

# **THE REPATRIATION THEORY**

## **REPATRIATION IS REUNITING**

**Repatriation is the 2<sup>nd</sup> Model of Reparations. Blacks go Back to Africa, or any other Place where Blacks were Colonized, Enslaved, or Exploited. They Rebuild the Infrastructure, Elite Repatriated Cities & Global Black Family Relations.**

## ::: Repatriation: Should Blacks go Back to Africa

Many attempts have been made to Repatriate Blacks back to Africa, even though they did not materialize with ample resources. Some were honest attempts to provide social and economic justice for African-Americans in their homeland, while others were dishonest attempts, designed to get rid of a used, abused, and unwanted population.



Captain Paul Cuffee  
Merchant / Captain / Businessman  
1759 – 1817

### **Some Blacks Should go back to Africa?**

Shortly after the close of the War of 1812 a Negro captain, Paul Cuffee of Massachusetts took thirty-eight Negroes aboard one of his own vessels and set sail for Sierra Leone in Africa, paying all of their expenses out of his own pocket. His purpose was to settle the Negroes so that they might instruct the Africans in agriculture and mechanics and to find a better life for themselves. It was not the first time someone had proposed taking Negroes back to Africa. Fifty years earlier, men like Thomas Jefferson had thought it was feasible to combine gradual emancipation with deportation.

To many Southerners the presence of free Negroes was a threat to the institution of slavery. “A free African population,” said a South Carolina judge, “is a curse to any country...and will corrupt the slaves.” In the North with its heavy immigration of Irish and German workers, the competition of Black labor also made free Negroes unwelcome. Repatriation, dramatized by Cuffee’s voyage, was looked upon by many as a way to offer Blacks a good way back home and to freedom, or to diminish the number of free Negroes.

# AFRICA & AFRICAN-AMERICANS

**Black People have Endured much more Damage than Others who already Received Reparations, and that is Not Fair, so Blacks need AARS Reparations now! African-Americans have the ability and desire to uplift and save their Global Black Family.**

**PROMOTING GOOD GLOBAL BLACK RELATIONS**

**CAN AFRICAN-AMERICANS save AFRICANS??**



**REV. LEON HOWARD SULLIVAN**

A big part of reparations is repatriation. Repatriation is the model that provides reparations resources to Black People in America, so that **some** of them can go back to Africa, or other place of their choice, where blacks were enslaved and exploited, to build new relationships with their extended family, and build new safe sovereign cities in those places. Blacks should use the skills they acquired in America mainly to rebuild their motherland, Africa; and other places where they choose to repatriate.

**“FAITH - AFRICA’S FATE IS THE BUSINESS OF ALL PEOPLE OF AFRICAN DESCENT”**

It was an eerie moment in April 1991 when 300 African-Americans arrived in Abidjan, capital of the West African country of Cote d’Ivoire for the first African / African-American Summit.

Long estranged brothers and sisters were meeting once again, five hundred (500) plus years after their separation, due to colonial and slavery practices, reweaving the fabric of common memory and shattered heritage. One African-American woman walked straight to the first African Ivorian woman she saw and clasped her in an emotional embrace. “You’re my sister, you’re my sister”, she said to the Ivorian. The Ivorian understood little English but the message was not lost on her. Both women held on to each other as if frozen, then dissolved into happy-painful tears.

There was poetry and potential power in that moment as in the Summit itself, which began on April 15 and ended on April 19. The whole constellation of Africa’s past was present in Abidjan. But the real challenge of the summit was about the present state of Africa, and the failure of Africa and African-American relations. That concern was exemplified in the congress apart relatives, in the affirmation by both parties that blood is thicker than the pains of history, that memory outlast physical separation: but more importantly, is the shared faith that the fate of Africa – the new frontier, in Reverend Leon Sullivan’s apt words – is the business of all people of African descent.

Two years after Abidjan, another Summit was held last May in Libreville, Gabon (see piece by Sheila Walker). Remarkably, more African-Americans ascended to the Libreville Summit, showing that the initiative was catching on. On the face of it, this may be a source of optimism.

But can optimism build up when juxtaposed against the mosaic of Africa’s sometimes hope defeating travels? **What is the prognosis for Africa, and how many African-Americans are fighting for reparations for the continent where their ancestors once lived as citizens?**

While the African / African-American Summit has given birth to modest hope and moderate accomplishments, the situation in Africa has become serious in several respects. Sub Saharan Africa comprising 46 countries below the Sahara – has seen its total external debt grow from \$178 billion in 1991 to an estimated \$183.4 billion in 1992, according to the World Bank World Debt Tables. Africa’s debt, say United Nations documents is the equivalent of 90 percent of the continents GNP. The implication of Africa’s debt burden in social terms is quite frightening. **Not only are Africans condemned in the present to poverty and misery, but unborn generations on the continent are also already sentenced to an existence of suffering**.

African-Americans should find joy in learning and claiming their roots, which is a climax of great societies that culminated in the Classic Kemet Civilization, (but we have to add Nubia and Kush in this category), which are the standards for all modern governments and societies on earth. That’s right the systems under which we live today all have their foundation from African roots. One other important item is all Europeans should stop calling themselves African. Invading, colonizing, enslaving and exploiting Africa and Africans for hundreds and thousands of years does not give you the right to call yourselves African. Africa is a Black continent and Africans are Black People.

Rebuilding the Global Black Family,  
Brotha Pruitt