

# THE REPATRIATION THEORY

REPATRIATION **is** a PROCESS  
TO REPAIR **and** REUNITE  
THE **GLOBAL** BLACK FAMILY

Repatriation is the 2<sup>nd</sup> Model of AARS Reparations  
Black People Choose to go Back to Africa - Down  
South - or any Other Place on Earth where they were  
Abused Colonized or Exploited - They will Rebuild  
their Infrastructure and Elite Safe Repatriated Cities

# Back to Africa, Brazil, or Down South

∴ 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 an unwanted population.

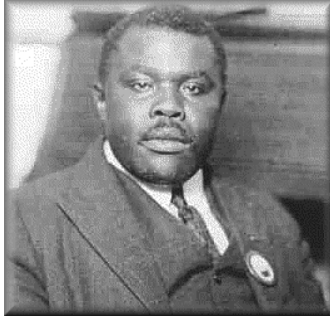


Captain Paul Cuffee  
Merchant / Captain / Businessman  
1759 – 1817

## Should Blacks 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 diminish the number of free Negroes.



## Marcus Garvey

### AFRICAN FUNDAMENTALISM

A Racial Hierarchy and Empire for Negroes  
Negro's Creed must be Confidence in Self  
His Faith: One God; One Aim; One Destiny

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12 The time has come for the Negro to forget and cast behind him his hero worship and  
13 adoration of other races, and to start out immediately to create and emulate heroes  
14 of his own race. We must canonize our own saints create our own martyrs, and  
15 elevate to positions of fame and honor black men and women who have made their  
16 distinct contributions to the world and our racial history. Sojourner Truth is worthy  
17 of the place of sainthood alongside Joan of Arc; Crispus Attucks and George  
18 William Gordon. They are entitled to the halo of martyrdom with no less glory than  
19 that of the martyrs of any other race. Toussaint L'Ouverture's brilliancy as a soldier  
20 and statesman would outshine that of a Cromwell, Napoleon or Washington; hence,  
21 he is entitled to the highest place as a hero among men. Africa has produced  
22 countless numbers of men and women, in times of war and peace, whose luster and  
23 bravery would outshine that of any other people. Then why not see good and  
24 perfection in ourselves? We must inspire a literature and promulgate a doctrine of  
25 our own without any apologies to the powers that be. The right is ours with God's  
26 blessing. Let contrary sentiment and cross opinions go to the winds. Opposition to  
27 our racial independence is the weapon of the enemy to defeat the hopes of an  
28 unfortunate people. We are entitled to our own opinions and not colligated to or  
29 bound by the opinions of others. It is best for us to create our own image and look  
30 out for one another.  
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## A Peep at the Past

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3 If others laugh at you, return the laughter to them; if they mimic you return the  
4 gesture with equal force. They have no more right to dishonor, disrespect and  
5 disregard your feeling and manhood than you have in dealing with them. Honor  
6 them when they honor you; disrespect and disregard them when they violate your  
7 civil rights and mistreat you. Their arrogance is but skin deep and an assumption  
8 that has no foundation in morals or law. They have sprung from the same family  
9 tree of obscurity as we have, their history is much much, more rude and primitive;

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11 their ancestors ran wild and naked, lived in caves and in branches of trees, like  
12 monkeys; they made human sacrifices, ate the flesh of their own dead and the raw  
13 meat of the wild beast for centuries, even as they accused us of doing. When we  
14 were embracing and excelling in the arts and sciences on the banks of the Nile their  
15 ancestors were still drinking human blood and eating out of skulls of their conquered  
16 dead; so why do we have a reputation of being savages and uncivilized human  
17 beings. Their reputation is that of a pure and sanctified people; when our civilization  
18 had reached the height of progress, they were still running naked, sleeping in holes  
19 and caves; with rats, bats, and other insects and animals. After we had already  
20 unfathomed the mystery of the stars, and reduced the heavenly constellations to basic  
21 and regular calculus, they were still backwoodsmen, living in ignorance and blatant  
22 darkness, and believed the world was flat.

## Why be Discouraged?

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26 The world today is indebted to us for the benefits of civilization. They stole our arts  
27 and sciences from Africa. Then why should we be ashamed of ourselves? Their  
28 modern improvements; are but duplicates of a grander civilization that we initiated  
29 thousands of years ago, without the advantage of what is buried and still hidden. We  
30 should be resurrected and reintroduced by the intelligence of our ancestors and our  
31 posterity. Why should we be discouraged because somebody laughs at us today?  
32 Who can tell what tomorrow will bring forth? Did they not laugh at Moses, Christ  
33 or Mohammed? Was there not a Carthage, Greece and Rome? We see and have  
34 changes every day, so pray, work, be steadfast and be not dismayed. Black people  
35 shall have peace at home and abroad.  
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### **Nothing Must Kill the Empire Urge**

As the Jew is held together by his religion, the white races by the false assumption and the unwritten law of superiority, and the Mongolian by the precious tie of blood, so likewise the Negro must be united in one grand racial hierarchy with our geographical home and spiritual connection to God. Our union must have no limit, boundary or territory. Like the great Church of Rome, Negroes the world over must practice one faith, that of Confidence in themselves, with One God! One Aim! One Destiny! Let no religious scruples, no political machination divide us, but let us hold together under all climes and in every country, making among ourselves a Racial Empire upon which “the sun shall never set”. The Negro must have the will and desire to be a free independent and sovereign people.

### **Allegiance to Our Race**

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Let no voice but your own speak to you from the depths of the Negro’s journey. Let no influence but your own rouse you in times of peace and times of war. Hear all, but attend only to that which concerns you. Your allegiance shall be to God, then to your race, family and homeland. Remember always that the Jew in his political and economic urge is always a Jew first; the white man is always a white man first under all circumstances, and you can do no less than be a Negro first, and then all else will take care of itself. Let no one inoculate you with evil doctrines to suit their own conveniences, as they attempted to do through the Willie Lynch theory. There is no humanity before that which starts with yourself. “Charity begins at home.” First to thyself be true and “thou canst not then be false to any other man.”

### **We are Arbiters of Our Own Destiny**

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God and Nature first made us what we are, and then out of our own creative genius we make ourselves what we want to be. Follow always the great law. Let the sky and God be our limit, and eternity our measurement. There is no height to which we cannot climb by using the active intelligence of our own minds. Mind creates, and as much as we desire in nature, we can have that through the creation of our own minds. Being at present the scientifically weaker race, you shall treat others only as they treat you; but in your homes and everywhere possible you must teach the highest development of science to your children; and be sure to develop a race of scientist’s par excellence, for us in science and spirituality lies our only hope to

1 withstand the evil designs of modern capitalism. Never forget our God. Remember,  
2 we live, world and pray for the establishing of a great and binding racial hierarchy,  
3 the founding of a racial empire whose only natural, spiritual and political limits shall  
4 be “God”, “Africa and “her people at home and abroad”. We should fight for  
5 reparations to secure our place in history as an intelligent people who provided  
6 valuable contributions to advance civilization and all of humanity.  
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## 8 Africa and African-Americans

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10 A big part of reparations is repatriation. Repatriation is the model that provides  
11 resources to Black people so that some of them can go back to Africa or any other  
12 place of their choice where blacks were displaced, enslaved, or exploited. They  
13 will build new, elite, and safe repatriated cities at home and abroad, and build  
14 better relations among themselves. They should use the skills they acquired in  
15 America to rebuild their mother land.  
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19 “Can African-Americans Save Africa”  
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24 Rev. Leon Howard Sullivan  
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26 “The Faith is that **Africa’s Fate is the Business of all People** of African Descent”.  
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28 It was an eerie moment in April 1991 when 300 African-Americans arrived in  
29 Abidjan, capital of the West African country of Cote d’Ivoire for the first African /  
30 African-American Summit.

31 Long estranged brothers and sisters were meeting once again, five hundred plus  
32 years after their separation, reweaving the fabric of common memory and shattered  
33 heritage. One African-American woman walked straight to the first African Ivorian  
34 woman she saw and clasped her in an emotional embrace. “You’re my sister, you’re  
35 my sister”, she said to the Ivorian. The Ivorian understood little English but the

1 message was not lost on her. Both women held on to each other as if frozen, then  
2 dissolved into happy-painful tears.

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

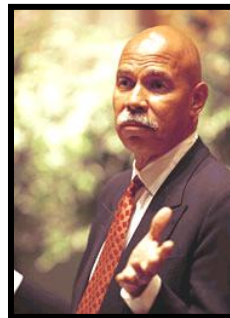
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14 Two years after Abidjan, another Summit was held last May in Libreville, Gabon  
15 (see piece by Sheila Walker). Remarkably, more African-Americans ascended to  
16 the Libreville Summit, showing that the initiative is catching on. On the face of it,  
17 this may be a source of optimism. But can optimism build up when juxtaposed  
18 against the mosaic of Africa's sometimes hope-defeating travels? What is the  
19 prognosis for Africa, and how many African-Americans are fighting for reparations  
20 for the continent where their ancestors once lived as citizens?

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

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37 African-Americans should find joy in learning and claiming their roots,  
38 which is a climax of great societies that culminated in the classic Kemet  
39 civilization, which is the standard for all modern governments and

1 societies. That's right the systems under which we live today all have their  
2 foundation from African roots. One other thing, all Europeans should stop  
3 calling themselves African. Exploiting, enslaving and colonizing Africa  
4 and Africans for hundreds of years does not give you the right to call  
5 yourselves African. Everybody knows Africa is a Black continent and  
6 Africans are Black people.

## 7 8 **THE DEBT AMERICA OWES TO BLACKS IS** 9 **GLOBAL REDRESS FOR GLOBAL CRIMES** 10 11 12



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16 By Randall Robinson  
17 Trans-Africa Forum Think-Tank  
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19 “This book is about the massive crimes of official and unofficial America, against  
20 Africa, African slaves, and their descendants in America. No race, or ethnic, or  
21 religious group has suffered as much, over so long a span, as blacks have-and-still-  
22 do; at the hands of those who benefitted from colonialism and slavery, with the  
23 connivance of the United States Government. From slavery and the century of legal  
24 American racial hostility that followed it, called (Jim Crow Segregation). Solutions  
25 to our racial problems are possible, but only if our society is ready to admit its  
26 wrongs, in the massive crimes of slavery and all that it has wrought.”  
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28 In this powerful and controversial book, Randall Robinson, one of the most  
29 distinguished African-American political leaders, makes a case for the enormous  
30 debt America owes to Africa, Africans, African-Americans, and all Black people in  
31 America, for the overwhelming and incalculable damage blacks have suffered, and  
32 continues to suffer from, as a result of being victims, of more than three hundred and  
33 fifty-six years (356 yrs.) of slavery and segregation!

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2 Well over a century after the end of slavery, Black Americans are still poorer, less  
3 educated, and earning less than their white counterparts. {{Statistics reveal that they  
4 lag behind whites in every and all areas of mainstream American life}}. In  
5 Robinson's view, this great divide cannot be bridged, unless our racial problems are  
6 solved, which requires two things to happen: (1) America must accept responsibility  
7 for the grievous wrongs, which have been committed against Africa, Africans,  
8 African-Americans, and all Black people in America; and take steps to make redress  
9 for those wrongs; and (2) Black Americans need to arm themselves with a more  
10 comprehensive awareness of their past and ancient history, the demise of their  
11 spiritual practices, and their culture, and a fuller recognition of their ongoing  
12 contributions to our nation and the world!

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14 Drawing from historical research as well as personal experiences, {{Robinson shows  
15 that only by reclaiming their lost past and proud heritage, can blacks begin to lay the  
16 foundation for a viable future}}. That is mandatory so that America can begin  
17 making arrangements to draft means for reparations for slavery, and the century of  
18 segregation that followed, because the Black Family is living, and suffering from  
19 real and current consequences, as a result of wrongs committed by their forefathers.

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21 Then contemporary America must accept and shoulder the responsibilities for those  
22 wrongs, until such wrongs have been adequately compensated and made right. The  
23 life and responsibilities of a society or a nation, are not circumscribed by the life  
24 spans of its past relatives, or its related moral constituents. It is America's duty to  
25 enforce constitutional amendments, so that all people are guaranteed civil and human  
26 rights in this land; to recognize social wrongs, people's obligations to correct those  
27 wrongs, and to bare the responsibilities of providing equal opportunities and equal  
28 protection under the law, which should flow eternally in all human beings, for all  
29 human beings.

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31 There are many ways to begin righting America's massive wrongs. Some of which  
32 you must already have inferred. But let there be no doubt about it, it will require  
33 great and vast resources, and that is why it is in America's best interest to evaluate  
34 **the African-American Reparations/Sovereignty (AARS) Global Black**  
35 **Reparations Plan. It incorporates means for victims' to quickly receive**  
36 **compensation, with incentives to accept forgiveness; and means for the culprits**  
37 **or those guilty of benefitting from colonialism and slavery, to pay their gigantic**  
38 **debt, with great debt relief. That will inspire the culprits to pay quickly, with**  
39 **the understanding that it will lead to reconciliation.**  
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1 Perhaps, I should say a bit here about why the questions of reparations are critical to  
2 finding a solution to our race problems in America. This question and how blacks  
3 gather to pose it, is a good measure of our psychological readiness, as a community  
4 to pull ourselves together here at home and abroad. I say this because no outside  
5 community can be more interested in solving our problem than we. Derrick Bell  
6 suggested in his review of Bittker's book that the white power structure would never  
7 support reparations, because to do so would operate against its interests. I believe  
8 Bell is right in that view. That means the initiative for AARS Global Reparations  
9 must come from Black people in a broad, wide, endless, and relentless way!

11 But what exactly will black enthusiasm or lack thereof measure? There is no linear  
12 solution to any of our problems, because our problems are not merely technical in  
13 nature. By now, after 500 years of unrelenting psychological abuse, the biggest part  
14 of our problem is inside of us:

16 At long last, let America contemplate the scope of its enduring human-rights  
17 violations, which are wrong against the whole of a people. Let visions of blacks not  
18 become so blighted from a sunless eternity, or from personal success in limited  
19 professions, which we fail to see the staggering breadth of America's crimes against  
20 the masses of blacks at home and abroad.

22 Solutions must be tailored to the scope of the crime, in a way that would make the  
23 victims whole. **In this case, the psychic, social, and economic injuries are**  
24 **enormous, multidimensional, and long running.** Thus, it must be America's  
25 restitution in the form of reparations to Africa, and all Black people, for injuries  
26 incurred in Africa, in Slave Ports like Goree Island, and damage done since that time.

30 As Germany and other interests that profited owed reparations to Jews following the  
31 holocaust of Nazi persecution, America and other interests that profited from slavery  
32 owe reparations to all blacks, following the holocaust of the Trans-Atlantic Slave  
33 Trade. That carried forward from slavery's inception for 356 years, to the end of  
34 U.S. Government-embraced racial discrimination, that seemed to end just yesterday.

36 A good argument stating injustices remain in the minds and institutions of all people  
37 in America, and that Black people are not close to equality, can be easily posed from  
38 an honest assessment of America. Reparations are designed to ascertain information  
39 from groups and individuals composed of a wide range of professionals and

1 community activist, who understand the conditions of African-Americans today, and  
2 the legacy of slavery and centuries of suffering that are responsible.

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4 The objective is to identify all those wrongs, in order to postulate remedies for all  
5 those wrongs. America is liable for psychological trauma which stems from crimes  
6 in Africa, horrors in the Middle Passage, and cruelty and brutality of Slavery, and  
7 Segregation. They caused immeasurable emotional damage to an entire race during  
8 those times, and they gained unjust enrichment to the tune of hundreds of trillions of  
9 dollars, so their reparations debt is in the upper hundreds of trillions of dollars!

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11 Let's Unite In Memory of Our Ancestors,  
12 For Complete Love to The Global Black Family,  
13 Brotha Pruitt  
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