

IN SUPPORT OF REPARATIONS

Beth Emet Social Action Committee
Reparations Working Group 2021

EXECUTIVE SUMMARY

For more than thirty years, a movement has been growing in this country in support of reparations for Black Americans. This movement has recently gained momentum from the notoriety afforded the 2020 murders of George Floyd, Breonna Taylor and Ahmaud Arbery. Partly as a result, an increasing number of white Americans have become aware of the enormous disadvantages for people of color, in their access to housing, health care, nutrition, education and job opportunities and, especially, in their treatment by law enforcement and their disproportionate incarceration.

Contrary to much historical narrative, the harm to Black Americans did not end with emancipation. Jim Crow laws in the south and government-designed segregation nationwide continued for more than a hundred years after 1865. Their effects are still felt today in the decreased values of Black-owned property and the lower, and declining, share of Black homeownership. None of the antipoverty programs or laws banning discrimination in housing or employment have addressed the root causes of racism.

The intention of reparations is twofold: (1) to acknowledge and compensate for the harm that pervasive structural racism has caused to our society and to individuals; and (2) to move forward by reconciling ourselves with our past. This is important for all Americans, not just for Black Americans.

Reparations will not alone close the wealth gap for Black Americans. No amount of money could adequately compensate for 400 years of systemic subjugation. Reparations first focus on formally acknowledging collective responsibility for past wrongs and their continuing effects. Funds paid under reparations are a means to acknowledge past wrongdoing and attempt to reverse its effects in the present, knowing that we cannot reverse all the harm done.

[H.R. 40](#) has been introduced in the House of Representatives in every session of Congress since 1989. This year, for the first time, it progressed through the Judiciary Committee, and Senator Cory Booker introduced a companion bill, S. 40 in the Senate. Both call for the creation of a commission to study reparations for Black Americans.

Closer to home, the Evanston City Council passed two ordinances supporting reparations. The first acknowledged the systemic racism present in the City's residential zoning between 1919 and 1969, and the second established a method to pay reparations of up to \$10 million through allocation of cannabis tax receipts. The first payments are planned for January 2022 and will be focused on [restorative housing](#). A companion non-profit, the [Evanston Reparations Community Fund](#), has been created to build an endowment so that reparations can continue after the City funding is exhausted. The Fund is also not subject to the degree of restrictions faced by reparations paid by a municipality.

Other cities have begun to follow Evanston's lead. The Chicago City Council has discussed, but has not yet passed, a resolution to establish a commission to consider reparations. In addition, eleven mayors, including those of Los Angeles and St. Louis, have formed a working group to advance reparations in their cities. Other cities or counties, such as Amherst, MA and Kalamazoo, MI have passed reparations ordinances and others are in progress.

What Can We Do?

Our most important Jewish religious and social moral values support reparations. This includes taking care of the Jewish people, including Jews of Color and Marginalized Ethnicities who have faced and continue to face America's systemic racism. As individuals, we can support reparations in several ways:

- Join with others at Beth Emet to help inform and educate our congregation on this movement, which is fundamental to addressing systemic racism in our country.
- Inform our representatives, both locally and nationally, that we support reparations and ask them to do so.
- Contribute to organizations that advance or fund reparations such as the [Evanston Reparations Community Fund](#) or the [National Coalition of Blacks for Reparations in America](#).

As an important religious institution with a strong history of social action, we should endorse reparations both locally and nationally. Beth Emet is in Evanston, and we should support the Evanston reparations movement. We should follow the Union for Reform Judaism and the Religious Action Center in their support of H.R. 40 and S. 40.

THE CASE FOR SUPPORTING REPARATIONS

Evanston has embarked upon an historic, precedent-setting effort to establish reparations for documented systemic racism, past and continuing, that has profoundly damaged Black residents of the City. These actions have figured prominently in the growing national discourse around reparations for Black Americans and as a model for other local reparations movements across the country.

Beth Emet The Free Synagogue is an important Evanston institution that has a strong history of supporting social justice and that has forged meaningful bonds with the Evanston Black community. Our congregation's support of reparations is the right moral action and an important statement of what is right for our country. Stipulating that many Beth Emet members do not live in Evanston, the national impact of what is happening in Evanston, combined with the prominence of Beth Emet should motivate us to support reparations without regard to where we live.

Both the [Union for Reform Judaism](#) and the [Religious Action Center](#) have taken strong, religiously based positions in support of national reparations. Our Jewish values, which are shared later in this document, direct us not only to support such national actions, but to support the groundbreaking initiatives here in Evanston.

The continuing harm done to the Black community through slavery, segregation, discriminatory housing practices, economic policies, political disenfranchisement, voter suppression and, as has been highlighted by the pandemic, access to health care, is a uniquely American condition. Our responsibility to take a public stance in support of that which is both *morally right and religiously grounded* is essential because of Beth Emet's presence in Evanston and its importance as an institution in this community.

The purpose of this document is to provide background and context to the case for reparations, an overview of the status of reparations nationally and in Evanston, the moral and religious support for reparations in Jewish scripture and practice, and how Beth Emet can engage our congregation through communications, continuing education and exposure that inspires both individual and collective support for this important movement.

Background

"Two hundred years of slavery. Ninety years of Jim Crow. Sixty years of separate but equal. Thirty-five years of racist housing policy. Until we reckon with our compounding moral debts, America will never be whole." Ta-Nehisi Coates, [The Case for Reparations](#).

A commitment to pay reparations has historically followed an *implicit or explicit acknowledgement* that harm has occurred to such an extent as to *mandate* payment to compensate those harmed. Where governments have paid reparations, such acknowledgments have generally been explicit and articulated through legislation, treaty, or both. At its core, a commitment to pay reparations is a moral decision and not just an economic one and must be accompanied with an admission that harm has been caused to the parties who will receive reparations.

The dialogue about reparations for Black Americans is often conflated with questions about how reparations should be paid, to whom, or why current generations should be held accountable for actions of prior generations all of which obscure the moral question. The post-Civil War Constitutional Amendments, the Civil Rights Act, and the Voting Rights Act never addressed reparations and despite these and other legislative actions at the state and local level, Black inequality continues today, and consideration of reparations remains at an early stage.

Although specific solutions must be determined and accepted by those who have been harmed, it is the responsibility of everyone—particularly those who have benefitted from a racially unequal society—to acknowledge the injustice and to support addressing Black inequality.

The moral question of reparations or other actions intended to address structural inequity for Black Americans should be considered and answered independently from specific methods of remediation. This is not to suggest that such methods cannot occur concurrently or should not be supported but rather that the decision to admit that harm has been caused and advance racial justice in the form of reparations should transcend judgement of the methods of how reparations are paid, as those methods

are at such early stages that they should be considered illustrative and developmental rather than determinative of any future global solution. In other words, *the moral decision and Jewish obligation to support reparations is distinct from the methods of distribution of funds.*

There has been considerable research published on the wealth, education, and healthcare gaps between white and Black Americans and how Black people face discrimination in our criminal justice system. We will not attempt to review them all here. There are, however, a few statistics worthy of note that demonstrate the importance of expanding the robust dialogue on racial justice at Beth Emet to encompass and support reparations.

[A Brookings Institution study](#) in February of 2020 noted that “the net worth of the typical white family is nearly ten times greater than that of a Black family.” Also in February of 2020, the [Urban Institute](#), a nationally recognized leader in housing finance research, noted that the gap between Black and white home ownership rates had increased to the highest level in 50 years with white homeownership at 71.9 percent and Black ownership at 41.8 percent; and this was before the pandemic. Finally, a [University of Michigan study](#) in June of 2020 articulated the disparities in health between Black and white Americans, a condition brought into stark relief by the pandemic.

These are but a few among the many studies that demonstrate the significant gaps in equality and do not cover other quality of life issues such as disparities in [treatment under the law](#), access to [education](#) or [job opportunities](#).

An additional consideration in favor of closing the racial wealth gap in the United States has recently been offered by [Mckinsey & Company](#) which estimates that U.S. Gross Domestic Product (GDP) could rise by as much as 4-6% by 2028 if major steps were taken to address racial equity .

Racial inequality in America is a fact, but it is a fact of such enormity with such pervasive consequences that it is difficult for those not subjected daily to its inequity and injustices to grasp its *depth on a multitude of dimensions*. Perhaps this is why it is so difficult to engage many well-intentioned people in a dialogue about reparations.

Government Sponsored Reparations

The concept of reparations for Black Americans is not new. There are documented instances of slaves in colonial and post-revolutionary America being paid reparations upon their release and attempts to provide compensation to freed slaves at the end of the Civil War that were later rescinded. General William Tecumseh Sherman famously issued [Special Field Order 15](#) (sometimes referred to as “40 acres and a mule”) redistributing 400,000 acres of coastal land and islands stretching from Charleston, South Carolina to the St. John’s River in Florida to newly freed slaves.

The late Representative John Conyers of Michigan first introduced [H. R. 40](#), a bill proposing the establishment of a Commission to study reparations for African Americans, in 1989 and it has been

introduced at the beginning of each new session of the House of Representatives since that time, most recently by Representative Sheila Jackson Lee of Texas. Companion bills have also been introduced in the Senate.

On April 14th, 2021, the House Judiciary Committee held the first ever markup of H.R. 40 and the Committee approved the bill. It is uncertain when it will be scheduled for a vote by the full House. The Senate has not seen a companion bill introduced since Kamala Harris did so in 2019. To date, no bill has made it to the floor of either chamber.

Although there are hundreds of discussions occurring at the state and local levels including New York, Pennsylvania, Vermont, and Chicago, we understand that Evanston is the first city to approve and fund a plan of reparations for its Black citizens and as such is receiving significant national attention.

Evanston Reparations

Discrimination against the Black residents of Evanston has taken many forms. A [publicly available document](#) dated August 2020, demonstrating the way wealth-building in Evanston's black community was inhibited, begins with:

"This document was created at the request of City of Evanston staff in order to prepare and present evidence and factual information related to historic and contemporary instances where the City of Evanston might have facilitated, participated, stood neutral, or enacted acts of segregation and discriminatory practices in all aspects of engagement with the Evanston Black community."

In June 2019, the City of Evanston unanimously adopted a resolution ([58-R-19](#)) affirming the City's commitment to end structural racism and achieve racial equity. This resolution was an essential step toward reparations as it said that "in order for the City of Evanston to fully embrace the change necessary to move our community forward, it is necessary to recognize, and acknowledge its own history of discrimination and racial injustice."

The City held meetings to obtain community input on reparations that resulted in a resolution later in November of 2019 ([126-R-19](#)) to utilize tax revenue from the sale of recreational cannabis to support reparations with up to \$10 million over the next 10 years. The City has approved the distribution of the first \$400,000 in reparations payments to benefit [eligible households](#) through support for home acquisition or improvement and the first recipients will be selected in January 2022.

The specific approach that the City of Evanston has elected for distribution of the first \$400,000 of tax proceeds has, as anticipated, attracted much attention, commentary, and opposition. This was to be expected given disparate perspectives within the community and nationally as to how reparations should be paid *but should not diminish the overarching moral foundation to support reparations*. From our perspective, the methods used to make reparations payments should be determined by the Black community, and the role of Beth Emet and other important institutions in Evanston should be to support reparations ethically and to not become involved in debate over methods of payment.

Moreover, evaluation of the impact of these initial payments and reactions in the Black community will likely inform the city as it *continues to determine* methods and uses for future reparations payments.

In addition, a Reparations sub-committee of four community members was appointed by Mayors Haggerty and Biss to work with the City Council in determining methods to distribute the remaining \$9.6 million in tax revenues allocated to payment of reparations.

The Evanston reparations resolutions represent an historic opportunity to advance racial equity not only in here, but across the country. But it is already clear that the City initiative will not of itself generate sufficient funding to provide for reparations to all eligible residents of the community, regardless of method, and the distribution of City-funded reparations will be subject to greater constraints than would be the case for privately funded non-profit organizations.

In recognition of this, leading citizens in the Black community have organized an effort *separate from the City's program*, called the Reparations Stakeholders Authority of Evanston (RSAE). The RSAE will raise and govern the distribution of funds to provide reparations to the community and to serve as a channel for community input to the City program. The four founding members of the RSAE are Pastor Monte' Dillard (First Church of God), Pastor Michael Nabors (Second Baptist Church) and Dino Robinson (Shorefront Legacy) with substantial support from Robin Rue Simmons, formerly Fifth Ward Alderman and a driver of the City's reparations initiative. The RSAE has worked with the Evanston Community Foundation (ECF) to establish the [Evanston Reparations Community Fund](#). The Fund will be accredited as a 501c3 non-profit organization. RSAE will be governed by a Board of 18-25 members from the Black community, including members of houses of worship and Black organizations.

In addition to these two initiatives and likely resulting from the national visibility of the Evanston initiative, the [Family Independence Initiative](#), based in Oakland, CA, announced a program of direct cash payments to 25 qualifying Evanston families of \$300 per month for 10 months. In a statement, their National Partnership Director said that "Evanston's investment in the descendants of slavery is important, not simply because it's the first government entity to do so, but because the city continues to find ways to do more."

Considering the national prominence of the Evanston initiatives, the current and future actions taken by the City and the Evanston Reparations Community Fund will continue to draw both praise and criticism. But, as previously noted, Evanston has taken the *bold step of addressing the moral question* and supporting it with actions of its own that are also attracting others to the cause. While final decisions regarding specific acts of reparations must be left to the Black community, the *entire Evanston-based community should be engaged in support* of reparations. This is an issue of moral consequence that we believe requires Beth Emet's support.

Jews Who Benefit from a Wrong Have a Moral Obligation to Help Right the Wrong

The Talmud (Gittin 55a) tells of a rabbinic story about a palace built with a stolen beam as a key part of the foundation. Rabbi Shammai argued that the whole structure must be torn down and the beam retrieved to be returned to its rightful owner since no home can flourish with a foundation illegally and immorally constructed. But Rabbi Hillel explained that it does not make sense to demolish the palace. Rather, the thief should pay the full value of the beam as the foundation of a beautiful home.

Neither rabbi suggests that subsequent generations can pretend that the beam was not stolen or that time rights the wrong. Both rabbis agree that the wrong, unless rectified, makes the entire structure illegitimate.

Like those generations living in a beautiful house with a stolen beam in the foundation, we are called to rectify the wrong of racism in America by supporting reparations.

Tikkun Olam, Tzedek, T'shuvah: The Jewish Calls to Acknowledge and Repair Wrongdoing

Tikkun Olam is the sacred obligation of the Jewish people to repair the world. Our nation is in need of repair to rid it of the systemic racism which undermines our claim of being a just society.

In Parashat Shof'tim (D'varim 16:20), Moses instructs the Children of Israel, saying: "Tzedek, tzedek tirdof – Justice, justice shall you pursue." In case we missed it, the point is made twice – justice, justice shall you pursue. Pursue – not think about, not hope for but rather, the action verb "pursue." Reparations are in pursuit of long overdue justice.

As Americans we have, knowingly or not, committed acts of racism through words, actions, or by remaining silent in the face of racist acts and systemic racism. T'shuvah is "to turn from evil and do good; to take responsibility and ask for forgiveness." On Yom Kippur, we pray and fast and ask forgiveness for our sins, and we read from Maimonides' Laws of Repentance: "For transgressions against God, the Day of Atonement atones; but for transgressions of one human being against another, the Day of Atonement does not atone until they have made peace with one another." T'shuvah means we make amends for what we have done wrong, and our t'shuvah is not complete until we are confronted with a similar situation and do not commit the same wrong again. Notably, a central prayer for Yom Kippur is a communal confession. We recite the Viddui, saying, "Al chait shechatanu l'fanecha," for the sin we have committed. Rabbi Abraham Joshua Heschel taught, "[I]n a free society, some are guilty, but all are responsible."

The Torah/Talmudic Precedent for Payment of Reparations

There is precedent in the Torah for reparations. In Parashat Lech L'cha (B'reishit 15:13-14), God says to Abram, "Know now that your descendants shall be strangers in a land not theirs; they shall be enslaved and afflicted for 400 years. But then I will bring judgement upon the nation they are serving; after that they shall go out with many possessions."

The promise to Abram is in two parts; God does not just promise that, "they shall go out," God also promises they shall go out, "with many possessions." In Parashat Bo (Sh'mot 12:35-36), which tells the story of the Israelites' departure from Egypt, we learn that the second part of God's promise is fulfilled – but not through theft or violence, through voluntary reparations. The passage reads, "The Israelites had done Moses' bidding and borrowed from the Egyptians objects of silver and gold, and clothing. And the Eternal had disposed the Egyptians favorably toward the people, and they let them have their request."

A story in the Talmud supports the view that the Egyptians giving of wealth to Jews departing for the Exodus was reparations. Sanhedrin 91A relates that during the reign of Alexander the Great, the Egyptians summoned the Israelites before Alexander, demanding that they repay the gold and silver that the Israelites had "borrowed" when they fled Egypt many centuries before. A Jew named Gebiah ben Pesisa advocated for the people of Israel. Gebiah asked the Egyptians what the evidence was for their claim and the Egyptians answered that the Torah itself provided their evidence (as seen above). Gebiah responded that he would also bring evidence from the Torah in Israel's defense.

He cited:

The Hebrews were enslaved for 430 years
600,000 Hebrew men departed Egypt

Then Gebiah demanded back wages from the Egyptians for 600,000 men working for 430 years, a huge sum. Alexander demanded an answer from the Egyptians, who said that they would provide a response in three days. Not only are the Egyptians unable to answer, but they flee and leave their fields to the Jewish people as additional reparations.

Many times, the Torah exhorts us never to forget this experience, "Always remember that you were a slave in the land of Egypt," (D'varim 24:22), meaning that we should think of ourselves as having been enslaved and be compassionate to others. The prophet Isaiah instructs us, "[T]o loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke." (Isaiah 58—read on Yom Kippur morning) We are to free the captive just as God freed us when we were slaves in the land of Egypt.

But God did not only free us; God ensured our enslavers paid us reparations.

The Right Side of History

For too long, Americans have allowed our Black neighbors and citizens to go without the “many possessions” God delivered to us when we were freed from slavery in Egypt (Parashat Bo, Sh’mot 12:35-36).

To fulfill the obligation of Tikkun Olam, repair of the world; to pursue justice (T’zedek); to do T’shuvah, turning from evil; to take responsibility for our collective sins, we must repair the wrong our society committed against Black Americans who were enslaved for hundreds of years and never received recompense for their years of servitude.

We support reparations because we are Americans and our government has harmed our fellow Black Americans by embracing slavery as a founding principal of this country, by establishing racist laws going back to colonial times, by legalizing segregation, by enacting discriminatory housing policies, by defending police brutality, and by perpetuating the systemic racism that pervades much of American life.

We support reparations because we are Jews and our moral and ethical tradition, and our God demand nothing less of us.

THE JEWISH CULTURAL CASE FOR SUPPORTING REPARATIONS

The Jewish tradition and our history as a people and as Americans compel each of us and this collective congregation to stand up for racial justice. We must take up the cause of reparations for Black Americans through vocal, public support and sustained action.

Although the “original sin” of American slavery formally ended in 1865 with the passage of the 13th amendment, true freedom and equality for Black Americans have never been realized. Any initial promises to newly freed slaves, for example of “40 acres and a mule”, as reparation for generations of brutality, forced labor, and deprivation of all basic human rights were never fulfilled. Instead, Reconstruction efforts were vehemently stymied, giving way to ongoing and pervasive efforts to thwart Black Americans from participating in American society and enjoying equally the benefits of citizenship.

During and after Reconstruction, laws and policies legalizing segregation, collectively known as Jim Crow, ushered in decades of systemic oppression and violence that robbed Black Americans of economic, social, and educational opportunities, of their humanity, and even of their lives. Jim Crow laws were so pernicious and effective at “legally” discriminating against Black Americans that the Nazis studied them as inspiration and guidance in crafting what became the Nuremburg Laws, stripping German Jews of all rights of citizenship. The adage is true: no one is free until we are all free.

In the ensuing years, racial discrimination became not only permissible, but it pervaded every aspect of American life from housing to banking to employment, education, health care, and the criminal justice system. The legacy of slavery and its wounds are cumulative and compounded from generation to generation, resulting in injustices that will persist unless we as individuals, a Jewish community, and a nation, act to acknowledge and eliminate them.

Reparations: the need for “collective action in response to collective injustice”

Reparations is one significant step toward addressing centuries of entrenched, systemic racism. Defined by the National Coalition of Blacks for Reparations in America (N’COBRA), reparations is “a process of repairing, healing, and restoring a people injured because of their group identity and in violation of their fundamental human rights”. These concepts resonate deeply with the Jewish values of *Tikkun Olam*—the sacred obligation to repair the world—and *Teshuvah*—a return to the path of righteousness. Reparations also calls for a return—a reversal of the wrongful acts committed. This may take many forms: compensation, rehabilitation, public acknowledgment, apology for past and current harms, and assurances not to repeat those harms. These steps mirror the five elements of repentance found in Judaism: recognition of sin, expressing regret, vowing not to repeat our misdeeds, restitution, and confession.

As Jews, we have experienced firsthand the power of reparations to force a national reckoning. As of 2020, the German government had paid about \$70 billion to people who suffered from the Holocaust. In addition to compensation, the German government has issued formal apologies, committed to educating its people about its crimes, and built enduring memorials to victims. Reparations will never make up for the atrocities of the Holocaust or of slavery. But they can help to build a foundation on which to move forward.

In 2019—400 years after the first enslaved people landed on American shores—the Union for Reform Judaism passed a resolution on “the Study and Development of Reparations for Slavery and Systemic Racism in the U.S.” In his remarks at the time, Rabbi Jonah Pesner, explained: “A tiny number of American Jews owned slaves, with most white American Jews immigrating long after slavery was abolished. Many of us have white Jewish grandparents who arrived in the United States in the early 1900s with very little. They overcame anti-Semitism, poverty, and displacement to achieve stability and, in many cases, success. And without diminishing their sacrifices or the challenges they faced, we can now understand that they and many of us also benefited from, and continue to benefit from, the same white privilege that allows for the continued discrimination against Black Americans.”

As a people who have been on the side of both the oppressed and the oppressor, we are acutely aware of the consequences of complicity, silence, and inaction. We must now commit to hold ourselves accountable for past harm, work to repair it, and learn from our transgressions. In the words of Rabbi Abraham Joshua Heschel, “[I]n a free society, some are guilty, but all are responsible.”

Likewise in *Caste: The Origins of our Discontents*, Isabel Wilkerson makes an analogy when describing our collective responsibility to right a wrong even if the original wrong is far removed in time from those still benefitting from that wrong no matter how attenuated. She writes: "We...are like homeowners who inherited a house on a piece of land that is beautiful on the outside, but whose soil is unstable loam and rock, heaving and contracting over generations, cracks patched but the deeper ruptures waved away for decades, centuries even...Not one of us was here when this house was built. Our immediate ancestors may have had nothing to do with it, but here we are, the current occupants of a property with stress cracks and bowed walls and fissures built into the foundation. We are the heirs to whatever is right or wrong with it. We did not erect the uneven pillars or joists, but they are ours to deal with now."

"Core to Who We are"

Rabbi London has said, "Since our founding, Beth Emet has been engaged in fighting for civil rights and has been a leader in the Evanston community speaking out against hatred, discrimination, and bigotry of any kind. Working to create a more just and compassionate society is core to who we are as a congregation."

As we consider the Jewish moral, social justice, and cultural reasons to support reparations, we also recognize that the American Jewish community includes Jews of color and marginalized ethnicities, some of whom are descendants of enslaved African people to whom reparations are owed. Our commitment to Jewish inclusivity—both as a core principle of Beth Emet as well as of the American Jewish community—further requires us to support this movement.

The eyes of the country are looking to Evanston—the first city in the nation to approve reparations for Black residents—as a potential model for addressing racial discrimination. By supporting and amplifying local efforts and lending our voices to the national movement for federal reparations, we, like Rabbi Heschel marching alongside civil rights leaders in Selma, can be a community that prays with our feet.

Beth Emet and Social Justice

Social justice is core to the fabric of Beth Emet. From the beginning as a community founded based on freedom of speech, our synagogue and our *Klei Kodesh* have been at the center of issues of racial justice. Beth Emet members actively engage through the Social Justice Coalition and the many methods that actualize our commitment. Support of reparations is at the core of our focus on social action and racial equity.

Calls to Action

Earlier this year, the Beth Emet Board of Trustees voted unanimously to display a Black Lives Matter banner on the exterior of our building to serve "as a statement of our commitment to opposing racism

and working to eradicate all systems of oppression in our society." Supporting reparations efforts is a meaningful way for us to put this commitment into action.

- Learn about local and national reparations efforts by attending upcoming Beth Emet educational sessions.
- Connect with congregants at other synagogues and religious institutions to encourage support of local and national reparations.
- Contact your members of Congress and urge them to support H.R. 40, the Commission to Study and Develop Reparation Proposals for African Americans Act, and its companion bill S. 40 in the Senate.
- Get involved with other Beth Emet members who are actively working to support reparations.
- Consider donating to the [Evanston Reparations Community Fund](#).