

WE FUND OUR OWN REPAIR

How we make a Just Restitution of resources for the
repair of humanity and Mother Earth



INTRODUCTION

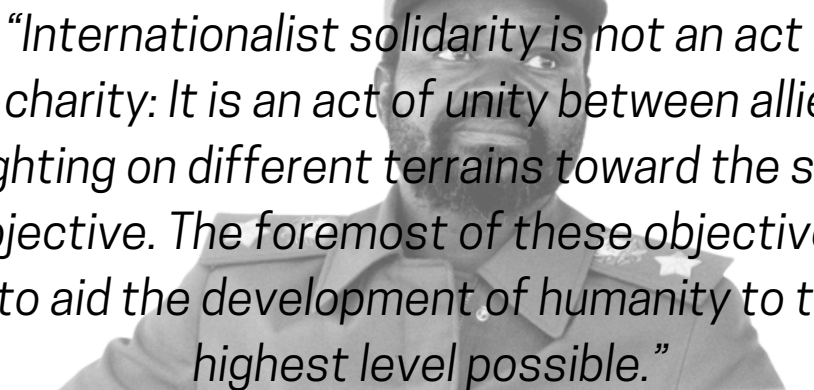
In 2022 a number of different communities and structures came together to launch the Planet Repairs Action Learning Educational Revolution (PRALER) to support and strengthen **an educational revolution alongside communities of resistance** globally organising for Planet Repairs.

The PRALER Fund emerges as an action-learning Fund owned by Communities of Resistance, through discussions and reasoning about the role of fundraising and Just Restitution of Resources to support the struggle for Reparatory Justice.

This pamphlet is produced with the aim to support the funds contributor-advocates, people of conscience who take on the role of making the fund into a movement building tool through **advocating for it within their communities and fields of knowledge**, as well as making contributions according to their ability.

Contents:

1. A conversation on wealth
2. A history of just restitution
3. What is the PRALER Fund
4. How to get involved



“Internationalist solidarity is not an act of charity: It is an act of unity between allies fighting on different terrains toward the same objective. The foremost of these objectives is to aid the development of humanity to the highest level possible.”

Samora Machel



Decolonial Open Communiversity Launch, Wolves Lane, London, November 2024

1.A CONVERSATION ON WEALTH

For too long, wealth has been built on systems of injustice, theft, and oppression. From colonialism to environmental degradation, the riches of a few have been paid for with the suffering of the many.

Putting this into numbers, **Between 1990-2015 the economic drain from the South to the North totalled \$242 trillion.** This is 30 times the amount distributed in aid from the North to the South. The same research by Jason Hickel also states:

“Ultimately, however, the scale of ecological debt, like the value of resources themselves, cannot be quantified in monetary terms alone. Ecology is the basis of life itself and money cannot compensate for its loss. True repair requires permanently ending the unequal distribution of environmental goods and burdens between the global North and global South, restoring damaged ecosystems, and shifting to a regenerative economic system.”

True wealth is not just material; it is rooted in the ancestral knowledges that have preserved life for milenia, the vitality of our communities, and the health of our Mother Earth. We need to reconsider the definition of wealth, moving away from extraction and toward restoration, moving from division to shared abundance.

Wealth is not a private reserve for a few, it is the collective inheritance of humanity and all life. Wealth that harms is not wealth, it's theft. We call for a just redistribution of wealth—a repair of our shared humanity and our Mother Earth. **True wealth is found in community, culture, and the restoration of what has been taken.**

RELEVANT CONCEPTS ABOUT TRUE WEALTH

Restitution: The United Nations Office of the High Commissioner for Human Rights discuss reparatory justice measures and have this to say about Restitution: *Restitution, which should restore the victim to their original situation before the violation occurred, e.g. restoration of liberty, reinstatement of employment, return of property, return to one's place of residence.*

Global Citizenship Education: For centuries, common aspirations for mutual respect, peace, and understanding were reflected in traditional concepts across cultures and civilizations – from 'ubuntu' (I am because of who we all are) in African philosophy to 'sumak kawsay' (harmony within communities, ourselves and nature) in Quechua. Unlike citizenship – special rights, privileges and responsibilities related to "belonging" to a particular nation/state, the global citizenship concept is based on the idea we are connected not just with one country but with a broader global community. So, by positively contributing to it, we can also influence change on regional, national and local levels.

Buen Vivir: Translated as 'good life' or 'good living'. This 'good life' has always been a pluralistic concept, namely 'buenos convivires': different ways of 'living well together'. This is therefore not about opening the gates to a single, homogeneous, unrealisable good life but far more about people living well together in a community, different communities living well together, and individuals and communities living well with nature.

Solidarity Economy: The solidarity economy is an interconnected worldwide tapestry of people, organisations, economic initiatives, projects and activity all committed to building a better world together. It's both a means of self defence for surviving and sustaining our communities through the onslaught of neoliberalism and wider economic uncertainty, as well as a framework and set of tools and examples people across the world are using to create transformative and liberatory change

2. A HISTORY OF JUST RESTITUTION

“The flowing tide of Afrikan Nationalism sweeps everything before it and constitutes a challenge to the Colonial Powers to make a Just Restitution for the years of injustice and crime committed against our continent. But Africa does not seek vengeance, it is against our very nature to harbour malice. Over 2 million of our people cry out with tremendous power, and what do they say: we do not ask for death of our oppressors, we do not pronounce wishes of ill-faith for our slave masters, we need an accession of a just and positive demand...and it calls out for the freedom of Afrika. Afrika wants its Freedom, Afrika must be Free. It is a simple call [...]”

President Osagyefo Kwame Nkrumah
Address to the United Nations - Kwame
Nkrumah, September 1960, at the United
Nations General Assembly

As we begin the process of restitution we need to also begin the process of recovering the histories and legacies of redistribution and fundraising for anti-colonial purposes. This is an intergenerational project and building the necessary commitment also requires us to see that we are not the first to begin this. It is only when we step into organising legacies that our movement ancestors contributed to, and bring them along with us every step of the way, that we can sustain the long term vision beyond our individual lifespans that are needed to radically transform the world around us.

We are not only looking towards the people and organisations which raised sums of money for the struggle, but also towards **those who offered their skills to the use of anti-colonial movements and helped reconstitute the knowledges that had previously been suppressed or denied** or made significant contributions towards the preservation of knowledge developed through struggle. The historical examples we draw on for inspiration include:

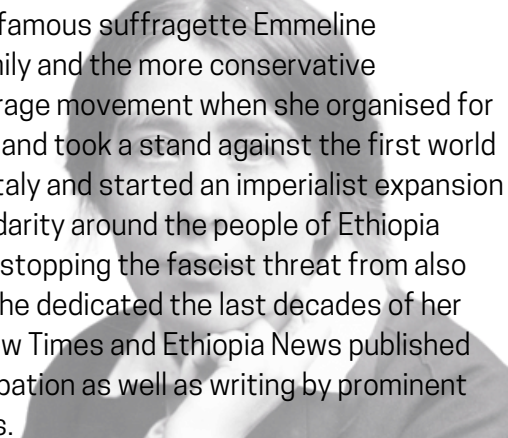
The Liberation Support Movement: At its peak, LSM had a core of a few dozen fully dedicated activists with a much wider support network. Some of the major activities and accomplishments were 1) Conducted information tours with hundreds of presentations across North America during the 1970's; 2) Organized public education and pressure campaigns against Gulf Oil and Alcan of Canada because of these corporations' projects in Angola and Mozambique; 3) Organized and sent numerous shipments with tons of medical supplies and clothing to the MPLA of Angola; 4) Sent several teams of journalists to southern Africa to coordinate support, record interviews and life histories, record music and provide basis for ongoing education work; 5) Produced and distributed series of autobiographies titled "Life Histories from the Revolution" with first-person accounts from Angola, South Africa, Namibia, Zimbabwe and Kenya; 6) Produced original LP records: Angola: A Vitoria e Certa (Paredon Records) and Africa in Revolutionary Music (LSM Records); 7) Recorded and published numerous extended interviews and analyses by liberation movement leaders; 8) Distributed literature, posters and music throughout the world via mail order and local bookstores; 9) Trained two SWAPO members in printshop skills; 10) Produced and printed numerous posters including the iconic image of Mandela by Oakland artist Rupert Garcia; and 11) Wrote and produced quarterly publication LSM News featuring theoretical analysis and debate.

The International Defence and Aid Fund: The story of the International Defence and Aid Fund (IDAF) is a powerful example of what can be achieved through internationalist solidarity fundraising which we seek to learn from for our work in building the PRALER Fund. IDAF succeeded in channelling millions of pounds to liberation movements resisting apartheid, including the ANC which were carrying out armed struggle, without being infiltrated by the South African secret services

Basil Davidson: Davidson was a participant in, witness to, and chronicler of people's struggles against imperialism, fascism, and racism. He battled alongside partisans in Europe during World War II, traveled with guerrillas fighting for independence in Portuguese colonies, and campaigned against apartheid in South Africa. His articles and books written on the front lines of the anti-colonial struggle in Africa helped raise awareness around the world. He shaped British public opinion in favor of decolonization and his publications were devoured by civil rights activists and in the U.S.

June Milne: Of Australian origin, June was a staunch Pan-Africanist and committed to ensuring Kwame Nkrumah's prolific writings were published. As Nkrumah grew ill in Guinea-Conakry where he lived following the coup of 24 February 1966 that ousted him from power, he wrote his will entrusting June Milne with the publication of all his writings. She took up this task with steely diligence for almost 50 years, guaranteeing the preservation of these resources for future generations of pan-africanists.

Sylvia Pankhurst: Daughter of the famous suffragette Emmeline Pankhurst, she clashed with her family and the more conservative tendencies within the women's suffrage movement when she organized for working class women's right to vote and took a stand against the first world war. When Mussolini took power in Italy and started an imperialist expansion into Africa she saw that rallying solidarity around the people of Ethiopia would be a necessary step towards stopping the fascist threat from also spreading in Europe, which is what she dedicated the last decades of her life toward doing. Her newspaper New Times and Ethiopia News published articles denouncing the Italian occupation as well as writing by prominent African and Asian anticolonial voices.



Today we see a need to revive the legacies of the unfinished liberation struggles which produced the examples listed above. Decades of NGO-isation have isolated struggles and atomised attempts to liberate nations and territories into single-issue campaigns. The resurgence of the movement for Palestinian liberation, the growing Pan-Afrikan consciousness emerging from the newly formed Alliance of Sahel States, and the resistance of indigenous communities from Sapmi to Aotearoa and Abya Yala are where the knowledges are being developed that can repair the humanity and Mother Earth.

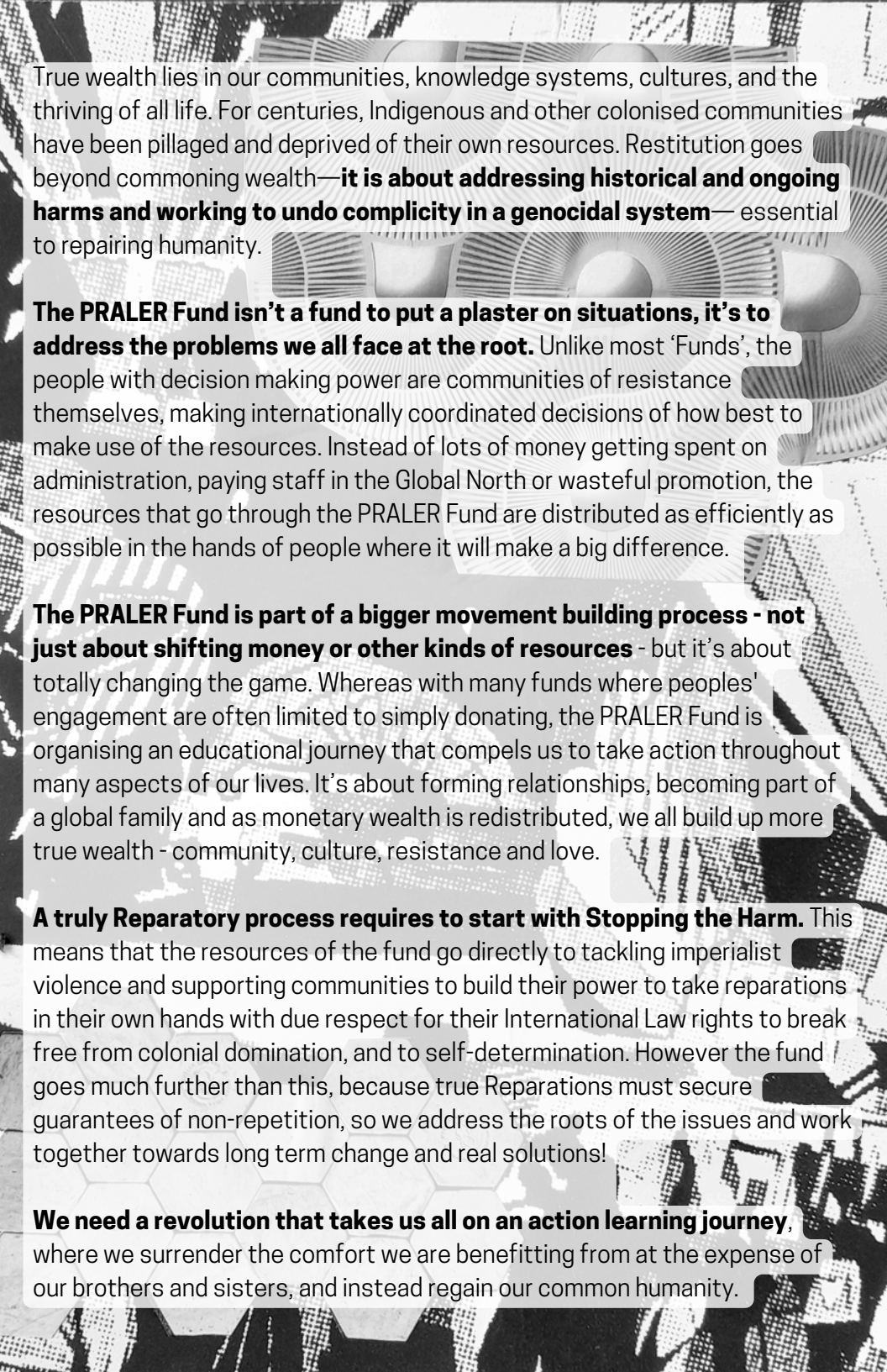
Our shared efforts of restitution and repair is what will ultimately build a **People's Reparations International Movement (PRIM)**, defined by the Reparations Scholar-Activist Esther Xosei as: *“the collectivity of a broad alliance of social forces among peoples all over the world, consisting of a broad array of constituencies, with a range of ideological orientations, working in diverse ways, and acting with some degree of organisation and continuity to; obtain redress for historical atrocities and injustices, which have contemporary consequences; repair the harms inflicted; and to rehabilitate the victims in the process of effecting and securing the anti-systemic objectives of effecting and securing reparations.”*

3. HOW THE PRALER FUND WORKS

The PRALER FUND is a fund for the Just Restitution and Redistribution of resources to support Indigenous and other Colonised Communities of Resistance to develop their own capacity to cooperatively resource themselves in order to advance their struggles and educational initiatives for Planet Repairs.



Día de los Muertos Ofrenda, Decolonial Open Communitarity Launch, Brixton, London, 2024

The background of the entire page is a complex collage of various geometric patterns, textures, and abstract shapes. It includes elements like concentric circles, hexagonal grids, and organic, flowing lines, all in shades of grey and white, creating a layered and textured visual effect.

True wealth lies in our communities, knowledge systems, cultures, and the thriving of all life. For centuries, Indigenous and other colonised communities have been pillaged and deprived of their own resources. Restitution goes beyond commoning wealth—**it is about addressing historical and ongoing harms and working to undo complicity in a genocidal system**—essential to repairing humanity.

The PRALER Fund isn't a fund to put a plaster on situations, it's to address the problems we all face at the root. Unlike most 'Funds', the people with decision making power are communities of resistance themselves, making internationally coordinated decisions of how best to make use of the resources. Instead of lots of money getting spent on administration, paying staff in the Global North or wasteful promotion, the resources that go through the PRALER Fund are distributed as efficiently as possible in the hands of people where it will make a big difference.

The PRALER Fund is part of a bigger movement building process - not just about shifting money or other kinds of resources - but it's about totally changing the game. Whereas with many funds where peoples' engagement are often limited to simply donating, the PRALER Fund is organising an educational journey that compels us to take action throughout many aspects of our lives. It's about forming relationships, becoming part of a global family and as monetary wealth is redistributed, we all build up more true wealth - community, culture, resistance and love.

A truly Reparatory process requires to start with Stopping the Harm. This means that the resources of the fund go directly to tackling imperialist violence and supporting communities to build their power to take reparations in their own hands with due respect for their International Law rights to break free from colonial domination, and to self-determination. However the fund goes much further than this, because true Reparations must secure guarantees of non-repetition, so we address the roots of the issues and work together towards long term change and real solutions!

We need a revolution that takes us all on an action learning journey, where we surrender the comfort we are benefitting from at the expense of our brothers and sisters, and instead regain our common humanity.



Boulsa Community, Mossi Indigenous People at PRIO Banner unfurling June 2024, Burkina Faso, Alliance of Sahel States

ALLOCATION OF RESOURCES

Fundamental to our theory of change and analysis of the world is that transformative change is coming from colonised communities in the Global South. This is where the resources fuelling the current system are being extracted from, where the least benefits of it can be found, where the majority of the world's young people are and where alternatives based on indigenous worldviews are closer at hand. This is where the frontlines in the fight against colonialism are. The tech billionaires, some of whom are well known as the products of imperialist projects such as Apartheid South Africa, couldn't build their power the way they are doing it if they didn't have access to the natural resources and testing grounds in the imperial periphery to build their products.

Those of us based in the Global North need to see ourselves as agents of the Global South, restituting the resources we are able to access, and building the structures and networks needed for the needs and demands of anti-colonial movements to be communicated and taken up on. Examples of this include the London Recruits who during the struggle against Apartheid were able to receive precise instructions about what the movement on the ground needed in terms of assistance to be as effective as possible.

We have much of the resources that we need, but they are badly distributed. From empty buildings, disused libraries, access to literature produced by liberation struggles, empty schools, second hand phones and laptops, to privatised housing and spaces - there are many resources that we could best share and repurpose for defence of the self-determination and struggles of colonised communities.

Reflected in this analysis is our policy of allocating resources. The vast majority of it is designated to where it will be put to most effective use

Funds are being allocated in the following way:

- **70%** of funds raised will go towards Global South communities to develop their own capacity to cooperatively resource themselves through Planet Repairs initiatives
- **10%** of funds will be going towards supporting infrastructure shared by grassroots initiatives and communities working towards Planet Repairs
- **10%** of funds for the purpose of building visibility of the anti-colonial struggle and solidarity work and activities in the Global North
- **10%** of funds will be allocated towards supporting specific community institutions in the Global North which are participating in the PRALER process.

FUND REPORTS

During 2023 and 2024 we raised over £15,500, and that's in addition to all the action-learning that makes an Educational Revolution, including time, resource-drives and donations, larger one-off contributions to the PRALER Fund and access to spaces and venues, all of which have strengthened the coming together of Communities of Resistance for Planet Repairs.

With these resources we have been able to support:

- Educational activities such as The Decolonial Open Communiversity
- Supporting funding for capacity and logistical needs of indigenous and other colonised communities working for reparatory justice
- Establishing monitoring and communications networks through the Planet Repairs Internationalist Observatory which supports grassroots processes such as the Ghana in Planet Repairs Action Dialogue, and is developing monitoring of Earth Defenders and Indigenous activists
- Supporting the campaign for Pan Afrikan Unity for the Sahel through selling arts and crafts to support the work of indigenous communities in the Sahel as well as across Afrika and the diaspora.
- Providing phones and equipment to help communities document and share their ancestral struggles and knowledges
- Supporting local enterprises and cooperatives in indigenous communities to break cycles of dependency



UK Afrikan Reparations Conference, Friends House, London, 2024

4. HOW TO GET INVOLVED

Throughout this pamphlet we have attempted to sketch out a broad vision and framework as a container for the work of the fund. **We believe that what's needed is for those people of conscience who want to join the contributor-advocates of the fund to start from where you are currently at, to Dig Where You Stand.** As individuals and in all of our communities there are knowledges, skills, and other resources which when shared and pooled together can form a formidable force.

We see visionary examples in the networks that managed to free Assata Shakur from a US prison in 1979 and facilitate her escape to Cuba, which relied on many people serving in a broad range of roles to make it happen, including the proliferation of posters appearing in peoples windows declaring 'Assata Shakur is welcome here', as well as the broad range of organisations and individuals which contributed to making the 1945 Pan-Afrikan Congress in Manchester take place and become a landmark event in the anti-colonial movement.

Below we outline just a small amount of concrete examples of how people have taken up calls to action to become part of a greater humanity. We hope these will spark your creativity and thinking around how you and your community could be part of the PRALER Fund, organising activities that raise economic wealth for movement building and communities whilst building the wealth of your communities through connection, cultural activities and contributing to Planet Repairs



EXAMPLES

Schools: If you're in school and want to get involved in change-making across the world there are a few simple steps you can take, such as organising a bake sale with some of your friends to help support communities and young people across the world to better their own conditions. You can also co-organise a PRALER talk around Wealth, Resitution and the current phase of the anti-colonial struggle (What is wealth? Is wealth only to do with money? Why is it that some countries that are rich in culture, nature and resources are economically considered 'poor'?).

To get in contact with us about organising something at your school

An Example: In late 18th- and early 19th-century Britain children were especially active in the boycotts of sugar produced by enslaved people. Many of those grew up to be leading lights in abolitionism and other reform movements. Looking back on her childhood in Bristol in the 1820s, the physician Elizabeth Blackwell claimed that the 'children voluntarily gave up the use of sugar' because it was a 'slave product.' Scientist Mary Somerville remembered taking 'the anti-slavery cause so warmly to heart' as a girl that she 'would not take sugar in my tea, or indeed taste anything with sugar in it.' Those grew up to be leading lights in abolitionism and other reform movements.



Lele rebelde dolls, Otomo Community, Mexico City, Abya Yala

Arts and Crafts groups: Connect with artisans and crafts people from other communities and learn about the history of craft as a tool of resistance and bring us closer to the community through this. Support communities to develop their arts and crafts through engagement in the PRALER FUND.

An example: The Indigenous Otomi community have for a number of years occupied the offices of the national institute for indigenous peoples in order to raise their political demands, and during this time have been producing traditional dolls which have helped raise funds to keep the occupation going.

Churches, Mosques or Community Centres: Faith traditions across the world teach us that true wealth is not found in accumulation but in shared abundance, in justice, and in care for one another. Yet, so much of what we call "wealth" today has been built on systems of harm, the exploitation of people and the destruction of our planet. What does your faith say about justice and the redistribution of resources? What does our sacred text say about hoarding versus sharing? Can we truly call it wealth if it has been taken unjustly? If we believe in repairing what is broken, how do we act on that belief?

An example: Liberation theology was a radical movement that grew up in South America as a response to the poverty and the ill-treatment of ordinary people. The Liberationists said the church should act to bring about social change, and should ally itself with the working class to do so. One of the most high profile clerics associated with liberation theology was the Archbishop of San Salvador, Óscar Romero

Inheritance: Do you have any inheritance and do you want to be part of a Just Restitution of resources? Many people, especially young people, are starting uncomfortable and challenging discussions within their families about intergenerational wealth. Have a glocal conversation with the PRALER Fund Campaign Team to get an orientation.

Local businesses: Do you have a small business? You can set up a PRALER stall and sell products that support our fundraising efforts. Whatever your business does, we can provide you with a variety of artisanal goods that you can sell to raise funds for communities and support their building of economic freedom. You can put up information about the projects and educate yourself and your customers about what struggles they are overcoming!

If you have a shop, or other physical space that people visit - allow community groups to use it for their meetings and events, bringing people together and organising yourselves for Planet Repairs, strengthening the movement for anti-colonial liberation

Action-learn with us about Supply Chain solidarity and critically stopping the harm of super exploitation, through colonised communities independence struggles - as you generate wealth from sales, at what cost? Consider a cut of your profits going to the PRALER fund - linking your business into the repairing of this planet and setting an example to challenge the harmful model that lots of businesses follow!

An example: In February 2025 Lush in Aotearoa launched a soap in solidarity with the indigenous maori communities to raise funds for a campaign in protection of their rights





Skate parks: Do you skate? Put up radical artwork, graffiti and posters in your local area - educating people about how public spaces are at risk and learn from communities that fight to keep theirs across the world! Host a community bbq - get people together, discuss what matters to you, eat together and raise donations for the fund!

Musicians: Write some songs! What could possibly be more relevant than the repairing of our world? Learn how musicians support radical movements and help build a beautiful legacy of resistance music in our age. Consider some sales going to the fund, or host a fundraising gig or other event! Display information, play protest music and everyone can learn together about how to further the struggle.

An example: Escuela Saturnino Huilca is a collective in Peru that comes together to run workshops, do political education, street art, ofrendas, rap/music concerts and to clean the River Rimac - in order to build 'Sumaq Kawsay' or 'good life' in the Kichwa language. Sumaq Kawsay is an Indigenous principle promoting living in harmony with nature - as the collective wellbeing of the community is achieved through the wellbeing of nature through its interconnections.

People knowledgeable about tech: Learn about tech security, and how movements can be protected from unwanted surveillance. Share this knowledge and help keep us all safe. If you're really techy then help repair devices to be sent to communities where access is more scarce.

An example: [Ronald Press](#) was an engineer and an anti-apartheid activist who were forced to leave South Africa for Bristol due to his engagement in the movement. Amongst other things he used his engineering skills to develop devices such as leaflet bombs and radio receivers that could fit inside pens.

PROCESS

We are establishing regular meetings online with all Contributor-Advocates working on taking the work of the fund forwards. This will be a space to share experiences as well as difficulties, and support each other to develop our shared thinking and practice. We will also be collating and amplifying all the various community initiatives contributing to the building of the fund and sharing updates on how restituted resources are being put to use, so please stay tuned to PRALER communications channels.

To register as a Contributor-Advocate then please either visit our website where you can find a registration form or send us an email.

Website: www.praler.net/praler-fund

Email: praler@riseup.net



**COGNITIVE
JUSTICE**

Where all forms of knowledge global/scientific/indigenous/local can co-exist and are equally valued. Undoing the miseducation, building up community institutions of peoples' power, restoring our peoplehood and making knowledge accessible to all.

**REPARATORY
JUSTICE**

Is a holistic process of repair that requires stopping the harm (the continued extraction and exploitation of our peoples and Mother Earth), which involves us taking our lands back - building sovereignty - and exercising our rights to self-determination towards true repair.

**ENVIRONMENTAL
JUSTICE**

The restoration of ways of being and benefiting from the land and its resources, away from exploitation and towards interconnectedness, and communities having stewardship over their own lands.

**PLANET REPAIRS
ACTION LEARNING**

*Planet Repairs is the interconnexion of these three, none are possible isolated.

Learning individually while sitting down is not going to create the transformations we need for our peoples globally. We need to be able to actively implement these learnings in the world around us for them to be effective.
Action-learning is about learning collectively through doing.

**EDUCATIONAL
REVOLUTION**

What do we need to learn to transform the world around us, for the benefit of the majority?

The goal of education should be to develop knowledge, skills and attitudes to serve the needs and requirements of the masses in society, through action-learning, in order to ensure society's integral, social and cultural development with respect for Peoples' and Mother Earth rights based on the pillars of internationalist solidarity, freedom, justice, peace and democracy.

2



**READ THE PRALER
BOOKLET HERE**

