
1	Bible & 1 Testament	1.50
1	Sewing Machine	.25
1	Dr Mott Skin Gourd	.50
1	Dr Legging	.50
1	1st Table Furniture	1.50
1	India Rubber Springs & (Joints)	1.00
2	Small Chairs (Dog)	.25
2	1st Lard & Tongues	1.50
1	1st Old Clothing	.25
3	Frames & Pictures	.50
1	Spread (Bed)	1.50
1	Blanket	.50
12	Shirts & 1 Bed Tick	.75
3	Window Shades	.25
2	Feather Quilts	.25
1	Straw Mattress	.25
5	Feather Pillows	1.25
1	Duba do	.25
3	Sacks dried Fruit	.50
1	Cooking Stove & Furniture	2.00
2	Gold Pens	.50
2	Dicks & 1 Slice Fork	.50
	Amount carried forward	\$69.75

MICROFILMED

Search Results

Showing selected 3 of 3 Total Results

Printed Oct 9, 2020 12:37:36 PM

Name Search - Web where Name contains Bell, Nelson* and Recording Date is between Oct 9, 1850 and Oct 9, 1900

1856-0000359 • B: C P: 236 • GRANT DEED

Recording Date
12/18/1856 12:00 AM

Grantor (2)
BELL NELSON
SARGENT JOHN W

Grantee (3)
BOOKER LEWIS
CUSHING EDWIN ETAL
WELCH LYMAN S ETAL

*From Kentucky
mulata Washman*

Miner from Ohio Race?

No Related Documents

1856-0000221 • B: C P: 80 • GRANT DEED

Recording Date
08/16/1856 12:00 AM

Grantor
HAMILTON ABRAHAM

Grantee
BELL NELSON

*Servant
? race*

listed in Peteras Book.

No Related Documents

1856-0000196 • B: C P: 53 • GRANT DEED

Recording Date
07/22/1856 12:00 AM

Grantor
GALLEY JOHN

Grantee
BELL NELSON

No Related Documents

*Shows in Alon Peteras Books as
a Resident and Black.
John & Mary Gallard Labores*

Nelson Bell in the U.S., Find A Grave Index, 1600s-Current

Name: Nelson Bell
Gender: M (Male)
Birth Date: 1790
Birth Place: Mecklenburg County, Virginia, United States of America
Death Date: 13 Jan 1869
Death Place: Coloma, El Dorado County, California, United States of America
Cemetery: Pioneer Cemetery
Burial or Cremation Place: Coloma, El Dorado County, California, United States of America
Has Bio?: Y
URL: <https://www.findagrave.com/mem...>

Source Information

Ancestry.com. U.S., Find A Grave Index, 1600s-Current [database on-line]. Provo, UT, USA: Ancestry.com Operations, Inc., 2012.

Original data: Find A Grave. Find A Grave. <http://www.findagrave.com/cgi-bin/fg.cgi>.

Description

This database contains an index to cemetery and burial details posted on Find A Grave. Corrections and additions to memorials can be submitted on the Find A Grave site. When viewing a record in this database, you can navigate to the corresponding memorial on Find A Grave by clicking "Go to website" or clicking on the Find A Grave URL. Once viewing the memorial on Find A Grave, corrections can be submitted by clicking the 'edit' tab. [Learn more...](#)

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[CRiis Home](#) [Contact](#)

Search Results

Document List By Name

Name Query Search Results

Criteria: BELL NELSON

	Record			Grantor	
	Date	Document	Doc Type	GrantE	Name
Show Detail	12/18/1856	0000359-00	GRANT DEED	R	BELL NELSON
Show Detail	08/16/1856	0000221-00	GRANT DEED	E	BELL NELSON
Show Detail	07/22/1856	0000196-00	GRANT DEED	E	BELL NELSON

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13300 New Airport Rd. Suite 101 Auburn, CA 95602



Search Results

Showing selected 3 of 3 Total Results

Printed Oct 9, 2020 12:49:36 PM

Name Search - Web where Name contains Bell, Nelson* and Recording Date is between Oct 9, 1850 and Oct 9, 1900

1856-0000359 • B: C P: 236 • GRANT DEED

Recording Date
12/18/1856 12:00 AM

Grantor (2)
BELL NELSON
SARGENT JOHN W

Grantee (3)
BOOKER LEWIS
CUSHING EDWIN ETAL
WELCH LYMAN S ETAL

Block Washman

No Related Documents

1856-0000221 • B: C P: 80 • GRANT DEED

Recording Date
08/16/1856 12:00 AM

Grantor
HAMILTON ABRAHAM

Grantee
BELL NELSON

Block servant

No Related Documents

1856-0000196 • B: C P: 53 • GRANT DEED

Recording Date
07/22/1856 12:00 AM

Grantor
GALLEY JOHN

Grantee
BELL NELSON

Block Laborer

No Related Documents

*Nelson Bell
1790 mecklenburg - Virginia
13/Jan 1869 -*

Search Results

Showing selected 1 of 1 Total Results

Printed Dec 12, 2020 11:32:08 AM

Name Search - Web where Name contains MAN LEE CO and Recording Date is between Dec 12, 1860 and Dec 12, 1875

1874-0000035 • B: P P: 30 • GRANT DEED

Recording Date
04/27/1874 12:00 AM

Sold

Grantor
IRWIN CHAS F COUNTY JUDGE

Grantee (2)
MAN LEE CO
PRICE JOHN

Nelson Bell Property

No Related Documents

DOJ acknowledged receipt with automatic response.
ReparationsTaskforce

From: Marvin Young [REDACTED]
Sent: Monday, September 27, 2021 7:21 AM
To: ReparationsTaskforce
Subject: Add Antonio Moore as A Expert Witness

EXTERNAL EMAIL: This message was sent from outside DOJ. Please do not click links or open attachments that appear suspicious.

To whom this may concern,

I have been following the recent task force on reparation for Black Americans Descendants of Slavery in California. Although it has had a few hiccups for example, the DOJ staff removing agenda items and the lack of true experts concerning the effects of slavery on the enslave and their descendants economically. I am hoping that this committee takes into consideration the request to add Antonio Moore, one of the founders of ADOS. Antonio Moore is also a graduate of UCLA & Loyola Law School. I personally feel that Antonio with his extensive experience, knowledge and grass root backing. Would be a extremely great asset and add very helpful information to the task force. I really hope that his voice and experience would be added to the next committee meeting in October concerning this issue.

Best Regards,

Marvin L. Young, Owner

[REDACTED]

YoungLife



Construction & Demolition

DOJ sent automatic response with additional information.
ReparationsTaskforce

From: Lakshmi Sarah <lsarah@KQED.org>
Sent: Monday, September 27, 2021 9:07 AM
To: ReparationsTaskforce
Subject: Recording of Sept 23 & 24 meetings? (Reparations task force)

EXTERNAL EMAIL: This message was sent from outside DOJ. Please do not click links or open attachments that appear suspicious.

Greetings,

Will the recordings of the most recent task force meetings be available soon?

Thanks!

Lakshmi Sarah
Digital Producer/Reporter

Pronouns: she/her

415.612.0758 | Work (calls / texts / WhatsApp)

[REDACTED]
[REDACTED] | Twitter

kqed.org

DOJ sent automatic response with additional information.

ReparationsTaskforce

From: francine maxwell <[REDACTED]>
Sent: Monday, September 27, 2021 9:41 AM
To: ReparationsTaskforce
Subject: San Diego Resident requesting minutes

EXTERNAL EMAIL: This message was sent from outside DOJ. Please do not click links or open attachments that appear suspicious.

Hi,
Alecia Turner hope all is well are there minutes or reports I can read due to not being able to attend live meetings? Thanks

Sent from my T-Mobile 5G Device
Get [Outlook for Android](#)

DOJ acknowledged receipt with automatic response.
ReparationsTaskforce

From: O Hardy [REDACTED]
Sent: Monday, September 27, 2021 11:25 AM
To: ReparationsTaskforce
Subject: Reparations Task Force

EXTERNAL EMAIL: This message was sent from outside DOJ. Please do not click links or open attachments that appear suspicious.

To whom this may concern,

My name is O. Hardy. I am an American Descendant of Slavery and as such I am paying close attention to the reparations task force meeting resulting from the passage of AB 3121. I am a resident of Los Angeles California. I was born and raised here as my grandfather migrated to this state in the early 1950s. To skip forward in my story my father was murdered when I was 22 months old, I lost my ability to walk at the age of 19 due to gun violence and my brother has spent the last 16 years of his life enslaved by the California DOJ due to a clause in the 13th amendment that allows for slavery in modern day. I say these things to establish that I am the people in question when it comes to AB 3121 and I need reparations.

During these meeting I have observed the California DOJ representatives be very dismissive and disrespectful to the task force requests, as well as the task force as a whole. More specifically Sarah Belton was extremely disrespectful to Kamilah Moore during the closing minutes of the second meeting. According to my understanding Kamilah Moore is a barred attorney and very competent evident by her appointment as Chairperson of the task force. Sarah Belton was highly insulting to Attorney Moore and treated the Chairperson as if she was not competent enough to understand law and procedure. Chairwoman Moore raised a very important issue in the most politically correct way possibly and Sarah Belton attempted to bully her in that moment and derail the progress of the task force. It was a very disgusting and off putting act and a direct affront to this process. Attorney Moore and the task force are fighting for JUSTICE so I do not understand why the Department of Justice is the greatest opponent.

Personally I feel the DOJ is committing obstruction of justice at this point. As cited by an expert testimony the Ku Klux Klan was heavily represented in law enforcement in excess of 70 percent in some places. This precedent has to be acknowledged in the light of the current actions of the DOJ to thwart the progress of the AB 3121 task force. The law enforcement community has established precedent for mistrust on the grounds of racism and terrorist acts when it comes to American Descendants of Slavery and we don't have to look far into history to see this. We can cite the cases of George Floyd and Philando Castillo just to name a few very recent occasions in which law enforcement has failed Black American D.O.S. individuals. The actions of the DOJ must be discredited due to its rich history of racism and ties to the KKK.

The AB 3121 task force must be allowed to carry out their work UNOBSTRUCTED.

Noel Garcia

From: LAReception <lareception@doj.ca.gov>
Sent: Monday, September 27, 2021 12:27 PM
To: Michael L. Newman
Cc: Sharon Oliver
Subject: Meeting regarding AB3121

Hello Mr. Newman,

We had Tiffany Quarles from CJEC call reception today, she wanted to know if it was possible to set up a zoom meeting to discuss AB3121. Her callback # is (323)301-0016. Thank you for your attention to this matter.

Thank you,
Melissa

DOJ sent automatic response with additional information.

ReparationsTaskforce

From: Cheryle Bernard-shaw [REDACTED]
Sent: Monday, September 27, 2021 1:22 PM
To: ReparationsTaskforce
Subject: Status of the Proposal for Reparations; Next Meeting
Categories: PDF'd

EXTERNAL EMAIL: This message was sent from outside DOJ. Please do not click links or open attachments that appear suspicious.

Dear Representative of the Task Force:

Can I get the date and time of the next meeting? Also, can I get a draft of the proposals submitted if possible?

Cheryle Bernard-Shaw

Cheryle Bernard-Shaw

DOJ sent automatic response with additional information.
ReparationsTaskforce

From: Holstein, Julie <HolsteinJ@cbsnews.com>
Sent: Tuesday, September 28, 2021 11:49 AM
To: ReparationsTaskforce
Cc: Holstein, Julie
Subject: 60 Minutes

EXTERNAL EMAIL: This message was sent from outside DOJ. Please do not click links or open attachments that appear suspicious.

Good afternoon – I’m working on a story about reparations and hoping you can help me as I figure out the best way to stay on top of your task force hearing, publications, etc... Is there a regular lost of witnesses? Do you have a schedule for the hearings?

All the best,

Julie



Julie L. Holstein
CBS 60 Minutes
917 385 8072 (m)
Signal, WhatsApp, WeChat

DOJ acknowledged receipt
ReparationsTaskforce

From: Sarah Belton
Sent: Tuesday, September 28, 2021 12:30 PM
To: Daniel Davenport; ReparationsTaskforce
Cc: chase.hopkins@sen.ca.gov
Subject: RE: Senator Bradford (AB 3121) — REQUEST TESTIMONY OF WITNESS KAMM HOWARD BE REMOVED FROM THE RECORD AS SOON AS POSSIBLE — AND PUBLIC TO BE NOTIFIED OF THIS REQUEST AS SOON AS POSSIBLE

Hi Mr. Davenport,

I am sending your message below to the Reparations Task Force email address. In this way, it will be compiled with other emails and shared with all of the Task Force members in advance of the next public meeting.

Thanks,
Sarah

-----Original Message-----

From: Daniel Davenport [REDACTED]
Sent: Friday, September 24, 2021 7:00 AM
To: Sarah Belton <Sarah.Belton@doj.ca.gov>
Cc: chase.hopkins@sen.ca.gov
Subject: Senator Bradford (AB 3121) — REQUEST TESTIMONY OF WITNESS KAMM HOWARD BE REMOVED FROM THE RECORD AS SOON AS POSSIBLE — AND PUBLIC TO BE NOTIFIED OF THIS REQUEST AS SOON AS POSSIBLE

EXTERNAL EMAIL: This message was sent from outside DOJ. Please do not click links or open attachments that appear suspicious.

Dear Department of Justice, Sarah Belton:

This is an official request to have witness Kamm Howard's testimony struck from the record. Why?

I heard Kamm Howard use his privilege as an expert witness to tell the AB 3121 California Reparations Task Force what they were tasked to do.

He said this over and over again. He educated not a single time on the ADOS people despite his knowledge of us. These are xenophobic tactics to gaslight victims, and acknowledge their harms. His behavior is discriminatory and it has had the impact of excluding victims of ADOS from being thought of fairly by the task force.

For this hearing to be fair, the ADOS must now be uplifted, because of Howard's behavior to frame the conversation as if they are not included. It is ashamed I heard this group not mentioned once — yet there are New York Times articles about them — and there was a Reparations March in Sacramento led by them.

In fact, Senator Bradford was even invited to that March.

I have personally not heard a single expert witness clarify the difference between the ADOS victims in California and the African descendant victims which Kamm Howard represents with NCOBRA. This is a sad day, and this further illustrates the spirit of California racism continues even in a public hearing to remedy the racism.

I formerly ask that his testimony be thrown out or he either have an opportunity to clarify his knowledge of ADOS. As of now his words are xenophobic and racist, and as the Department of Justice stated yesterday the chat was turned off because of that sort of Hate speech.

If we turn the chat off, but let an expert witness exclude the California American Descendants of Slavery (ADOS) who want reparations we are wrong. He was given so much time, to talk about California African Descendants of Slavery. Never once did he clarify a draw a line of demarcation between the groups.

Does he seek to be the purse strap holders for that group?

In addition, by failing to clarify ADOS exists, the task force may have been misled. So you — the Department of Justice — must know there are two distinct victims group who want California reparations. I have just notified you. Please make this report to the public and to Attorney General Rob Bonta.

I am prepared to speak to this committee on behalf of the group I am informing you about. I have no problem with Kamm Howard continuing to speak about the Africans he advocates for, but I respectfully request for him to be warned that his testimony appears to be a xenophobic tactic to keep healing from ADOS. We are family so we must speak about this.

Many do not even know ADOS exist. Then again it was a time when people did not know “transgendered” people existed, but the DOJ has stepped up to protect those individuals. ADOS desire the same rights.

So in closing, if Mr. Kamm Howard clarifies his position on ADOS, I will withdraw my request. I am glad to bring this to your attention.

Furthermore, thanks for standing for justice. Let’s get this cleared up. Let’s get ADOS advocated for.

Very Respectfully,

Mr. Daniel Davenport

Lobbyist representative for a group of California American Descendants of Slavery DavenportLawLobbying.com

1-833-511-3311

DOJ did not respond.
ReparationsTaskforce

From: Angela Nirvana [REDACTED]
Sent: Wednesday, September 29, 2021 9:02 AM
To: Michael L. Newman
Cc: PIU
Subject: CA DOJ / REPARATIONS TASK FORCE CONCERNS

EXTERNAL EMAIL: This message was sent from outside DOJ. Please do not click links or open attachments that appear suspicious.

Good Morning,

I'm writing to express my strong disapproval with the actions of the DOJ team assigned to the California Reparations Task Force, leading up to and at their September 23rd and 24th meetings. By law, your team is required to assist the Task Force in its work researching and developing Reparations for Black American descendants of U.S. Chattel Slavery in California. I expect you to assist the California Reparations Task Force in a way that is transparent and responsive to community voices like mine, as well as California Reparations Task Force members. Based on what I heard and saw at the September meeting, I am concerned that the DOJ is not acting in a way that is open and responsive. I want this to change now!

Specifically, I want the ability to make comments in the chat during Task Force meetings. You can't tell us you can't Moderate the chat due to Censorship AND turn off the chat DUE TO CENSORSHIP. I want at least some Task Force meetings to be held on Saturdays and/or during off-work hours, I want ALL public comments submitted to the DOJ California Reparations Task Force email to be shared with Task Force members in a timely manner, and I want the DOJ to defer ANY AND ALL changes to meeting agendas to the Task Force.

Thank you.

DOJ did not respond.
ReparationsTaskforce

From: Darlene Crumedy [REDACTED]
Sent: Wednesday, September 29, 2021 9:27 AM
To: Michael L. Newman
Cc: PIU
Subject: CA Rep Task Force - DOJ Team

EXTERNAL EMAIL: This message was sent from outside DOJ. Please do not click links or open attachments that appear suspicious.

Hi,
I'm writing to express my STRONG disapproval with the actions of the DOJ team assigned to the California Reparations Task Force, leading up to and at their September 23rd and 24th meetings. By law, your team is required to assist the Task Force in its work researching and developing Reparations for Black American Descendants of U.S. Chattel Slavery in California. I expect you to assist the California Reparations Task Force in a way that is transparent and responsive to community voices like mine, as well as California Reparations Task Force members. Based on what I heard and saw at the September meeting, I am concerned that the DOJ is not acting in a way that is open and responsive. I want this to change now! Specifically, I want the ability to make comments in the chat during Task Force meetings, I want at least some Task Force meetings to be held on Saturdays and/or during off-work hours. I want ALL public comments submitted to the DOJ California Reparations Task Force email to be shared with Task Force members in a timely manner, and I want the DOJ to defer ANY AND ALL changes to meeting agendas to the Task Force.

Thank you.

Sent from my iPad

DOJ did not respond.
ReparationsTaskforce

From: Friday Jones [REDACTED]
Sent: Wednesday, September 29, 2021 9:18 AM
To: Michael L. Newman
Cc: PIU
Subject: California Task Force Concerns

EXTERNAL EMAIL: This message was sent from outside DOJ. Please do not click links or open attachments that appear suspicious.

Greetings Mr. Newman,

I am following up on our conversation from last week Friday.

I'm writing to express my strong disapproval with the actions of the DOJ team assigned to the California Reparations Task Force, leading up to and at their September 23rd and 24th meetings. By law, your team is required to assist the Task Force in its work researching and developing Reparations for Black American descendants of U.S. Chattel Slavery in California. I expect you to assist the California Reparations Task Force in a way that is transparent and responsive to community voices like mine, as well as California Reparations Task Force members. Based on what I heard and saw at the September meeting, I am concerned that the DOJ is not acting in a way that is open and responsive. I want this to change now! Specifically, I want the ability to make comments in the chat during Task Force meetings, I want at least some Task Force meetings to be held on Saturdays and/or during off-work hours, I want ALL public comments submitted to the DOJ California Reparations Task Force email to be shared with Task Force members in a timely manner, and I want the DOJ to defer ANY AND ALL changes to meeting agendas to the Task Force.

Khansa Jones Muhammad
I Am Friday Jones

--

www.TheRealFridayJones.com

Twitter [REDACTED]s

Facebook The Real Friday Jones

DOJ did not respond.
ReparationsTaskforce

From: Chad <chad@naasdla.org>
Sent: Wednesday, September 29, 2021 9:09 AM
To: Michael L. Newman
Cc: PIU
Subject: CA DOJ/Reparations Task Force Concerns

EXTERNAL EMAIL: This message was sent from outside DOJ. Please do not click links or open attachments that appear suspicious.

Hi,

I'm writing to express my **strong disapproval** with the actions of the DOJ team assigned to the California Reparations Task Force, leading up to and at their September 23rd and 24th meetings. By law, your team is required to assist the Task Force in its work researching and developing Reparations for Black American descendants of U.S. Chattel Slavery in California. I expect you to assist the California Reparations Task Force in a way that is transparent and responsive to community voices like mine, as well as California Reparations Task Force members. Based on what I heard and saw at the September meeting, I am concerned that the DOJ is not acting in a way that is open and responsive. I want this to change now! Specifically, I want the ability to make comments in the chat during Task Force meetings, I want at least some Task Force meetings to be held on Saturdays and/or during off-work hours, I want ALL public comments submitted to the DOJ California Reparations Task Force email to be shared with Task Force members in a timely manner, and I want the DOJ to defer ANY AND ALL changes to meeting agendas to the Task Force.

Thank you.

Chad Brown
 Advisory Board

323.835.5534 chad@naasdla.org <https://naasdla.org>



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DOJ did not respond.
ReparationsTaskforce

From: Darlene Crumedy [REDACTED]
Sent: Wednesday, September 29, 2021 9:27 AM
To: Michael L. Newman
Cc: PIU
Subject: CA Rep Task Force - DOJ Team

EXTERNAL EMAIL: This message was sent from outside DOJ. Please do not click links or open attachments that appear suspicious.

Hi,
I'm writing to express my STRONG disapproval with the actions of the DOJ team assigned to the California Reparations Task Force, leading up to and at their September 23rd and 24th meetings. By law, your team is required to assist the Task Force in its work researching and developing Reparations for Black American Descendants of U.S. Chattel Slavery in California. I expect you to assist the California Reparations Task Force in a way that is transparent and responsive to community voices like mine, as well as California Reparations Task Force members. Based on what I heard and saw at the September meeting, I am concerned that the DOJ is not acting in a way that is open and responsive. I want this to change now! Specifically, I want the ability to make comments in the chat during Task Force meetings, I want at least some Task Force meetings to be held on Saturdays and/or during off-work hours. I want ALL public comments submitted to the DOJ California Reparations Task Force email to be shared with Task Force members in a timely manner, and I want the DOJ to defer ANY AND ALL changes to meeting agendas to the Task Force.

Thank you.

Sent from my iPad

DOJ did not respond.
ReparationsTaskforce

From: Chris L [REDACTED]
Sent: Wednesday, September 29, 2021 8:37 AM
To: Michael L. Newman
Cc: PIU
Subject: CA DOJ/Reparations Task Force Concerns

EXTERNAL EMAIL: This message was sent from outside DOJ. Please do not click links or open attachments that appear suspicious.

Hi,

I'm writing to express my strong disapproval with the actions of the DOJ team assigned to the California Reparations Task Force, leading up to and at their September 23rd and 24th meetings. By law, your team is required to assist the Task Force in its work researching and developing Reparations for Black American descendants of U.S. Chattel Slavery in California. I expect you to assist the California Reparations Task Force in a way that is transparent and responsive to community voices like mine, as well as California Reparations Task Force members. Based on what I heard and saw at the September meeting, I am concerned that the DOJ is not acting in a way that is open and responsive. I want this to change now! Specifically, I want the ability to make comments in the chat during Task Force meetings, I want at least some Task Force meetings to be held on Saturdays and/or during off-work hours, I want ALL public comments submitted to the DOJ California Reparations Task Force email to be shared with Task Force members in a timely manner, and I want the DOJ to defer ANY AND ALL changes to meeting agendas to the Task Force.

Thank you.

DOJ acknowledged receipt with automatic response.
ReparationsTaskforce

From: wtatum [REDACTED]
Sent: Thursday, September 30, 2021 10:38 AM
To: ReparationsTaskforce
Subject: WILLIAM TATUM TO PRINCIPALS PF REPARATIONS

EXTERNAL EMAIL: This message was sent from outside DOJ. Please do not click links or open attachments that appear suspicious.

MY LAND PHONE - [REDACTED]

SEEK TO MAKE MAJOR CONTRIBUTION. GIVEN HIGH POLITICAL ANGST
NEED TO DETAIL METHOD.

WILLIAM TATUM - FOUNDER
UNCLEGOOSE SOCIETY, LLC

DOJ acknowledged receipt with automatic response.
ReparationsTaskforce

From: KIM MIMS [REDACTED]
Sent: Thursday, September 30, 2021 5:02 PM
To: [REDACTED]
Subject: California Reparations Task Force Written Testimony (September)

EXTERNAL EMAIL: This message was sent from outside DOJ. Please do not click links or open attachments that appear suspicious.

Dear Department of Justice Representatives, Et al,

This communication serves as written public testimony to the CA Reparations Task Force and applicable DOJ administration staff.

I didn't testify at the two-day CA Reparations Task Force meeting, last week, Sept. 23rd or 24th, due to uncertainties with using the Blue Jeans communications platform while also actively live-streaming the meeting. EMEND THE MASS Media Group streams CA Task Force meetings as a community service, which keeps ETM team members preoccupied monitoring the live-stream.

With that said, I do want my, personal, testimony for the California Reparations Task Force meeting focused on the California Great Migration entered into the official CA Task Force meeting record for September.

FAMILY CA MIGRATION STORY

I am a first-generation Sacramentan whose parents both migrated from Louisiana as youths in search of better opportunity away from the Jim Crow south. They found perceived opportunity when they arrived in California in the late 50s–60s. But, post-Civil Rights era, civic-employment opportunities for, first-generation offspring, like myself, are largely unattainable. Black California residents, today, are being economically driven out of the Golden State through gentrification and lack of employment opportunities in droves.

My parents met as students at Sacramento City College, aka Freeport University. It's a very sweet love story. Their shared similarities from southern upbringings is what ultimately lead to an unbreakable matrimonial bond.

Both Mom and Dad benefitted from Affirmative Action policies when embarking upon their government sector careers with the State of California and City of Sacramento respectively. My Mom enjoyed and retired from a long career with the state and my Dad worked his way up the ladder into a supervisory role with the City of Sacramento Parks and Recreation department.

In 1967, my father was appointed to fill a newly created position with the City Parks and Recreation division. Back then it was a big deal and even received a writeup in the local, now defunct, [Union newspaper](#). This new position was revolutionary because it was specifically developed to serve the disenfranchised Oak Park and Del Paso Heights communities in Sacramento. In his position with the City of Sacramento my Father, Joe Mims Jr. was responsible for creating youth development programs that provided several employment opportunities and transformed many young resident's lives. My Father's contributions to the City of Sacramento's disenfranchised youth were so instrumental that the [Joe Mims Jr. Hagginwood Community Center](#) in a historically Black

neighborhood, Del Paso Heights was renamed in his honor after his unexpected passing on March 19, 1999.

Hushed rumors surrounding his death implied the stress of working in a hostile, toxic, systemically oppressive environment may have exacerbated his untimely death. I now know from first-hand lived experience how systemic racism and discriminatory practices are an integral part in City of Sacramento hiring practices and employment culture.

EMPLOYMENT

Fast forward today, City of Sacramento hiring procedures are glaringly overt in discriminatory practice as evidenced by [low-Black employment](#) numbers overall and by, my personal, experience in trying to obtain gainful City employment.

May 11, 2020, I provided [in-person testimony](#) at the first AB3121 hearing, held in Sacramento. I spoke on the blatant inequities exhibited in the handling of the then, new Sacramento City Film Office. This film industry office addition was adopted into Sacramento City Charter in 2019, just prior to the Covid-19 pandemic lockdowns.

I submitted a [Creative Economy grant application](#) in 2017, outlining the blueprint for a city-sanctioned film office. Which the City of Sacramento now, as stated, has. I was denied the opportunity to interview for the newly created City Film Office despite the fact, it exists in part because of the ideas presented in my grant application.

I implore DOJ Task Force staff and et. al recipients to review this [18-page communications thread](#) with the City of Sacramento dating back to 2017. This 18-page document is largely a one-directional communication which shows that City officials only respond to constituent concerns when they want to or in the case of Sacramento's Creative Economy grant grift, to glean ideas from the community and use the collected intel to colonize creative industries.

It's a recurring occurrence in Sacramento as evidenced by the handling of the City Film Office hiring. It is a quintessential example of why Black people never get ahead no matter their relevant work experience, higher education levels, or civic contributions.

At minimum municipalities in California should have an employment appeals process, which the City of Sacramento does not. As you can see from my experience, the employment playing field is unequal and qualified Black applicants aren't even allowed to compete against preferred white candidates.

HOUSING

Let this communication also serve as an official public information request for data on questionable hiring practices surrounding the 2019 City Film Office, and the Wells Fargo lawsuit filed by the City of Sacramento during the 2008 housing bust. I am interested in knowing what happened with the Wells Fargo case and if any residents benefited from lawsuit outcomes.

The City of Sacramento also needs to sue Chase Bank for its role in contributing to the 2008 housing crisis. I bought my home on the bubble in 2007. I entered into a [trial modification with Chase Bank](#) in 2009 and Chase reneged on an active modification in 2011 without explanation or cause. I have been experiencing hardship staying in my home ever since.

I have been in recent discussions with Chase Bank representatives to try and resolve the matter and to get the trial modification reinstated. Chase Bank refuses to right the wrongful trial modification termination. [Chase Bank executives conducted an internal investigation based on my complaint inquiry but refuse to provide the data from their internal investigation](#). Chase Bank should be mandated to provide data that shows how many Black homeowners were denied modifications outright and they should also be mandated to provide data on how many Black homeowners trial modification contracts were rescinded instead of finalized, like mine.

Providing this data will help the CA Reparations Task Force determine the number of Black homeowners that were locked out of the federal housing bank bailout through denied modifications. The 2008 federal bank bailout was yet another legislated white wealth transfer. The raced-based bank bailout policy may not have been directly targeted at Black homeowners, but it was designed to keep high wage earners, which are typically white in their homes and provide them with substantial housing subsidies, while low-wage earners, which are typically Black due to systemic racism, were largely denied access to modification programs. This is precisely what happened to me and why the 2008 bank bailout and modification program needs to be closely reviewed by the California Reparations Task Force.

To recap this communication, I implore the DOJ staff and CA Reparations Task Force to subpoena City of Sacramento officials to explain in detail the metrics that were used in the hiring process for the City Film Office in 2019. I have demonstrated that the City's hiring decision was not based on prior experience because I was the only applicant that had any direct experience working for the Sacramento Film Commission office before the City of Sacramento took over the office from tourism agency Visit Sacramento. In fact, the City of Sacramento contracted with my previous boss, former 36-year, Film Commissioner, Lucy Steffens to work with the new hire selected to run the city-sanctioned film office and teach the new hire everything she needed to know about the operations of a film office. Even though I possessed previous experience with film office operations, I was not even granted the opportunity to interview for the new City Film Office position.

This blatantly biased action further demonstrates the lengths taken to prepare white hires for success in their positions while qualified Black applicants are unjustly denied job opportunities. The discriminatory handling of the City Film Office would be a perfect topic to explore when the CA Reparations Task Force covers systemic racism in the entertainment industry at their December meeting. I will happily provide a list of City officials that should be subpoenaed to testify on the topic.

Chase Bank executives should also be subpoenaed to testify. I will gladly provide a list of Chase Bank executives that should be called to testify on the topic of discriminatory housing practices at the upcoming California Reparations Task Force meeting in October. Chase Bank executives claim that they do not discriminate based on race, so they should have no problem providing the data that shows which sector of homeowners benefitted most from the 2008 bank bailout and which homeowners were locked out of receiving modification assistance.

I tried communicating to Chase Bank representatives the distress and hardship that was caused by their decision to terminate my trial modification in 2011. The recent investigation into my Chase Bank file attempts to deflect blame to me for failure to communicate with Chase representatives about the bankruptcy I filed in 2008. But I have [correspondence that proves I did notify Chase representatives of my bankruptcy filing](#). Furthermore, my trial modification with Chase Bank was executed in 2009, so they were aware of my 2008 bankruptcy and attempts to reinstate my loan before entering into the 2009 trial modification agreement.

I came across another [desperate correspondence I composed in November 2011 after Chase Bank unjustly transferred my mortgage to predatory third-party lender RCS in 2011](#). This document shows that despite my due diligence in trying to maintain the trial modification payment of \$1,488 with the new lender RCS, they refused to honor the Chase Bank \$1,488 modification rate.

Since then, my mortgage has been transferred to several predatory third-party lenders and each new lender is worse than the last. My current mortgage payment is \$2,351.99 which is almost \$1,000 more than the \$1,488 trial modification payment I had with Chase Bank in 2009.

Before the California Reparations Task Force was enacted to study the very types of discriminatory practices that I have described, neither City of Sacramento or Chase Bank representatives would speak to me regarding these very real and provable employment and housing grievances. That is why I am asking the DOJ and California Reparations Task Force to subpoena these representatives to explain on the record why discriminatory practices against Black Americans are repeatedly applied with impunity in their institutions.

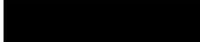
Please thoroughly read this correspondence and all the provided linked appendages. My experience with the City of Sacramento's biased hiring practices and Chase Bank housing discrimination is a prime example of systemic subjugation still widely practiced in employment and housing sectors today. I trust the Department of Justice staff and California Reparations Task Force members will see the clear systemic malfeasance exhibited by these institutions and act accordingly to correct these inequities.

I have cc'd CA Reparations Task Force Members Chair, Kamilah Moore and Jovan Lewis for extra assurance that this urgent communication will not be ignored. I also cc'd the California Housing Finance Agency Complaints and Resolutions Department, Daniel Washington with Assemblymember Jim Cooper Office, and Vice Mayor Jay Schenirer in hopes they can assist in my Chase Bank breach of contract grievance. I am a constituent in Jim Cooper's and Jay Schenirer's districts. Additionally, I am also cc'ing Chase Bank executive staff members and Sacramento Mayor Darrell Steinberg, who is well aware of the discriminatory employment practices and the numerous housing issues that plague the City of Sacramento.

I invite all cc'd parties to contact me to discuss action that can be taken to foster resolution and solutions.

Kindest regards,

Kim Mims


www.youtube.com/c/ETMMediaGroup

DOJ acknowledged receipt with automatic response.
ReparationsTaskforce

From: SAIMA LEON [REDACTED]
Sent: Thursday, September 30, 2021 8:43 PM
To: ReparationsTaskforce
Subject: Calculating reparations

EXTERNAL EMAIL: This message was sent from outside DOJ. Please do not click links or open attachments that appear suspicious.

Do you intend to calculate what has been paid in blood already? How much for the martyred President Lincoln? How much for each person who died in the Civil War. How much for the damage to all the industry and cities in the South which were wiped out?

The country has paid a huge amount already for indulging in slavery.

How will you protect those who are white who never came to the US until over a hundred years after the Civil War? My people were slaves to the Czars and Germans until the late 1800s. Why should I pay a dime.

Saima Leon

Sent from my iPad

DOJ acknowledged receipt with automatic response.
ReparationsTaskforce

From: KJ Muhammad <kj@naasdla.org>
Sent: Friday, October 1, 2021 11:44 AM
To: ReparationsTaskforce; Kamilah Moore
Subject: Black ASL and Closed Caption Accommodations

EXTERNAL EMAIL: This message was sent from outside DOJ. Please do not click links or open attachments that appear suspicious.

To Whom it May Concern:

For the remainder of task force hearings I am requesting both Black ASL sign language interpreters and closed captioning. Hearing Sessions across The Descendant Beneficiary Community is important and having these two accommodations for the remainder of the Task Force will ensure that the hearings are accessible for the communities we serve while preserving our culture.

Recommended Interpreters:

- Dr. McCaskill @Gaullaudet University
- Nakia Smith on Tick Tok @ItsCharmay
- Billy Sanders <https://www.interpretingsignworld.com/billy-sanders/>

Friday Jones,
Khansa Jones-Muhammad
Co-Chair NAASD Los Angeles

DOJ acknowledged receipt with automatic response.
ReparationsTaskforce

From: Davis, Michael@DOT <Michael.Davis@dot.ca.gov>
Sent: Friday, October 1, 2021 11:57 AM
To: ReparationsTaskforce
Subject: Reparations

EXTERNAL EMAIL: This message was sent from outside DOJ. Please do not click links or open attachments that appear suspicious.

Hello RTF

I believe the most impactful effort that can help the goal in improving the communities affected by the institution of slavery is free higher education. If students are able to meet the GPA requirements and can be admitted to the college. Should have not have to pay tuition, lunch fees, dormitory fees books and all costs associated with school. As long as students are meeting the minimum requirements they should have free admittance to All California schools, UC's and CSU's should be the first schools to start this initiative. I have more insight on reparations that will improve the social economical status of communities affected by the institution of slavery.

DOJ acknowledged receipt with automatic response.
ReparationsTaskforce

From: Charles Saiz [REDACTED]
Sent: Sunday, October 3, 2021 3:13 AM
To: ReparationsTaskforce
Cc: ReparationsList
Subject: Re: AB 3121 Reparations Task Force October Meeting Notice and Agenda

EXTERNAL EMAIL: This message was sent from outside DOJ. Please do not click links or open attachments that appear suspicious.

Hello I sincerely apologize for missing meetings. I been going through some hard times lately! My Identity got stolen by a developer who hacked my accounts and has device management on my accounts. Ive had limited access and God only knows how much money Ive been robbed for! I am in recovery stage though and hopefully the woman will be removedd from my accounts and where she belongs. Ill be in contact soon Thank You

Charles D Saiz
DvS Empire LLC

On Oct 1, 2021, at 6:21 PM, ReparationsTaskforce <0000000af06f3997-dmarc-request@doj.ca.gov> wrote:

Dear Friends, Colleagues, and Stakeholders,

Today's email serves as a notice for the October two-day meeting of the AB 3121 Task Force to Study and Develop Reparations Proposals for African Americans.

AB 3121 Task Force to Study and Develop Reparations Proposals for African Americans

Meeting Dates and Times: October 12, 2021, at 9:00 a.m. and October 13, 2021, at 9:00 a.m.

The October meeting of this Task Force will occur via Blue Jeans video and telephone conference. The public is encouraged to join the meeting at <https://primetime.bluejeans.com/a2m/live-event/htjgdrrg> or use the "Join Meeting" link below. This will provide access to the meeting video and audio. Please log in 5-10 minutes before the start of the meeting to allow sufficient time to set up your audio/video, and to download the Blue Jeans application, if desired.

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1. +1 (415) 466-7000 (US), PIN 2567328 #
2. +1 (760) 699-0393 (US), PIN 5113678771 #

Documents that will be reviewed during the meeting will be available on the Task Force's website at: <https://oag.ca.gov/ab3121/meetings> in advance of the meeting. Recordings of the Task Force meetings will be available at: <https://oag.ca.gov/ab3121/meetings>.

All Task Force meetings are open to the public. This notice/agenda can be found on the AB 3121 Task Force website at <https://oag.ca.gov/ab3121/meetings>.

In order to make a public comment during this meeting, you must join the meeting through the Blue Jeans desktop application, a browser, or via the BlueJeans phone application. You will not be able to make a Public Comment if you dial-in through your telephone.

Please contact Alecia Turner at (213) 519-0504 or email reparationstaskforce@doj.ca.gov with any questions.

Thank you.

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<October Agenda FINAL SPANISH.pdf>
<October Agenda FINAL.pdf>

DOJ acknowledged receipt with automatic response.
ReparationsTaskforce

From: [REDACTED]
Sent: Sunday, October 3, 2021 11:44 AM
To: ReparationsTaskforce; ReparationsList; Benetbarton; Bprince; Dr TWashington; MrMrsjones30; Nglover446; [REDACTED]
Subject: Re: AB 3121 Reparations Task Force October Meeting Notice and Agenda

EXTERNAL EMAIL: This message was sent from outside DOJ. Please do not click links or open attachments that appear suspicious.

On Fri, 1 Oct 2021 23:29:39 +0000, ReparationsTaskforce <0000000af06f3997-dmarc-request@DOJ.CA.GOV> wrote:

Dear Friends, Colleagues, and Stakeholders,

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AB 3121 Task Force to Study and Develop Reparations Proposals for African Americans

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DOJ acknowledged receipt with automatic response.

ReparationsTaskforce

From: Brenda Perry [REDACTED]
Sent: Monday, October 4, 2021 12:35 PM
To: ReparationsTaskforce
Subject: Reparations
Attachments: Research Project Final.doc

EXTERNAL EMAIL: This message was sent from outside DOJ. Please do not click links or open attachments that appear suspicious.

Dear Sir or Madams:

My name is Brenda Perry and I conducted some research while receiving my second masters degree in Consciousness and Transformation, JFK University, Pleasant Hill, California. While the persons on the task force are all impressive representatives, I would like to assist in any way possible towards the support of this effort. Therefore, the attached paper is about 60 pages long and easy to read😊. Enjoy!

Sincerely,

Brenda Perry, B.S., M.S., M.A.
[REDACTED] contact number

Dreams and Storytelling to Heal the Traumas of Slavery

Brenda Perry

CNS 5611 MA Integrative Project B

John F. Kennedy University

Spring 2015

Dreams and Storytelling to Heal the Traumas of Slavery

Overview of the Research

Research Interest

The love of dreams and dreaming has been with me for as long as I can remember. I recall at about the age of twelve sitting at the breakfast table with my parents sharing our nighttime dreams. Both my parents appreciated the value of dreams. My father believed dreams had monetary value. My mother believed dreams contained important esoteric messages. Both loved sharing their dreams. I grew up valuing dreams and their meanings. Thus, a weekend morning breakfast conversation might occur with my father saying, "I dreamed about a woman" last night, and my mother would say, "I dreamed about a wedding and that's not good." I believe for my mother it meant news of an illness or possibly death (B. Perry, personal communication, Sept 1999). And, both would take actions they believed appropriate to their nighttime visual.

At about the age of 39, I was working to put together a family tree for a class when my mother told the story about her grandmother Fredonia. Her voice changed to a tone of chagrin mixed with frustration, as she relayed the story of how her grandmother (Fredonia) was born into slavery and was a young girl of about eight years of age, when the slaves were freed. Fredonia's father was the plantation owner. Therefore, Fredonia's duties were to work inside the plantation home and not in the fields; she was separated from the other slaves. My mother's chagrin wasn't because of the race of her great-grandfather, but because of the degrading system which her paternal great-grandfather represented, slavery: a system which began long before the 1870 census listed blacks for the first time as citizens, as something more than property.

On the 1870 census my Great-Great Grandmother Margaret Hatcher is listed as 39 and a Mulatto. She is head of the household and on the day that the census workers came to visit she

had two children living in the home a son, daughter, and nephew. Her daughter's name was Fredonia and she would be found named on later census as "Donie". My great grandmother Fredonia, whose name is similar to "freedom", married Sam Turner. Fredonia became the mother of thirteen children; she would be the biggest contributor to our family tree, and like her mother before her (Margaret) she was born, raised, and died in Coffeerville, Alabama. As stories go, Fredonia is purported to have lived to be over one hundred years old. She lived through slavery, Jim Crow, and segregation and I always wonder how she survived. She never left the town or state that she was born into.

My Great-Great Grandmother's (Fredonia) transition through circumspect periods in American history and her ability to survive has been an inspiration to me. A black and white picture taken in the 1950's of her standing on a porch with my Great-Great aunt in Alabama, blind then in her late 90's, always has me wonder how she survived. Her hands in the picture are huge; she was a farmer. I suppose that her willpower and internal strength helped her survive the loss of her husband, the raising of at least thirteen children, and the care of a farm. I have considered that dreams are strongly inherent from both sides of the maternal family tree, and that this is the reason my mother gave so much attention to her dreams. And, from her I learned to pay attention to my dream life since I was a young girl. As a result, my friends tell me I remember their dreams better than they do.

This "*Skeletal Dream*", occurred during a time when I was working with chakras, ancestral healing, and hoping to discover my ancestral origins through dreaming, which I presumed would be an African country. During this time I had a series of dreams of which I will share the initial one. I believe this dream contains symbols that represent healing and transformation. This first dream occurred October 8th 2012. In this dream:

I am talking to my son about being fired from a job. I was consoling him and told him not to worry; he had been fired before, and everything would be all right. I held and comforted him as he started to cry. I teased him about crying about it. Then I hugged him. I said I had to go upstairs to get ready for a walk and asked him if wanted to join me. He didn't respond. Upon, reaching the top of the stairs I noticed that the water was running in the bathroom. I entered the bathroom and noticed that the bathtub was filled high with running water. I quickly released the stopper to drain the bathwater from the tub. Then, I noticed the black stain or black ring around the tub and how the color black seemed to stand out, almost vibrating. Also, I noticed there is no showerhead. Then, I turned and saw a skeleton with teeth showing holding a rattle and the skeleton was shaking the rattle. Then, I turned, around and noticed the walls were purple, and a purple costume hung on a door, as well as, purple towels hung on the bathroom rods. Then, I said, "Dear God, don't let this be the house I find to live in, please, please, please." I left the bathroom wondering why I would rent a house that did not have a showerhead. Next, I see a couple: They look to be of Latin origins, husband, wife and four children. They were pleased to see me because they expected me to watch their children. I thought to myself, "The kids won't listen to me." I said, to the youngest looking one, "Come here" and the child came to me as if he knew me. The parents disappeared leaving the children with me. I awake thinking "What a nightmare."

Within this dream are symbols that are indicative of to me of ancestry, transformation, ideas, and projects, cleansing, multi-cultures, and healing. Following the work of Johnson (1986) my perspective on dreams is that they are messages from the unconscious to conscious (Johnson, 1986, p 6).

The dream's main theme (house) is important in that it is representative of the self. Within this dream I am dealing with two themes the most relevant to this subject are my attempts to raise to a higher level by the climbing of stairs in consciousness. I see this as me rising to higher consciousness, adjusting the level of my thinking. The bathtub (water) I associate with rising emotions, that I am able to put a stop to (unstopping the bathtub). The rising emotions is about my fears or concerns about my ancestry both discovering my ancestors both black and white and the fear that this information is lost to me. The black ring around the tub I relate to the "stain of racism" and the need to fix or heal this area of my life (bathroom). The skeleton is the most memorable image of the dream, but not necessarily the most important dream symbol.

The skeleton is associated with death, transition, and transformation. I associate this as the need for transformation, transition, and regeneration. I see this as ancestors who have passed on attempting to contact (rattle) or inform, share some information with me (the skeletal bones), about my ancestral origins. Lastly, my ancestry may contain some Latin American origins and I associate this with the Spanish family from the dream. The dream does not mean they are Spanish, but that this is my most familiar association with people of this likeness. The healing is in the learning that occurred from researching these dream symbols and free associating them to relevant areas of my personal story, as well as, the realization that I may have origins other than African. Also, in releasing the water I am willingly letting go of any emotional stains associated with the issue of slavery. The color purple I connect with royalty, the dress with costumes or customs, I have no proof of this, but I think the significance of this color will come light.

If dreams could guide me in learning more about my ancestral origins, perhaps dreams could aid in healing the past and present effects suffered by African and African-Americans from the traumas of slavery.

Research Topic

The focus of this paper is on African-Americans and dreaming and will consider as its sub-topic: The role of dreams and storytelling in healing African-American experiences with the legacy of slavery. In this regard, *dreaming and dreams* are considered by Bulkeley (1997) “as a phenomenon which offer a means to explore mental structures and processes that are inaccessible to normal waking awareness” (Bulkeley, 1997, p. 2).

As well, *Africans* refers to those groups of people born as natives of Africa and who came to America either voluntarily or involuntarily and were subsequently forced into the system of slavery, and their descendants are referred to as African-Americans. In this situation, the word slavery will mainly be referring to the generations of Africans that were displaced from their African homeland as part of the Atlantic slave trade.

DeGruy (2005) refers to *slavery* as the taking, imprisoning, and selling of humans for monetary purposes. The Africans that were taken from their homeland between the years of 1500 through 1870 are approximated 20-30 million (DeGruy, 2005, p. 47). Thus, the taking of Africans from their homeland across the Atlantic Ocean to serve as slaves occurred for over 300 years. The period of slavery that is under consideration is from the 1550’s through 1870s. As well, due to the integration of slavery into the American way of life the African suffered mentally, psychologically, and physically from the effects of slavery long after 1870. The effects of slavery continued for the Africans and their descendants throughout the United States well into the 1960’s. Thus, the way of life for the descendants of African slaves was witnessed after the end of slavery through legal systems such Jim Crow laws and Segregation, hence the legacy of slavery.

Research may include mention of Jung’s *collective unconscious*, but only as segue into the

term *cultural unconscious*. Stein (1998) describes the *collective unconscious*, as “The deepest layers of the human psyche . . . and conceived of its contents as a combination of universally prevalent patterns and forces called “archetypes” and “instincts” (Stein, 1998, p. 88). Henderson defines, “*cultural unconscious*” as “An area of historical memory that lies between the collective unconscious and the manifest pattern of the culture . . . (Kimbles, 2003, p. 54).

The term *ethnic unconscious* refers “to material that is derived from identification with a particular group of people who have sufficient characteristics in common to give themselves a categorical name, although they have actual and potential differences” (Herron, 1995).

DeGruy (2005) suggests the term “*Post Traumatic Slave Syndrome*,” refers to any cultural group that has and currently experiences successive generational exposure to the abuses of slavery, to include the group’s belief that they continue to be exposed to systems and behaviors that are designed to prevent or depress their internal and external growth possibilities. As such, the group’s belief that these negative conditions continue to exist whether real or imagined are included in the diagnosis; and these symptoms usually occur through repetitive behavioral patterns, such as exhibiting unusually strong attitudes or opinions, having self-esteem issues, anger issues, or racist socialization (pp. 121-138).

Research by Fairley (2003) focuses on dream valuation from the ancestors to the current generations. Thus, comes the term *dream veneration* which is defined, “as practices and beliefs that honor the deceased” (Fairley, 2003, p. 551). Which leads us to another dream practice.

The term *dream incubation* is defined by Shafton, (1995) “. . . any intention or preparation to dream, especially to dream on a given theme or for a specific purpose . . . Something done awake changes the dream to follow, then the changed dream in some way changes waking—by healing, bringing insight, etc. (p.393). As such, dream incubation is associated with the term, *day*

residue” which is the belief that dreams stem directly from thoughts, feelings or events that occurred throughout our day (p. 394).

Work with dreams leads to another area of importance, storytelling or *myths*. Taylor (1998) defines *myth*, “as a synonym for ‘sacred narrative’ . . . which carries the implication of ‘meaningful speech’ . . . In this sense, any traditional story that gives specific shape to deeply held belief or deeply felt psychospiritual experience is a myth” (p. 4.). The term myth may also include any imaginative narrative that reflects beliefs stemming from a group of people or that describes relative spiritual experiences are considered to be myth, regardless of whether the narrative is old or new (p.4).

Hobson (1985) introduces the term “*moving metaphors*, which take on a life of their own, amplifying and informing the language of experience that develops between patient and analyst” (as cited in Pickering, 2012, p.578). Lastly, the term *transgenerational transmission* which is defined by Pickering as “descendants of ancestors who have suffered unimaginable trauma may inherit the psychic task of processing difficult matters their forebears did not have the conditions to face” (p. 578).

In summary, the research conducted by Shafton (2002) on African-Americans and their dream world is one of the few of its kind (Shafton, 2002). Shafton reports on research that he has conducted with African-Americans on such subjects as the Influences from Africa; Ancestor visitation dreams; and Race in Dreams. In addition, in Bulkeley (1995) Shafton discusses dream work on racial issues and how dream work is viewed by African-American clients and African-American professionals, as well how working with African-American dreams can be an aid in the process of social transformation (pp.71-106).

As well, the work of DeGruy (2005) gives an in-depth discussion of her ideas on Post

Traumatic Slave Syndrome and the ways that the legacy of slavery continues to manifest in modern society. However, DeGruy is thorough in discussing healing solutions to the legacy of racial trauma, such as building self-esteem, modeling, and telling our story.

Research Question

By all appearances, the legacy of slavery continues today with legal and law enforcement agencies that have produced questionable rulings such as, Rodney King, Trayvon Martin, and the current shooting death of Michael Brown in the Ferguson, Missouri incident. These repeated questionable law enforcement actions and legal decisions give pause for one to wonder whether African-Americans are truly healing from the repeated legacies of slavery. Thus, having said this a few questions are important to ask; “Can dreams and storytelling be a tool for healing the traumas of slavery, which includes the continued effects of systemic oppression on current generations of African-Americans? And, in what ways do dreams and storytelling aide in healing the legacy of slavery? African ancestral valuing of story and dreams has been the underlying transformative ability, enabling a group of people to heal from the effects of past and present traumas related to the legalization of slavery in America. Dreams can assist in helping us to heal and reconnect to our ancestral origins.

Literature Review

Anthony Shafton’s (2002) *Dream-Singers* focuses on connecting the importance of dreaming to the African-American by highlighting that the native Africans had a high regard for dreams and that the importance of dream skills survived the travails to become useful survival techniques for the new slaves in America (Shafton, 2002, pp. 9-15). As well, Shafton reports on race and dreaming for African-American and discusses how race is viewed in the dreams of African-Americans. In particular, Shafton discusses the ways that race presents in the dream

symbols of African-Americans through topics, such as dreams of trauma, dreams of interracial harmony, and race appearing on other symbolic forms. Also, Shafton discusses *ancestor veneration* and the African-American belief that deceased ancestors continue to have connection with our lives which are witnessed through dream visits intent on providing comfort, guidance, or assistance. Lastly, Shafton has an appendix section, which has a compilation of dream symbols and their meanings gathered from hours of interviews with African-Americans and their dreams, indicating how African-Americans may have their own interpretations of symbol meanings based on their personal and cultural experiences (Shafton, 2002). However, an archetypal symbol from Jung's collective unconscious continues to have relevance for all cultures as is discussed in the following segment.

C.A.C. Salles in "Symbols of transformation in a dream" shares a dream from a patient that includes this piece: "*Then I picked up the heart, put it aside, and turned the control of the air conditioner to 'warm'. As the temperature increased I started to melt and melt, down to the skeleton*" (Salles, 1985, p. 347). According to Salles, the patient was beginning the process of transformation when he turned the control knob to a warmer temperature which left only the heart and the skeleton portions of the body. The symbol of the skeleton in a dream has various meanings throughout different cultures, here is one interpretation: the "skeleton is considered the essence of creation, the material prima for resurrection; bones can be gathered for ritual for those wishing to have children, and bones may appear in initiatory dreams and visions for shamans (p. 350). In addition, Salles suggests, the lead heart and the heat were the stimulants that began the transformative process. In my dream the rattle was the stimulating symbol. Salles refers to myths such as the Greek God Dionysus whose bones were cut up and boiled, and the Goddess Athene saved his heart, thus enabling him to be reborn. Salles, suggested that his patient's dream was

indicative that the patient was coming to an end, as well as a new beginning, which embraced life. From dream symbols, we consider the ways that African-Americans continued to value their dreams through ancestral dreaming.

Nancy Fairley's (2003) "Dreaming Ancestors in Eastern Carolina", gives importance to *ancestor veneration*, as well as, *ancestral dreaming*. Ancestral dreaming is considered to be part of a larger concept of ancestor veneration. As such, dreams about ancestors are considered to be positive signs of relatives coming to provide good tidings or information related to protection and safety (Fairley, 2003, pp. 557-559). Thus, ancestor veneration continues the theme of highlighting how ancestors were appreciated through storytelling, honoring their wishes, and recognizing their contributions to the family. Fairley lends credence to the suggestion that dream knowledge was valued, maintained, and passed on to African descendants in America, an example of this would be the *ring shout*, described by, "Stuckey's (1987), groundbreaking research on slave culture under duress, demonstrates that enslaved Africans performed the *ring shout* in honor of their deities and ancestors" (as cited in Fairley, 2003, pp. 548-558). In this I am reminded of my dream symbol the black ring around the tub. However, after Africans became converted to Christianity the ring shout became a means of worshipping the Christian God.

Michael Hill (2006), *The Village of the Water Spirits*, furthers the idea of African dream traditions survival and maintenance by African-Americans. Hill has collected dreams of Black and White Americans and how they dream about the other during sleep time (Hill, 2006, pp. 11-12). Hill discovered from the dreams of African-Americans that their dreams contained content that was similar to his findings about the ways that Africans viewed dream images. In particular, the dream images of African-Americans correlated with Bantu peoples when dreaming about White peoples. This similarity was found in many areas to include dreams about slavery and

oppression. Based on these findings Hill decided to find a Bantu medicine man to interpret the collection of dreams he had gathered from African-American dreamers. Mandaza introduced Hill to spiritual healing traditions of the Shona and the Ndebele people of Zimbabwe. Mandaza's people are from the Zambezi area which stretches from Angola through Zaire (Hill, 2006). I find this intriguing because Angola was one of the six African countries listed on my DNA results for possible origins from the maternal side of my family.

Hill's training with Mandaza allowed him to learn how dreams are interpreted, as Mandaza duties included working with dreams. From the teaching of Mandaza, Hill learned that many African-Americans have *water spirits* which involves dreams that address the issues of the society in which people live. As well, Hill learned that eating white clay is related to the ancestors and that water spirit dreams are not about dreaming about white people, but about dreaming about water spirits that appear as white (p. 118). My aunt shared with me a brief story about a woman she knew who ate clay and how surprised she was to find out that people eat clay. The telling of family stories is a way of showing respect to our relatives and ancestors.

Jeremy Taylor's (1998), *The Living Labyrinth*, suggests to us these stories may be real or imagined, but as long as they have meaning to a particular culture or as long as, they reflect an emotional depth that is meaningful to the group then they can be considered as myths. As such, dreams, myths, or storytelling have value if the story involved is believed as truthful, representative of a truth, or contains elements of similarity to actual events regardless of the nature of their origin. This understanding of the meaning of myths is valuable because it allows African-Americans to participate in the practice of storytelling as myths. As well, Taylor (2006) teaches that mythical narratives abound about the longing for wholeness and completeness, as in the sub-title of the chapter, "Stories of Love and Fear: Archetypes and Authentic Gender",

which tells of a Greek story in Orphic tradition that humans began as whole beings with extra legs and arms and circular body types (p. 76-77). These beings were so great that the Greek deities became envious and as a result separated them into parts. I am left to contemplate that perhaps that is why I like Shafton (2002), Hill (2006), and Fairley (2003) foci on the importance of reconnecting to our African roots through dreams. There is an overwhelming desire to reconnect with our origins in order that we may connect to our unlearned stories, myths, and narratives and move towards the process of healing and wholeness. The value of myths, storytelling, and dreams for African-Americans, continues through a belief and participation in folk beliefs.

Fayth Parks (2003) reports on “The Role of African-American Folk Beliefs in the Modern Therapeutic Process”. According to Parks (2003), research is needed to develop knowledge and experience working with indigenous cultures. Parks research highlights the folk beliefs of African-Americans, noting that an awareness of folk beliefs exist with the African-American. As such, research showed that 33% of the African-American interviewed reported they believed and practiced folk beliefs. The four main aspects of folk beliefs that were found to be consistent were: spirituality, ritual, power of words, and dreams (Parks, 2003, p. 462). For folk believers, “dreams are full of metaphors, imagery, and symbolism used to give meaning to events and preparing for future occurrences” (p. 462). In addition, Parks discusses the combining of narrative therapy with culture. Through combining culture and narrative therapy the individual’s life story is looked at in conjunction with a larger perspective with the thinking that the awareness garnered will have a lasting positive effect on African-American clients. The value is considered to be two-fold for both the client and the therapist. From this research we continue with African-Americans views on dreaming and dream work.

Anthony Shafton (1996) furthers his work on African-Americans and dreaming in this essay titled, "Black Dreamers in the United States" (as cited in Bulkeley, 1996, pp. 71-106). In this essay, Shafton (1996) conducted research with Black and White Americans on the subjects of dreams and dreamwork. Some of Shafton's findings suggest that Blacks give more consideration to their dreams than Whites. However, as a profession, blacks do not consider dreamwork practical to pursue and when they do choose professions associated with dreamwork they choose more conservative oriented paths. As well, blacks cite that careers in psychological professions are difficult to carve out and that for the African-American coming from lower socio-economic backgrounds it is harder to justify choosing dreamwork as a career because it is associated as a leisure time activity for middle-class White-Americans. As such, African-Americans in fields of psychology choose careers purported to be more practical and solid. As well, these professionals suggest that issues with race are believed to be an impediment to black clients receiving good treatment in therapy.

However, Shafton notes positively that attempts to change the social culture of the psychological world have been introduced through the likes of Alfred Adler, Erich Fromm, and Montague Ullman, whom have addressed concerns about "social myths embedded in the 'social consciousness' and appearing 'inevitably' in dreams, where they are accessible to dreamwork (as cited in Bulkeley, 1996, pp. 75-77). Our life experiences and stories become the movies we see in our dream life. Shafton's research is supported by Adams' (2002) research article about the value of culture and life experiences from the therapeutic perspective (Adams, 2002).

According to Michael Adams (2002) in "African American Dreaming and the Beast of Racism", we find that race symbols may have different meanings to African-Americans than other ethnic groups (Adams, 2002, p. 190). As such, this research is relevant in that it

emphasizes the importance of cross-cultural training as an aid to understanding people of different cultures and proposes a cultural unconscious awareness and an ethnic unconscious awareness for professional therapist working with dream information for clients of different ethnicities. Adam's suggests a broader definition of the collective unconscious that takes into consideration the unconscious dream content of any group of people connected by race, ethnicity, or culture (p. 183). Adams belief that this lack of awareness of cultural or ethnic unconscious differences could create misunderstandings during therapeutic sessions as to the unconscious processes of the client, whereas a therapist of similar ethnic background to the patient will most likely notice these differences (pp. 193-194).

Michael Adams (1997) in *The Multi-cultural Imagination* addresses issues in his book pertaining to race, culture, and the unconscious. In particular, in chapter seven, Adams makes mention of how Jung's work with the African-Americans helped him to solidify his beliefs about the collective unconscious being relevant to a human conscious (Adams, 1997, p. 101). According to Adams, Jung reached these conclusions based on dream material of "Negro Americans" and he was able to correlate their dream symbols with the archetypal stories from the Greeks, thus solidifying for Jung at least that Negro-American had archetypal dream images which he believed stemmed from the collective unconscious.

However, Adams takes issue with Jung's conclusions suggesting that African-Americans do not have to produce dream symbols that are relevant to the Greek mythology in order to be considered participants in the collective unconscious. Adams highlights that Africans may not produce specific dream images that reflect archetypal images if they are not familiar with them due to their life experiences, but that African-Americans and Africans may produce other dream images that are relevant to those experiences found in Greek myths. Its importance for this paper

is that cultural and personal experiences are indicative of the types of symbols that will be produced in dream life. And, that though these symbols are particular to the life of the African they may not be relevant to the life of bank broker. Yet, both people may produce images that have similar meaning, such as threatening dream images. This can be important in suggesting the ways in which personal experiences and cultural experiences should be included in the analysis of dream symbols, to include those dream images of the archetypal collective unconscious for people of various ethnic origins than the standard Greek mythology. Thus, image of the shadow may be different for African-Americans than for other Americans. As such, dreaming of black people for African-Americans may not mean the archetypal Shadow, as it may for Whites.

William Herron (1995) in the article “Development of the Ethnic Unconscious” explains that the term *ethnic unconscious* was generated from the work of Devereux (1956/1980) (as cited in Herron, 1995, p. 525). Devereux (1956/1980) considered *ethnic unconscious* to be similar to cultural unconscious, but separate from a “biologically transmitted racial unconscious” (p. 525). However, Herron differs on this by saying that there is difference between ethnicity and culture when considered from a larger perspective. Herron suggests that in the case of minorities; the ethnic unconscious is a psychological symptom found in many of these minority groups, however little attention is given to this term by psycho-therapeutic professionals (525).

Iain Edgar (2002) writes in “Invisible Elites? Authority and the Dream” about the ways that power may manifest in the form of various dream symbols looked at from different societies (p.1). In this work, Edgar gives examples of popular dream stories from biblical texts which are used to justify actions taken in countries such as Israel and Kosovo and compares this with indigenous countries that use dreams for their livelihood, in contrast to the United States where large numbers of people may view dreams as a computer mechanism for releasing unnecessary

data. Edgar places emphasis on culture and the effects of culture and dominant others on dream life.

Joy DeGruy (2005) suggests in *Post Traumatic Slave Syndrome* that the effects of slavery have morphed into a potential diagnosable illness comparable to Post Traumatic Stress Disorder (DeGruy, 2005, pp. 121-138). As such, research will focus on understanding how trauma is passed from one generation to the next and the ways that this syndrome may present in the behaviors of African-Americans. Lastly, DeGruy offers several methods of healing, one of which is storytelling (pp. 199-202). Therefore, through the writings of DeGruy, we may consider that the effects from slavery in America are not healed and that the legacy of slavery (repeated pain and suffering) can be witnessed through unhealthy attitudes and action which may have passed to current generations (p. 117).

Judith Pickering (2012), article titled "Bearing the unbearable: ancestral transmission through dreams and moving metaphors in the analytic field", highlights the ways that children can inherit the traumas of their relatives or ancestors (Pickering, 2012, p. 577). Through the telling of a case study with a patient that was receiving therapy Pickering discusses that the dream symbols that re-occurred for the patient contained "moving metaphors," such as water symbols, pools, and drowning." These moving metaphors were problematic to the patients understanding, yet became the source to healing. As well, the transgenerational transmission aspect of these dreams and reflections led to much confusion for the patient resulting in six years of therapy. Surprisingly, in this case scenario the client discovers that her father was a participator in horrors that had left a wound on her family. Through the sharing of her dreams with her analyst along with waking life encounters with her father whom she did not care for she was able to piece together the truth about her family. Pickering points out the importance of

remembering that not only the descendants of ancestors whom have suffered traumas inherit their relative's unresolved problems, but the children of ancestors who were perpetrators of crimes against humanity, their children inherit the effects of those unresolved horrors. These effects may be present in the unconscious and present through dreams to the children with ancestors suffering from traumas, or to children with ancestors that were perpetrators of trauma, for healing and resolution.

Malidoma Somés' (1995) work, *The Healing Wisdom of Africa*, informs us about the importance of purpose and ritual. From the Dagora tribe we learn about indigenous ways and why they place importance on ritual for healing. From Somè, we learn the Dagora tribes worldview and how they associate the elements with particular abilities, such as the mineral elements which correlates with biological aspects of skeletal bones, memory, and storytelling and the fire element which relates to the importance of psyche, spirit, ancestors, dreams, dream interpretation, and its relationship to individual and group culture (Somè, 1995, pp.169-179). In addition, we discover how these elements are used for ritualistic healing (pp.205-272). Somés work is suggestive of those values that are lost to Americans and perhaps more so to African-Americans, such as, the rituals, stories, and myths that may help us to better understand our individual purpose and calling within the community, and the broader society.

Richard Mollica (2006), in *Healing Invisible Wounds*, suggests, a novel idea of "storyteller" coaches, whose professions may include doctors, social workers, community activists; as well as, other professionals who come in contact with people who have been traumatized (Mollica, 2006, p. 111). Mollica suggests that the key to telling your story is to have people who are willing to empathically listen to your story (p. 111). Also, Mollica discusses bias and how bias can affect a person's willingness to be an empathic listener; and encourages empathic perception to help

bridge cultures (p. 119). Mollica's writings on working with sharing our story are unique and so too is Johnsons (1986) approach to working with our unconscious through dreams and active imagination (Johnson, 1986). After, learning ways of sharing our story we can, also learn ways to connect with our unconscious and conscious self through careful self-exploration of our dreams.

Robert Johnson (1986) discusses in *Inner Work*, step-by-step procedures for working with our unconscious and conscious life through dreams and active imagination. Johnson provides a thorough discussion of the process of working with dreams and suggests a four step process that includes associations, inner dynamics, interpreting, and rituals (p. 51). This four step process is easy to follow and would be an excellent way to learn how to analyze dream material as examples are provided for each of the four steps.

Anthony Shafton (1995) in *Dream Reader* describes dream incubation as a tradition stemming from early Egyptian and Mediterranean culture's that was practiced in relation to health concerns. As such, incubation came to be understood as a "ritual invoking of dreams" (p. 393). In modern society dream incubation can be found to correlate with various cultures with the most popular associations in America being the Native-American Indian tribes. Dream incubation includes day residue, suggesting that either consciously or unconsciously dreaming occurs that relates to our days happenings. And, that incubation is the "natural tendency" of our dreams to reenact those day events during sleep (p. 403). However, most dream incubation occurs without any effort on the part of the dreamer except intention, which may be a pre-sleep suggestion or a question in mind prior to sleeping. According to Shafton, the most common dream incubation technique comes from Gayle Delaney called phrase focusing that emphasizes the use of dream incubation for problem-solving in a few easy steps (p. 424).

Conclusion of Literature Review

The literature review though thorough does show gaps in the area of healing and transformation. Research on African-Americans and dreaming lacks specific information on the ways that dreaming can be healing to the lives of African-Americans. Thus, through this research the focus will be on ascertaining how African-American storytelling and dreams can be used to create healing and transformation. Shafton (2002) and Hill (2006) report on the types of dreams African-Americans have and their relationship to race. Fairley (2003) and Parks (2003) report on the survival of dreaming, story-telling, and folk beliefs for African-Americans.

Lastly, Adams (2002) and (1997) and Shafton (1996) places emphasis on use of dreams during the therapeutic process and in study suggests the importance for cross-cultural training for understanding the ways that dream content may manifest in dreams of African-Americans for more accurate interpretation of what dreams may mean to African-Americans and to the larger body of dream knowledge. DeGruy (2005) suggests storytelling as a possible method to healing the legacy of slavery. Some' (1995) suggests rituals for healing those persons suffering from a lost of their sense of purpose to include all people. Some' highlights the ritual, purpose, and community as understood by the Dagora tribe.

Methodology

Participatory Research Paradigm

According to Reason (1994), participatory research view emphasizes a theory of research discovery that is inclusive of the researcher interacting within the environment not only as researcher, but as participant (Reason, 1994, p. 10). In participatory research view the researcher engages in the studied environment as researcher, and participant. The participatory paradigm encourages researchers to engage in a process of research by using their analytical abilities to

reflect on the subject matter in a meaningful manner and through these reflections and interactions with the group; stages of actions and reflections are to be taken to garner further knowledge and understanding about the subject matter. Thus, the participatory view seeks to shift the idea of humans as separate from reality and to encourage the thinking that human beings are part of nature and as participants have the ability to make sense of phenomenon that occur around and among them. As such, the participative worldview seeks to explore and learn with the people in the community. Therefore, authentically engaging in learning about other community's ways of life we, also learn how to improve our own way of life (pp. 10-13). Ultimately participative research should involve transformation and change.

The participatory paradigm is most aligned with consciousness studies through the idea of human beings connecting to universal knowledge through direct experiences. Both, consciousness studies and participative research are concerned with healing and transformation.

Participatory research typically makes use of qualitative methods. Accordingly, Marshall and Rossman (2011) suggest, "Qualitative research then is a broad approach to the study of social phenomena. Its various genres are naturalistic, interpretative, and increasingly critical, and they typically draw on multiple methods of inquiry," (Marshall & Rossman, 2011, p. 3). Thus, qualitative research is concerned with the study of others in their natural environments. Heron, (1996) suggests that "much qualitative research today is construed as interpretative science within a constructivist paradigm" (Herron, 1996, p. 10). Thus, the principles of qualitative research are those that involve studying of others in the natural setting and do not involve the researcher as participants in those settings.

Methodology

The research question, "In what ways do dreams and storytelling aide in healing the

traumas of slavery which include the continued effects of systemic oppression on current generations of African-Americans?” The research methodology to be followed for this portion of the study is co-operative inquiry. According to Reason (1994), co-operative inquiry is based on the determination that the researcher is part of the proposed study and will be a willing participant in the study not only as a researcher, but as a co-participant and will engage with the participants of the study as co-researchers (Reason, 1994, p. 42). Thus, the researcher’s task is to actively connect with the group participants as a group member to develop rapport and trust within the group. Reasons suggest that the rapport developed with group members is important as it is the “primary source of knowing, and thus the primary ‘instrument’ of research, is the self-directing person within a community of inquiry (p. 42). The second important aspects of co-operative inquiry are the four types of meaning making which consists of experiential knowledge through direct knowing; practical knowledge which occurs through an experienced proficiency within a particular area, and propositional knowledge which may occur through our own understanding of concepts or procedures. Reason (1994) introduces within this context, of knowing presentational knowledge, which may represent abstract forms of knowing which combines experiential and propositional knowledge (p. 42). Co-operative inquiry typically consists of four cycles of reflection and action, each one which has four stages.

In this research project, the first stage of the cycle involved a small group of three participants meeting to discuss the traumas of slavery and whether dreams can aide in healing from the multi-generational effects of slavery. The second phase consisted of discussion on relevant literature related to the subject of African-American dreams and the legacy of slavery, and deciding on the dream incubation intention. The third phase consisted of sharing the dreams we received, and our incubation experiences and their relevance to the subject. The fourth phase

consisted of literature discussions on the subject matter and decisions for the next incubation cycle. The final phase consisted of reporting of the dreams, critical discussions, and problem-solving solutions.

Participant Criteria and Recruitment

The potential candidates would need to be African-American descendants. Their age ranges would need to be over the age of 18. The participants would consist of men or women who are dreamers that remember their dreams and recall at least one dream that relates to slavery or its legacy. They would need to be willing to keep a dream journal or have the wherewithal to record their dreams, and be willing to openly discuss their dreams during group meetings. As well, group candidates would need to have a willingness to reflect on their dream and story meanings as it relates to the subject of legacy of slavery and healing. They candidates would need to have some higher education attainment of at least an associate's degree, as well as, a strong support network (social circle) network that could include a therapist. Also, he candidates would need to be open to participation in discussion of the meaning of dreams and their relevancy to modern times and the legacy their stories and dreams have given them. Lastly, the group size would be at least 3-4 participants to include the researcher. The first process would consist of recruiting potential participants, by word of mouth, and secondly if necessary with a flyer. Flyers would be posted in public places such as universities and libraries. The meetings will take place at a location that is amenable to all of the group participants, such as a private room in a public library or campus meeting facility. Potential candidates would be screened as needed either by telephone or in person. Contact would be made with candidates to inform them if they have been selected. Candidates will be given an introductory letter, and a Consent form.

Research Design

Structure of Research Design

The dream research group would be structured to meet at least five times at least every two weeks to begin on the January 17th 2015. The initial meeting would be scheduled to discuss and provide participants with the necessary literature on cooperative inquiry to begin the meetings. This process may occur prior to initial meeting as the participants are discovered or selected. This would allow the participant's time to read the research material and have some familiarity with the research method. Then, the participants would meet initially on the 17th of January, to discuss the cooperative inquiry literature for questions, concerns, and clarifications that may be needed. Also, the initial meeting would involve an explanation of the co-operative inquiry process with the cycles of reflection and action and this process would be discussed to ensure an understanding of how the group will be structured. Lastly, the initial meeting would allow group members to meet each other and begin the process of getting to know each other and getting to know the researcher with some personal information that will be relevant to the group and the purpose of the study and develop rapport.

Flavor of the Inquiry

At the beginning of the group, the first group meeting, the mood set for the group will be Apollonian inquiry due to the necessity to share research related information and allow feedback about the group structuring. However, openness will be given to modes of expression that may take form in a Dionysian inquiry, as well. In my experience, people tend to need to find descriptive analogies to understand new terms. As such, the tone set for the group will be a combination of Apollonian and Dionysian, as it necessary. As well, initial group meetings may take on a descriptive air to ensure a clear understanding of literature and tools to be used.

However, as the stages or cycle's progress I potentially see the inquiry being transformative

as we move into the action phases of the group. In keeping with the consistency of the cooperative method as a researcher I will be participating in the research in full form throughout the inquiry. Thus, I will be presenting the information that is needed to be understood and I will be participating in the processes of reflection and action as stages and cycles progress.

Data Collection

Data collection will take place from written accounts of each group members reporting of their dreams and their subsequent dream-work experiences. During the sharing of their dream information and process during the group meetings it will be necessary for the researcher or a co-researcher to record this information. The data collection process will involve taking notes on each participant's responses about their dreams and their dream-work. The researcher will bring laptop to meetings for recording information after the reflection and at the end of the action decisions.

Data Analysis

Dream analysis will be determined by each dreamer as to the meaning and messages of their dream narratives and meaningful stories that relate to the topic and sub-topic. Thus, data analysis will consist of each dreamers reported meaning-making. As well, the researcher will provide individual dream work methods to aide in determining the meaning of their dreams.

Interpretation

The interpretation will be drawn from group reflections and the literature review. Shaftons (2002) writings on dreams and race and his appendix on African-American dreams will be provided for the group member's use. A review of reported dreams for themes will be done.

Ethical Considerations

The ethical consideration stem around concerns for the emotional issues that may be raised from discussing issues related to the legacy of slavery. The discussions may provoke strong emotions from the participants which would have to be addressed to ensure participants will be able to process and work through these emotions. Participants are expected to have external sources of support, either therapist or a strong social network. Also, considerations around confidentiality, as participants may not be comfortable discussing their dreams or life experiences around familial or racial experiences within a group, especially if therapeutic treatments were the result of these experiences. Exceptions would have to be made for participants that may prefer to have one-on-one discussions about dreams and life stories relevant to the research topic. Due to the small group size, participants could be labeled participant A, B, C, and D. Also, some participants may have professions or careers in the public which would suggest the need for anonymity and confidentiality will be provided to all participants.

Descriptive Summary

Initial Meeting 2-7-2015

The members of the group have all expressed an interest to meet and discuss the subject matter African-Americans and Dreaming. The group total consists of three members. The initial meeting began on February 7th at 10:00 am. The meeting took place at John Kennedy University on the Berkeley campus, room 224. The first meeting contained two persons, the research facilitator and one other participant. Due to a misunderstanding about timeframes and a previous commitment, the other group member was unable to attend the initial meeting. Discussion took place on rescheduling meeting timeframes and both participants agreed with a 12 pm to 2:00 pm meeting time.

The initial meeting began with a discussion of dreams. Participant A was willing to share her plantation dream. Participant A, noted that this dream has re-occurred for over 15 years, but had lessened over time. The participant shared that the dream returned to her recently after our initial conversation (Appendix A). Participant A, admitted that she did not write down her dreams. I suggested that she start to do so going forward, as it would help with the dream work stages to come, which would include journaling our dreams. Participant A's dream includes: *dream images of a large house she referred to as a plantation, a white female inside the house, three black men, and herself standing far away from the house. The dreamer is preparing to escape from the plantation.*

Discussion continued as I shared an initial dream with her that I believe to be related to slavery and the legacy of slavery (Appendix C). Participant C's dream images consists of:

The face of a robust smiling black woman with dimples, which may be of African or African-American descent. The woman is dressed in clothing from mid-eighteenth century, a head scarf tied in a knot in the front.

Both, of us agreed that our dreams were related to slavery and its legacy. Conversation moved to discussion of the literature review and Participant A, acknowledged that she was well read on authors, similar to DeGruy (2005), Shafton (2002), and Hill (2006). The conversation concluded with a discussion of the Cooperative Inquiry method. I read from select sections that highlighted the cycles of the method. The meeting concluded with me suggesting to Participant A, to be thinking of dream work strategies that we might like to adopt for the next meeting which would be an action cycle meeting.

Participant B, was unable to attend the initial meeting due to prior commitments that ran late. However, a meeting was arranged by telephone with Participant B, for the following day, February 8th at 8 pm. Participant B expressed interest in the subject of working with dreams as a healing to the legacy of slavery. This meeting began with a discussion of the Cooperative Inquiry approach, of which Participant B, was familiar. As such, discussion flowed to the literature review, wherein, this participant admitted to a familiarity with the work of DeGruy (2005) and suggested websites for further study of DeGruy works. In addition, we completed a review of the literature with discussions about the writings of Hill (2006) and Shafton (2002). Discussion flowed to our dream life and I shared with the co-participant, my dream that I believe to be related to the legacy of slavery. I had shared with participant A and B that the dreams had occurred during the years when I was heavily involved in researching family genealogy, particularly on the maternal side of my family. As such, participant B, went on to share her dream that she believed related to slavery's legacy. Participant B, went on to contextualize the dream by stating that the dream occurred in-between the time of the Trevon Martin incident and the Michael Brown, Ferguson, MS events (Appendix B). Also, Participant B, admitted that the dream could be part of the spiritual and self-development work that she was involved with during that time. The telephone discussion ended with me encouraging Participant B, to consider dream approaches that we could engage in for the next week action cycle, and to start back recording her dreams. The meeting flowed in a Dionysian manner.

Action Cycle One

Meeting 2/14/15

The second meeting was conducted at the Berkeley Campus on 2/14/15 and began around 12:00 pm, in room 211. This meeting was conducted with all participants present. Consent forms

were signed and provided by both participants. Participant A, brought her grandchildren who played quietly at one end of the meeting room.

Discussion ensued around the week's events for which Participant A, shared her story of the week's events that caused her to reflect upon the power of dreaming. Participant A shared that her work life seemed to relate with the dreams, and shared two incidents that had occurred. Both work events, caused this participant to ponder "Is it possible that the parent was in a dream state, a slave state of mind?" The parent in question, had discovered that her child had been hit by another child at school. Upon, hearing this news the next day the parent approached the offending child, and reproached them for hitting her child. This incident led Participant A, to consider the possibility that slavery has had an effect on the way we parent.

Secondly, Participant A shared that one of her classroom children came and shared a dream with her which was: "*Josh went into your purse and found your medicine and took some of it.*" Upon hearing this dream Participant A began to wonder about the way young children of all nationalities approach her every day, with the belief that she is a treasured parent. She noticed that children of all nationalities approach her with a feeling of trust and a sense of safety. She went on to state, "They tell me everything." As such, she wondered at the effect dreaming has on children and how much we should encourage children, especially in this age group, to pay attention to their dreams? This led Participant B to question, "Is it possible that the parent was reenacting a lucid dream state, and was still in this lucid dreaming state, and just didn't know it, and are we (African-Americans) in a conscious/unconscious lucid dream state most of the time due to the effects of slavery?"

No definitive conclusions were reached to these questions, but it did lead to more in-depth conversations, around such topics as the Willie Lynch theory, the effect of slavery on black marriages, and African enslavement by other ethnic groups.

On the discussion of actions for the upcoming week, the consensus was that they preferred my suggestion and wanted to proceed with that dream-work approach. The approach I suggested, was that they write their dreams down each night, and “*to set the slight intention/thought that they would dream about healing slavery and its legacy and then record their dreams in the journal,*” but with the use of their own wake-sleep practices, until we meet the next week. I suggested to the group that we keep the first action cycle as organic as possible, because in theory most people go to sleep at night and just dream great dreams.

Each participant was given a dream journal and a book marker. I asked them, to place the dream journals near their bed, or on the pillow of their bed when they make up their beds in the morning, and to write their dream down as they awaken. They may awaken during the course of the night, and to write their dreams down, as we can forget the dream because there may be another dream cycle. Thus, all participants would follow their own wake-sleep practices, with the exception of the above suggestion. As well, I suggested that they not look at the Shafton Appendix B, until a later date. Again, the meeting had a decidedly Dionysian flow, except when it came to deciding on the action cycle, wherein the other group participants deferred to my ideas for the action cycle. The action decided on had a convergent bent to it as we all agreed to take the same action.

Reflection

Meeting 2/21/15

The meeting was conducted at Berkeley campus and one of the participants was a little late and the meeting began about 12:30 for about an hour and a half. This reflection meeting started with a discussion of the dreams that each co-participant had during the action week. Participant A, began with noticing that while she was writing the dream, a dream from another day would come back to her memory, giving her a sense that she'd had the dream before and that it connects with the dream she was writing about. Participant A prefaces her first dream with "*It began with, it was larger than life, and it's big*" (Appendix A). Participant A, shared that her method was to write the dream down as she had them.

Participant B shared her dreams and notes that her first dream surrounded a question that she had been wondering about before she went off to sleep. Participant B, notes she had wondered to herself this question prior to having this dream, "*What if some slaves were happy to be captured, and thought coming to America would be something new, like a better life?*" This participant stated, "That we get part of the story and what is the other part of the story?" She went on to share this first dream which is titled "Blended Soul". (One of the three dreams that participant B shared from the week's action cycle are in Appendix B). Speculation around Participant B's dream suggested that the woman with the young face and gray hair was an old soul and the sharer of this dream believed that the dream pertained to events from her waking life. I did not get to share my dreams from the action week, as the two participants' dreams were so engrossing and surprisingly plentiful that time expired before I got to share my action dreams with the other participants. However, my dreams are included in (Appendix C).

The discussion from the dream work experience included dreams about flying as Participant B, admitted to being aware of having a dream life, but not always remembering her dreams upon awakening. I suggested that this was not uncommon, but still just to record your

feelings, bodily, or physical sensations that you have from the dream. And to write down the dreams you do remember, even if it is in bits and pieces. This led to Participant A, sharing a dream she had of flying, titled, “I Did Not Know Turtles Could Fly” (Appendix A).

The conversation about slavery and Africans who preferred to be in the Americas returned with the suggestion by Participant B that “We were a chosen people”. As such, African-Americans have provided the opportunity for the world to witness the strength, intellectual, financial, and physical feats of the African thus, implying that slavery had its merits for the African. Conversations went from pre-destination for the African-Americans, to the role of dreams in consciousness, how they manifest themselves through predictive dreams, of which Participant A shared a precognitive dream (Appendix A). Conversations moved to dreams of past lives when Participant B, shared that many of her dreams are about Roman soldiers killing her. This led to discussion on African history and our experiences with other races. This discussion concluded with all of us in agreement that dreams can aid us in healing from slavery and the legacy of slavery, as witnessed through precognitive dreams.

The meeting concluded with agreement to unravel the dream's message at home, as we did not get to them during the meeting. I emailed the group members my own dream-work methods that I use for interpreting dreams. I shared with them that these are methods that I have found that work for me (Appendix D). After reaching their own conclusions about the dream's meaning, whether personal or larger, I suggested they could look at Shafton's Dream Symbol meanings, Appendix B, to see if there are any similarities in meaning. Lastly, I asked them to look at their dreams for any healing themes.

The meeting for this reflection cycle was high in energy. The reflection meeting continued to have a Dionysian flow. There were some moments of disagreement during the

discussions of chosen people and pre-destination. However, conversation continued to move on to relevant subjects that showed an intuitive and intelligent discussion process designed to get to the heart of the matter. The third meeting clearly had some chaotic moments and some relevant moments.

Action Cycle Two

2/28/15

This meeting was conducted at John Kennedy University in Pleasant Hill, from 1-3:30 pm. The beginning of the meeting reviewed last week's discussions and considered the direction of the actions to be taken for the upcoming week. I opened group discussion asking if the members had the chance to read from "Re-memory" by Hill (2006). The participants had not. I read selected parts from the chapter to the co-participants. The paragraphs I focused on was the plantation dreams, and the idea that "Slavery continues to exist until all the spirit slaves are freed and that it is the responsibility of the living to heal the ancestors through liberation" (Hill, 2006, p. 62). As well, I read from Hill, "The plantation is real. It is collective. It lives. Invisible, within the circumstances of life in contemporary America." (p. 64).

This led to discussion at the realization that we as African-Americans today cannot possibly imagine the extent of the traumas that our enslaved ancestors experienced. We all agreed that we do not want to experience that kind of horror. This led to Participant B expressing the importance to highlight the strengths of African-Americans, such as spirituality, will, and ability to still love. This conversation led to an expression of concern for our young black people and their detachment and anger with life. Participant B suggested the ancestors would want us to realize that the anger, detachment, and even sadness with the current life issues that black youths

express has its roots in slavery. Thus, it was suggested from this that perhaps, we should consider what it is we really want when we ask for healing.

Suggestions were thrown out as to the focus that the healing questions should take. For example, I suggested healing should center on self-esteem, self-confidence, and believing in ourselves. However, other suggestions were that institutionalized racism has prevented blacks from having access to available resources, such as the purchasing of land and being welcome in certain arenas, considered privileged. It was suggested that discussions about reparations, even focused on property has become taboo conversations to be whispered quietly, because it has been touted as the “new welfare.”

Other ideas centered on black mothers and white mothers coming together to discuss prevention. And, that perhaps through these conversations, racial profiling, and white on black crime would diminish. It was questioned, that if women utilize their healing power and transmit love, what will society begin to look like? Because, children do not come into the world ready to compete and destroy, these are learned behaviors. The need to heal was likened to an onion and peeling of the onion skin back would be healing the wounds of slavery. This analogy reminded me of my dream about onions and I shared it with the group (Appendix C).

I questioned the group members as to where African-Americans might be as a soul group in there healing. I suggested, that if we were enslaved for 230 years, were we not allowed to take at least 230 years to heal as a soul people. The onion analogy, suggested that each layer peeled from the onion could be 10-20 years and likened to the stages in child development of an abused child and the stages of grief after a loss. The ideas were that African-Americans are somewhere between anger and whatever comes next after anger, and that we are still in grief stages and this

can be witnessed by the steady influence of drugs into our society. In addition, I suggested that astrology might point the way to assessing the healing place of African-Americans.

The subject returned to healing with emphasis placed on the importance of remembering others can create healing, as well as apologizing to our ancestors because we have not recognized the changes that need to be made to bring about healing. In addition, the importance of rituals was acknowledged because we do not participate in rituals, as is the African tradition. Lastly, we agreed that group discussions such as these are healing for the ancestors and for ourselves.

The action decided upon for this upcoming week was that we should ask for a more direct question. And ask this every night. *"I respectfully request to receive a message from an ancestor, spiritual guide, guardian angel or other positive spiritual being, as to how I may do my part as a person to heal from the legacy of slavery and to help others heal from the legacy of slavery, your assistance is most respectfully requested."* Then, write whatever dreams you deem to be relevant to this question.

I offered to create a dream questionnaire that could be filled out for each dream submitted (Appendix E). I suggested I would create a questionnaire for the Shafton Appendix B dream symbols. Participant A said that she didn't like Shafton Dream Symbols appendix. Participant A, emphasized that this is our grand-parents and parents dream meanings, and that it would be good to have one that is current. I suggested we could create our own dream meanings with the Shafton's Appendix B dream symbol meaning questionnaire (Appendix F). I suggested that a lot of our culture is about story sharing, in particular superstitious beliefs or folk beliefs and suggested a questionnaire for the sharing of stories (Appendix G). As well, I shared that storytelling relates to stories about Black-eyed peas and their meanings and superstitions about the month of January. Participant B said, that some of the symbols in Shafton's appendix B had

meaning for her, especially symbols about rising water and the black cat. The meeting concluded at 3:30 pm with emails to be sent as reminders for the weeks dream work.

Reflection

3/7/15

The final meeting for this group took place at the John Kennedy University in Berkeley. The meeting began at 12:30 pm. The meeting began with discussion of the receipt of questionnaires I emailed to the co-participants. All had received them, but had not completed filling out the forms they received. I gave them each additional copies of the forms, and explained the purpose of the storytelling form again, but reminded them that the sharing of a family story was optional.

By email, I asked them to send at least one dream from each action week along with the dream questionnaire and to write out the dream in the manner they wanted it to be recorded for the appendix. Initially, I informed the co-participants that I would send stamped envelopes that could be used to return all of the questionnaires and dreams to be included in the appendix, by March 30th. However, upon further review, I changed the date and emailed the participants requesting to receive the data by March 16th 2015. Yet, due to illness and busy life schedules the dream write-ups and questionnaires were received around the 30th of March and later. However, I was able to gather information about dream summaries for the report by telephone communications.

The meeting continued to follow the Dionysian pattern with discussion initiated by Participant A, who had noticed that the term chattel slavery was mentioned in chapter four of DeGruy (2005), in regards to the effect it had on the African's ability to preserve community

connections with others and that these connections were lost and difficult to rebuild. As well, Africans had valued these community ties and these connections were taken from them through the advent of slavery (DeGruy, 2005, pp. 115-116). Discussion of chattel slavery began on the degree of oppression felt between field slaves (chattel slaves) and indentured servants who were committed to a time period of service and were supposed to be freed. As such, it was inquired as to whether the field slave would have felt a higher degree of oppression than the indentured servants. Or, whether the slaves in the Deep South would have felt a higher degree of oppression than slaves in other states. I suggested, the degree of oppression felt by both types of slaves may have been dependent on the degree of harmony felt with their owners. Thus, their dreams would be reflective of that reality.

The conversation led to a discussion about playing the blame game, and did we not need to be responsible and accountable for our own choices? However, Participant A suggested that there was no blame to be had and that the effects of slavery on the African-American is more fact than fiction. As such, the fact that African-Americans never had a chance to heal from all the effects of slavery, such as parenting, future generations, and our ability to make a living for ourselves. Participant B suggested that the past is done, but going forward the issue of equity becomes important, so that future generations of African-Americans can move forward, less hindered by the past.

From this discussion came the suggestion that African-Americans need to get more involved in issues surround race, at the local levels, as well as, at the national levels. In addition, African-Americans need to get involved not only in white on black crimes, but in black on black crimes, and provide more outreach to our youths so that they feel supported in their dreams and goals.

We each went on to share our dreams from the past week. Participant A shared her dream, but prefaced that it had been a busy week and that this is the only dream she recorded that she felt was relevant to the second action question (Appendix A). Participant A spoke of having an overwhelming sense of safety and security from this dream. As well, Participant B, shared her dreams and prepped the dream by sharing she had been working that week on forgiveness and on overcoming a feeling of lack in her life. Through the dream she came to the realization that abundance is everywhere and that there are many resources in the world (Appendix B). I shared my dream with the group (Appendix C) and realized from my dream that I am gathering together information to help heal the traumas suffered by others and that there will be protection and support for my endeavors. I asked them to blow the dream up and see what the message could mean as to ways they could help with healing the legacy of slavery for others.

Discussion

The research question asks, “Can dreams and storytelling be a tool for healing the traumas of slavery, which includes the continued effects of systemic oppression on current generations of African-Americans? And, in what ways do dreams and storytelling aide in healing the legacy of slavery? Efforts to answer this question consisted of the use of relevant reading materials, dream incubation work, journaling, dream questionnaires, and the reporting of dreams at weekly group discussions.

Dream Incubation

Dream incubation as discussed by Shafton (1995) suggested, that “Letting ‘incubation’ be understood to include all pre-sleep preparations for dreaming, then incubation is a regular feature of contemporary dream work, whether in the form of specific procedures with definite

purposes, or, simply, of a general orientation to dreaming” (p. 412). During the first incubation process the first incubation action was to “*Set the slight intention to dream about healing slavery and its legacy before going to bed and then record our dreams in the journal*”.

Analysis of the first incubation cycle appeared to connect directly with the intended incubation period. According to each participant the dreams images were suggestive on a personal level of areas for each group member where healing the legacy of slavery was focused in their lives. Thus, for Participant A the slight intention that was agreed upon produced a dream related to protecting family legacy, suggestive that family healing could be an area where she could assist with healing slavery’s legacy. Participant B the slight intention, created dream symbols about youth and aging, perhaps sending a message that her personal contribution could be teaching youth about the processes of aging. Participant C the slight intention generated dreams images of keys suggesting sharing with others the value of setting long term goals. The dreams from this action cycle are listed second in the Appendices A-C.

From this dream incubation work came the realization that a higher number of dreams were reported from the first action week. In this case, the reading of relevant material, and setting the correlating slight intention before bedtime, led to a larger number of dreams that were believed to apply to the dream question. However, I must consider that all of the participants had less personal and professional interference in the participant’s lives during this first action cycle.

In the second dream cycle, a nightly dream suggestion was written in the journals each night. Again, the same actions were taken, discussion of the effects of slavery, reading of relevant material, but with a written dream question each night of the action week. From this review, the realization came that the written dream incubation procedures produced equally relevant dream material, but that the total number of dreams reported for the second action cycle

were fewer in number, one from each participant (Appendix G). However, I must concede that all participants admitted to more interference from personal and work related issues, which could have affected the number of dreams received for the second action cycle. Thus, working with dream incubation produced positive results believed to be related to the dream incubation work. For this research project, dream incubation journaling produced a higher number of dreams in the first action cycle and a lesser number of dreams in the second action cycle.

Slavery's Legacy

The question of whether we live in a post-racial society free of racial stereotyping and discrimination has been a topic for debate. DeGruy (2005), on Posttraumatic Slave Syndrome (PTSS) is defined as “Multi-generational trauma together with continued oppression and absence of opportunity to access the benefits available in the society” (DeGruy, 2005, p. 121). DeGruy is suggesting that the effects of slavery continue to exist and that these unhealed and unacknowledged traumas have “resulted in noticeable patterns, such as vacant esteem, ever present anger, and racist socialization” (p. 121). In addition, DeGruy suggests that African cultures highly regarded strong, nurturing bonds with others, and the business of slavery severed these ties. Hence, this exploration into dreams to ascertain if dream work can aide in healing the legacy of slavery.

Conversations about the dreams from both action cycles resulted in critical discussions about the current effects of discrimination on prior, current, and future generations of African-Americans in our society. As such, the group discussions included the ways that slavery's legacy has affected the African-Americans' ability to establish and maintain safety, sense of self, and a feelings of inclusion. This was observable in the dreams from action cycle one which are listed second on Appendix A-C. And, these dreams contained themes, such as a fear of violence,

identity concerns, and accessing racism, which correlate with Shafton (2002) discussions on dream themes related to race (pp. 169-196).

In addition, these dream themes generated group discussions about the ways African-Americans believe they have suffered from the effects of institutionalized racism which resulted in inaccessibility to land, which correlates with DeGruy's definition of (PTSS) "as beliefs by a certain population that they lack access to the available resources of the larger community" (p. 121).

The group members admit that due to the unhealed legacy of slavery, ineffective choices were made by African-Americans that has resulted in a disapproval of certain factors that occur in the African-American community, such as the truant behaviors from our youth, crime, and drug epidemics. These conversations correspond with DeGruy's (2005) suggestion of observable behavioral patterns, such as racist socialization. This problem pattern led to a concern about the legacy of future generations of African-Americans. This led to a discussion about workable solutions to help heal these social ills within the black community, such as outreach to other cultures, as well as establishing community centers that allow mothers to communicate their concerns to community leaders about jobs, drugs, and crime. The last suggestion, which was most novel, was to acknowledge our black youth through ritual or celebratory methods. Somé (1999) states, "What is lacking in this rich life experience is a community that observes the individual's growth and certifies that one has passed through an initiatory process (Somé, 1999, p. 28).

Dreams of Race

The subject of whether dreams can help in resolving the issues remaining from slavery, leads one to be curious of how race presents in the dreams of African-Americans. The participants responded on their Dream Questionnaires (Appendix D) to the question, “Do you have any symbols from this dream that you believe are indicative of race? Participant A reported that dreams of race were present in three of her dreams (See Appendix A, the first three dreams). Participant B reported on her Dream Questionnaire that she believed two of the three reported dreams had race related symbols (See Appendix B the first two dreams). Participant C acknowledged that dream symbols pertaining to race was present in four of her dreams (Appendix C the first four dreams).

Therefore, if African-Americans are aware they are dreaming about race in their dreams, the question becomes, “What do African-Americans know about the meaning of their dreams?” In Shafton (2002) we discover that Africans have always valued dreams long before slavery, but after slavery Africans were able to maintain their dream beliefs even though transported to other continents (p. 9). Shafton states:

Traditional Africans hold that in dreams their spirits come in touch with ancestors, or with spirits of other living persons, or with higher spiritual beings. Sometimes dreams serve as a means of witchcraft . . . Other dreams may convey the wisdom and interests of the departed or the gods. People therefore watch their dreams, (Shafton, 2002, p. 10).

Africans brought their language and their customs with them to other countries and managed to maintain and pass on their beliefs to their descendants. African-Americans have knowingly or unknowingly learned and participated in African dream practices. Shafton (2002), shares “African-Americans, have dream themes that correlate with the dream practices of our African ancestors and highlights three areas, ‘. . . ancestor dreams, predictive dreams, the fluidity of

boundaries between dreams and other states of consciousness, such as visions and the spirituality of dreams” (Shafton, 2002, p. 11).

This corresponds with the dreams reported at the initial meeting which had themes of race or ancestry. Participant A shared a recurring plantation dream, wherein she felt she had embodied the African female, and that she was able to see and feel her confusion, and believes this dream helped her to understand the difficulties she had experienced in her life. Participant A believes her dream occurred in relation to her interpersonal relationships, and to help her empathize with the past, thereby learning to accept what she cannot change, which has allowed her to move forward (Appendix A). Participant A, dream is the first dream listed on Appendix A.

Participant B shared her initial reported dream wherein, she is part of the law enforcement, and they are chasing a black man to arrest him. She notes, this dream occurred after the Trevon Martin case, but prior to the Michael Brown incident. Participant B notes that the dream symbols are indicative of ancestral spirits of African-Americans that continue to experience unjust cruel acts against their spirits. And, reports the dreams message for her is that every layer of negative experience the body encounters . . . that the soul has a conversation with the ancestors because healing is still needed for humanity (Appendix B). Participant B, dream is the first dream listed on Appendix B.

Participant C shared in her initial meeting dreams where, she saw the images of an African-American woman. An African woman was smiling with a scarf tied in a knot in the front of head. She was of robust body. She was wearing clothing from early eighteenth or nineteenth century America. As well, Participant C saw an image of African-American women dressed in clothing from the nineteenth century and the women were sitting on a porch talking. Lastly, Participant C shared a dream of sitting on a dark mound of dirt. In the scene, she is repeatedly

picking up onions by the roots and moving them to another ground and placing them in a row of dirt. Participant C reports she believes these dreams relate to her African ancestry and the lifestyles of her ancestors from periods during slavery, and the message is about the moving of our ancestors from one place to another and that they managed to mentally and emotionally adjust, adapt, and change to their new environments in spite of their circumstances (Appendix C). Participant C, dreams are the first three dreams listed on Appendix C. The dream group's dreams on race correlated with Shafton's writings on race in dreams.

Thus, African-Americans have an innate ancestral understanding of dreams which were handed down from their African ancestors. However, the descendants of Africans have adjusted the meaning of dreams and their symbols to reflect their life experiences here in America, which can be witnessed in Shafton's (2002) Traditional African-American Dream Signs, Appendix B (pp. 224-228). At the same time, these dream themes from the group participants reflect that African-Americans continue to have themes of oppressive experiences, from the past (plantation dreams Appendix A), as well as, adapted dream symbol experiences (law enforcement Appendix B).

Shafton's Appendix B

Shafton's (2002) Traditional African-American Dream Signs consists of a list of dream symbols and their meanings, as reported by African-Americans he interviewed (Shafton, 2002, p. 224). In working with Shafton's Appendix B, there was some ambiguity about the current relevance of the dream symbol meanings. Participant A reported that she was in agreement with most of the dream symbol meanings from Shafton's Dream Symbol Appendix B. However, at earlier meetings Participant A had wondered about the relevance of these symbol meanings for current generations of African-Americans. Participant B agreed with the two dream symbol

meanings that were found as accurate, but writes on the Shafton Questionnaire (Appendix E) that most of the dream symbols could not be found to determine their accuracy. Participant C reported finding some dream symbols, but had some uncertainty about the meanings. Also, Participant C was unable to find several of the dream symbols in Shafton's Appendix B. Both, Participant B & C had the most dream symbols that were not found in Shafton's African-American Dream Signs Appendix B.

All participants agreed Shafton's Appendix B needed to be updated to include current generations. A more in-depth compilation of African-American dream symbols and their meanings needs to be researched and recorded. Thus, future research to update African-American dream symbols and their meaning could be conducted.

Storytelling

Sharing family stories related to the legacies of slavery is believed to have a healing effect. A Storytelling Questionnaire was provided for the participants, and of the three participants, two responded to the Storytelling Questionnaire, Participants A and C. DeGruy (2005) suggests, "Telling our stories can be redemptive. Telling our stories can free us. Telling our stories can help lift others up" (p.99). As well, these two participants reported that their families valued sharing family stories, ancestral veneration, and that storytelling helped in healing their family legacy. Participant C, as researcher, has her family story reported on page three of this report, on Fredonia "Donie" Turner. Participant A, shared her family story below.

Papa's Story: Sitting Around the Sunday Dinner Table

When I was a little boy, my father and I went walking at night in downtown Houston. My father would turn down the street into a back alley. A white man came out of the shadow of the

doorway. My father hugged him and they began to talk in a low tone. The white man gave my grandfather some money. I did not say a word to my father as we walked home. When we entered the house, I quietly asked my dad who was the white man. My father answered, "That's your cousin". Later, I found out the monies was used to pay for a doctor for my father's first cousin.

Stories such as these reported by Participant A can aide in healing slavery's legacy. Hill (2006) writes about the Bantu culture and his mentor on medicinal healing and dream practices, named Mandaza (Hill, 2006, p. 12). Hill (2006) states, "In the Bantu spirit world, such a thing as slavery remains intact until all the slaves are free – all the spirit slaves. In Bantu medicine it is the responsibility of the living to heal the ancestors, to liberate them" (p. 62). Hill describes, in particular "plantation dreams," as having a relationship to slavery, or any system of oppression, and that the planation continues to exist in modern society. And, can be observed in dreams not only as a place, (university or prison) but, in dreams where the soul feels put upon, pressured to conform, or compromised in some way (pp. 62-69).

Lastly, Hill (2006) discusses water spirit people whose dreams may have nightmarish themes (pp. 66-68). These water spirit people have dreams not only for themselves, but for the community at large. These dream are considered to be related to slavery and that the cure to healing the situation may require for the dreamer or the person being dreamed about to participate in an initiation, as well as freeing the ancestor spirits that are enslaved (Hill, 2006, p. 66-68). As such, water spirit dreams come to these people not because they are victims, but because they have the power to carry the burden of awareness, they are warriors (p. 71). The suggestion is clear that by participating in sharing our family stories, we create healing for ourselves and for our ancestors. As well, through attention to our dreams we may discover ways of healing not only ourselves, but for the larger community.

Other Findings

Each of the participants expressed a definite sense of accomplishment in learning the history of dreams, as it pertains to African-Americans and in recognizing that dreams have more value than was realized. Thus, the current dream work seemed to be suggesting that dreams can aide African-Americans in healing emotionally, mentally, physically and financially from the legacies of slavery. Participant A, having moderate experience in working with dreams found that dreams correlated with work concerns. And, noticed that while recording her dreams that these dreams, also related to prior dreams, suggesting a dream series. Participant B, admitted to not paying much attention to her dreams as she didn't know what they meant, but came to the realization that if African-Americans were to learn to work with dreams in combination with their spiritual gifts that this could enhance the achievement of their goals.

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Appendix A

Participant A's Dreams

Recurring Plantation Dream: Through the Eyes

In the dream, I see a big white house that sits on this plantation near a river. I notice a woman of the house, a white woman staring out of the window of this big house. The house is at a distance from where I am standing. However, from where I am standing, I see three African men and I am curious about these men, if I loved them. I am planning to run escape to freedom. I hear the low murmur of drums beating in the distance. I see colors, the greenness of the grass and bushes. The water from the river follows the grass and bushes. I am sad because I have lost three children, three children from one of the three black men, but I do not know if the babies are conceived from love or lust. I just know I am saddened at the loss of three children and I am leaving, I am planning to run. There was no speaking in the dream.

Protecting the Women

My mother's house is a four level home with stairs connecting each level. I was in my mother's home on the top level (the attic) of the split level house. The attic area was larger than life. The stairs are I motion. I was in different parallels of time. My brother' on the lower floors were fighting intruders. All efforts to not be captured. My brothers' were attempting to protect us.

Dad's Gift

I was in my mother's house in my mom and dad's bedroom. And, I was lying on my dad's side of the bed on dad's pillow. And, I could smell his scent. I hugged his pillow. I felt so secure.

(Occurred during the second action cycle).

I Did Not Know Turtles Could Fly

I was a turtle and I flew all the way to the riverbanks of Africa and landed on the shore. But, that it took all of me to come back to the present. As well, participant A agreed with participant B that she flies in her dreams, often.

San Francisco Bridge

I was going to be in San Francisco when the earthquake shook and that I wasn't going to be able to cross the bridge.

Appendix B

Participant B's Dreams

The Expansive Spirit: We are not our Bodies

I am back in New Orleans on the police force. We are chasing a person a black man he has dreadlocks. Eventually, we catch him and arrest him. However, he has not turned up everything he has more. The arrested man opens his mouth and a set of teeth come out of his mouth. Participant B, share we believed he had more evidence, but he wasn't giving it to us. "We just kept saying he has more evidence." Then, participant B describes this scenario, "Then, the man's whole body steps back and when he does, another layer of his body stays in the same spot. It was as if his spirit is there, but his body steps back. Then, we said, we knew it he had more evidence.

Blended Soul: Old & Young

I was in a big gymnasium working with children. An old student of mine was working with me, and I noticed her gums had no teeth connected, and her hair was thinning in the back of her head. This is a young lady who had this old energy. She had some kind of oldness on her and when she smiled her gums had no teeth and her hair was thin in the back of her head. I kept looking at her and wondered why she would become older than me.

Then the dreamed switched, I was in a workshop being asked to connect with a partner and share. Throughout the workshop I would only move to a partner that was the closest to me. I also witnessed another person moving further out to make connections. In the dream, I kept doing the same thing with the same people.

Abundance

I knocked on one of my neighbor's door, and another elder lady that I know who teaches and dances in the community and I have worked with her, answered the door. She had on African-attire, and she is a short African-American woman. The refrigerator was open and all I could see was big bunches of collard-greens. Deep greens that filled up the side door, and they had like a big black trash bag filled with greens. It was greens everywhere.

The scene switched and I was on this bus with a lot of folks. We were talking and it was a lot of traffic, and the bus looked like it was about to crash, but the bus went toward the side, and went into the traffic swooped around and just stayed there, and parked.

And, the scene switched again, and the lady with the greens was with my granddaughter and it looked like she was laying over my granddaughter smothering her, but she wasn't and my granddaughter was crying out and then she rolled out crawled on and moved on. This same lady was giving me a ride in her car in this green four door jeep. We stopped on this side road again, and we are having a conversation, and the woman mentioned the car was for sale, but it had a few problems.

Then, the dream switched and I was standing outside, it was a beautiful sunny day. I was familiar with the neighborhood, like it was part of my childhood, but I wasn't sure where. And, then my minister's daughter was asking, about her counseling and where she could go and how she seemed confused about going to therapy. What I remember about her was her salt and pepper hair, gray and black together. She had a sadness energy on her and confusion whether to go.

Appendix C

Participant C's Dreams

Back in Time

I am awakening from a sleep and I see an African-American woman's face smiling at me. She is wearing a head scarf tied in a knot at the front of her head. And, she appears to be wearing mid-eighteenth century clothing. She never speaks she is smiling, her face is round and she appears to have dimples.

Back In Time, Again

I see women sitting on a porch wearing 18th or early 19th century clothing. They are sitting on the porch, it appears to be two and maybe a third. They are dressed in light clothing and appear to be sitting and looking ahead at something. The two women have long straight black hair, pulled back in the front and long in the back. They appear to be young.

Roots

I am sitting on this mound of earth and dark chocolate dirt, and I am picking up the onions from one row and I put them in another row. I just continue picking up the onions, and putting them down in a long row. I would grab the onions by their roots, which were visible and place them in another mound of dark freshly tilled dirt.

The Key

I am walking into a room because I am being called to come here. In the room, two white men are sitting at the table. One of the white men pushes these keys across the table. He looks up

when he sees me coming and says, "Here come and get these keys". One key is square and one key is round.

How to Heal

I had gone to visit my cousin in prison, while there in the dream I remembered gathering all these things to take to him. When I got there, I gave him the things and he said, thank you. I turned to leave and a white man approached me and proceeded to put his hands on me. I shouted, to the white man to "take his hands off of me." I then, walked away from the man. I could hear him heckling me as I walked away. "Yeah, she don't know this is the way it's done here". "Look at her walking with that sway". I walked out of the place and left. The next scene, a friend is in the car driving and we stop to get out, we are site-seeing. A car pull's up and it is the white man again. Once, I notice him, I yell out "You better stop following me". And, people hear me and turn to him to look at him. I talk to them and I ask them did they hear me and they start looking at him.

Appendix D

Dream Questionnaire

Fill this form out for each dream that you will be submitting to me.

- 1) What is the name of your dream?
- 2) Did the dream have strong symbols that jumped out at you? If so what are they?
- 3) Describe the scenery of the dream
- 4) Did the dream have a theme? If so, what was it?
- 5) How did you feel in this dream?
- 6) What was your point of view in this dream?
- 7) Did you have any symbols from this dream that you believe are indicative of race? If so, please elaborate on which symbols, images, or scenes.
- 8) Did you have any symbols from this dream that you believe related to change, consciousness, transformation, or healing? If so which symbols, images, or scenes?
- 9) What do you believe so far to be the meaning/message of this dream? Feel free to write on the back of this form.

* Sample form. Original forms could not be included due to extensiveness of the data.*

Appendix E

Shafton's Appendix-B Questionnaire

Dream Questionnaire for Shafton's Traditional African –American Dream Signs

- 1) Did you find symbols from your dreams in Shafton's Dream appendix? If yes, of the dreams you will be submitting what number of your dreams contained symbols found in Shafton's Appendix B?
- 2) Did the meaning from Shafton's Appendix B agree with your interpretation of those symbols?
- 3) Did the symbols found from Shafton's Appendix B, help you in understanding the meaning of your dreams? If so, how?
- 4) List the dream symbols from your dreams below that you found in Shafton's Appendix B and notate if you agreed, disagreed, or are uncertain, with the meanings for each symbols found in the dream appendix.

* Sample form. Originals forms could not be included due to the extensiveness of the data.*

Appendix F

Story-sharing Questionnaire

- 1) Did your family value ancestral veneration?
- 2) Do you value sharing family stories?
- 3) Do you believe that sharing family stories aides in healing the trauma suffered by African-Americans from slavery and the current systemic oppressions felt by the Black American, whether it is discrimination based on race, age, or social status, etc...?
- 4) Do you have a family story that you would like to share? If so, place it here and discuss its meaning, value, and message for you. Thank You for Sharing.

Appendix G

Total Number of Reported Dreams

Action Cycle	2/14/15 – 2/21/15	2/28/15 – 3/7/15
Participant A	3	1
Participant B	3	1
Participant C	3	1

- Reported dreams are listed in transcripts due to large body of data. Each participant was asked to select which dream they wanted included in Appendices A-C for each action cycle.

DOJ acknowledged receipt with automatic response.

ReparationsTaskforce

From: KIM MIMS [REDACTED]
Sent: Monday, October 4, 2021 1:28 PM
To: Wyly, Konnor
Cc: ReparationsTaskforce; complaintresolutiondepartment@calhfa.ca.gov; rita.j.penn@chase.com; lillian.m.thomas@jpmorgan.com; rea.jackson@chase.com
Subject: RE: [External Sender] SN Servicing [REDACTED] - Forbearance Contract Extension & Executed Declaration Form_06/24/21

EXTERNAL EMAIL: This message was sent from outside DOJ. Please do not click links or open attachments that appear suspicious.

Hi Konor,

I would like an update regarding my loan with SNSC. I paid \$16,613.59 for the outstanding balance on September 23rd. The funds have been withdrawn from my account but \$16,613.59 is still showing as unapplied on my account statement. Additionally, my monthly payment has increased from \$2,172.18 to \$2,351.99. Please describe in detail the reason for the monthly payment increase.

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I'm also cc'ing CALIFORNIA HOUSING FINANCE AGENCY Complaints Resolution Department, in hopes that their representatives will further review this ongoing housing grievance.

Please reply to all cc'd parties with the requested account update in your response.

Thank you,

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[REDACTED]

On 08/26/2021 6:05 AM Wyly, Konnor <kwyly@snc.com> wrote:

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Thank you.

Konnor Wyly

Asset Manager

KWyly@snc.com

Phone: (800) 603-0836, Ext. 6906

Fax: (916) 231-2491

NMLS # 1275144

SN Servicing Corporation

13702 Coursey Blvd, Bldg 1

Baton Rouge, LA 70817

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From: KIM MIMS [REDACTED]
Sent: Wednesday, August 25, 2021 5:54 PM
To: Wyly, Konnor <KWyly@snc.com>
Subject: Re: [External Sender] SN Servicing [REDACTED] - Forbearance Contract Extension & Executed Declaration Form_06/24/21

Hi Konnor,

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What amount is needed to bring my account current? I will remit payment to SNSC as soon as the rental assistance funding is received.

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On 06/24/2021 3:06 PM KIM MIMS [REDACTED] wrote:

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principle reduction at a reduced interest rate that is in line with today's historic low interest rates.

I also sent the attached updated hardship documentation to SN Servicing Corporation, 323 Fifth St. Eureka, CA 95501, per the hardship application instructions.

Please contact me to discuss this urgent request.

Thank you,

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[REDACTED]

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From: KIM MIMS [REDACTED]

To: "Wyly, Konnor" <KWyly@snc.com>

Date: 04/02/2021 4:37 PM

Subject: Re: SN Servicing [REDACTED] - Forbearance Contract Extension & Executed Declaration Form_04/02/21

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Forbearance Contract Extension & Executed Declaration
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Thank you,

Kimberly Mims



On 01/06/2021 12:35
PM Wyly, Konnor
<kwyly@snc.com>
wrote:

Ms. Mims,

Please find attached
copies of the Letter
and Forbearance
agreement shipped to
you via UPS on
December 23rd, along
with a prepaid UPS
Return Label. The
Forbearance
agreement will need
to be signed and
received back in our
office no later than
January 15th,
2021. The documents
are password
protected and the
password will be sent
in a subsequent email.

Thank you.

Konnor Wylly

Asset Manager

KWylly@sns.com

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Ext. 6906

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DOJ acknowledged receipt with automatic response.
ReparationsTaskforce

From: Complaint Resolution Department <complaintresolutiondepartment@calhfa.ca.gov>
Sent: Tuesday, October 5, 2021 11:05 AM
To: KIM MIMS; Wyly, Konnor
Cc: ReparationsTaskforce; Complaint Resolution Department; rita.j.penn@chase.com; lillian.m.thomas@jpmorgan.com; rea.jackson@chase.com
Subject: RE: [External] - RE: [External Sender] SN Servicing [REDACTED] - Forbearance Contract Extension & Executed Declaration Form_06/24/21

EXTERNAL EMAIL: This message was sent from outside DOJ. Please do not click links or open attachments that appear suspicious.

Thank you for your email. As we indicated in the prior email, California Housing Finance Agency is a state agency that provides down payment assistance to first time homebuyers, and also affordable multifamily dwellings in the state of California. The agency does not offer legal assistance or guidance.

Thank you again for your email.

California Housing Finance Agency
 Rebecca Jenkins, SF, MS 920
 500 Capitol Mall, Ste 1400
 Sacramento CA 95814

Life is a mountain, your goal is to find your path, not to reach the top.

This message and any attached documents contain information from the California Housing Finance Agency that may be confidential and/or privileged. If you are not the intended recipient, you may not read, copy, distribute, or use this information. If you have received this transmission in error, please notify the sender immediately by reply e-mail and then delete this message. Thank you.

From: KIM MIMS [REDACTED]
Sent: Monday, October 4, 2021 1:28 PM
To: Wyly, Konnor <KWyly@snc.com>
Cc: ReparationsTaskForce@doj.ca.gov; Complaint Resolution Department <complaintresolutiondepartment@calhfa.ca.gov>; rita.j.penn@chase.com; lillian.m.thomas@jpmorgan.com; rea.jackson@chase.com
Subject: [External] - RE: [External Sender] SN Servicing [REDACTED] - Forbearance Contract Extension & Executed Declaration Form_06/24/21

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Asset Manager

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NMLS # 1275144

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183
Baton Rouge, LA 70817

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Subject: Re: [External Sender] SN Servicing [REDACTED] - Forbearance Contract Extension & Executed Declaration Form_06/24/21

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[REDACTED]

----- Original Message -----

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and received back in
our office no later than
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documents are
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and the password will
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Thank you.

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Asset Manager

KWyly@snc.com

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Please note, due to the Coronavirus Pandemic, all staff, where applicable, will be working from home/remote. We do not anticipate any significant impact in SLA's or responses, however, please be aware some tasks may take additional time to turn around. Your understanding is appreciated during this difficult time.

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DOJ sent automatic response with additional information.

ReparationsTaskforce

From: Cheryle Bernard-shaw [REDACTED]
Sent: Tuesday, October 5, 2021 2:17 PM
To: ReparationsTaskforce
Subject: Next Meeting Date and Time

EXTERNAL EMAIL: This message was sent from outside DOJ. Please do not click links or open attachments that appear suspicious.

Can you please let me know when the next meeting is? I would like to attend.

Cheryle Bernard-Shaw

Cheryle Bernard-Shaw

DOJ sent automatic response with additional information.

ReparationsTaskforce

From: Karen Hilfman [REDACTED]
Sent: Tuesday, October 5, 2021 3:41 PM
To: ReparationsTaskforce
Subject: email notification list

EXTERNAL EMAIL: This message was sent from outside DOJ. Please do not click links or open attachments that appear suspicious.

Dear Task Force,

Hi, I registered in Sept and didn't get the next meeting notification email (I also checked spam). I just re-registered for [REDACTED] and wanted to ask if you can please make sure I'm on the list. If I need to do something else please let me know. Thank you so much. I really appreciate the great work the Task Force is doing.

Yours truly,
Karen Hilfman