

Reparation as petitioned here is not a cash allocation plan. It is a Reparation client credit system by which the masses of African Americans will be privileged to invest in the American capitalistic system for advancement and progress.”

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Presenting

“WE”

“The Predicament of African People
of
America, and a Budgetary Reparation Plan
of
Their Extrication.”

BY WILLIAM

LARSHA, SR.

No race that has anything to contribute to the markets of the world is long in any degree ostracized.

Booker T. Washington, 1895

Preface

“We” is not only a reparation plan. It is also an advocacy for collective “We” togetherness of African American people if reparation is to have meaningful results. “We” has **several new concepts**.

The overall purpose of reparation here is for the survival and progress of the self-proclaimed descendants of African slaves as listed with the U. S. Census Bureau in 2000 and their offspring, provided they are of African American male and female parents. Secondly, Reparation should be utilized for the socio-economic advancement of African American people and the American whole.

The idea of reparation, otherwise, would suggest that the arrival of African people and their enslavement (1619), and oppression (1880’s +) on this continent would have no meaning other than candidacy for an eventual extermination through racial integration and amalgamation – as cleverly being advanced by a “race does not matter” persuasion.

Reparation as petitioned here is not a cash allocation plan. It is a Reparation client credit system by which the masses of African Americans will be privileged to invest in the American capitalistic system.

“We” also advances evidential justifications for reparation. Two events above all others took place in American history that more than justify reparation for African people: (1) slavery and the civil war, and (2), the war declared against African people in the 1880’s and the lawful suppression of them.

The bloody war fought and ending in 1865 promised to end over two hundred years of African slavery on this land. And after the war, reparation considerations were first addressed by non-African people. One was the famous “forty acres and a mule” promised for persons freed from slavery. It never really materialized. The Freedmen Bureau was a more honest effort by the Federal government to help former slaves cope with living in a free society. But it failed to guard against wicked politicians and public servants.

In 1877, wicked politicians and public servant became free to recreate a new kind of slavery: that is, discrimination, denial of privileges, and forced segregation to suppress and re-subjugate the now new African American citizens. Not only did the early reparation promises disappear, but the promises in both the Preamble and in the Constitution of the Republic of the United States of America disappeared also. Thus, the civil war between the states ended, and the war against African people of American (**African American**) began.

The presence of African people had become a racial problem. Seemingly, the nation could have found resolution in petitioning – by setting aside land in the habitat of the freedmen for their sovereignty, or for the sake of real democracy and the freedmen’s predicament, a **Negro commune state of existence** could have been

established for African Americans and their posterity. But what the country obviously favored was the war to establish exclusive and perpetual “White Rule” rather than “shared rule” in the south which really commenced in the 1880’s.

All and all, African people have been present in this land for almost 400 years, and at no time have the great masses of them enjoyed the full range of privileges promised by the constitution of the nation. Because of the war to establish southern “White Rule,” African people came to experience denials of accessibility to the capitalistic privileges enjoyed by others Americans. Thus, African Americans, as a group in the American whole are far behind other groups in America; that is, behind economically, educationally, and politically.

“We” offers an opportunity for African people to catch up by participating in a reparation plan that will enable them to invest and enjoy the fruits of investments. However, this plan is not a cash-in-hand program. It is a plan to allocate investment credits to African Americans who are recipients of the plan. The reparation credits can be used to invest (1) life insurances, and health/care supplementary plans which will be mandatory; (2) investment in education (undergraduate or graduate – vocational or academic); (3), personal investment opportunities; and (4), Reparation investments for the prosperity of African America.

This reparation plan proposes to correct the wrongs to African Americans effectuated by both colonial continental Americans and the failed promises of the Constitution of the Republic of the United States Americans. Through this plan, therefore, African Americans will have the opportunity to participate, without legal prejudices, in the universal enterprise system of America. And with reparation investment credits, they will have a chance to provide a comfortable way of life for themselves and their posterity, plus contributing to the progress of America..

Mental Autograph.

This writer believes in **republic rights** (rights of the American Republic as expressed in the constitution of the United states). and in the African American philosophy of ethnic co-existence which includes principles of behavior that influence coalescence, ethnic “effectivism,” **ethnic commune** rather than nation-in-a-nation, reciprocal relations above **asymmetrical relations**, socio-economic endeavor, “Pure God morality, and collective “We” togetherness among African Americans, functioning to make themselves better and to keep both “themselves and their country,” America, strong..

Neither does this writer believe in the “race doesn’t matter” concept which will eventually lead to **“utopian” or “melting pot” integration** that will cause more disintegration among African Americans. More frightening, the “race doesn’t matter” causes African Americans to forget the past and praise the folly of “free at last” which leads to amalgamation and in the end, the self-destruction of the race – what was, will be no more closer.

If the last measure of the existence of African American people is to remain in this country, they, themselves, must ignore the “I have a dream” inducement of being absorbed in some mainstream body that floats in some melting pot in order to become a new American race – a race of mutants.

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UNDERSTANDING THE AFRICAN AMERICAN PREDICAMENT

Every since setting foot on the American continent, African people have tried in many ways to free (extricate) themselves from their circumstance, their plight, their situation on this land, To note in the very offset, there are many African people who reason that the proper naming for this situation is the **African American predicament** in America.

Imagine yourselves being snatched, kidnapped, or stolen, and brutally taken from your home to some far away unknown land. You were taken from your family: your wife or husband; your children; your parents and relatives. Firstly, you did not know where you were being taken. Secondly, you were heavily guarded by armed and sadistically driven men. If you were a woman, your body was violated. Yet, in this new environment you were clothed, fed, and housed in shelters different from those you were accustomed. However, you soon learned that you were somebody's property for the rest of your life, never to return home.

This was the fate - the plight - of the Africans who landed in the Americas by the millions. They saw that their oppressors were Europeans. They soon learned that these Europeans had come to conquer and colonize land already occupied. They further learned that they were slave labor without reward other than survival for someone else's purposes. Some rebelled when the opportune time arrived. Some African males fought the intruders to the death. And some females even committed suicide - with babies in arms on the voyage across the ocean. Countless died for various reasons on their way to this continent and even more after arriving.

This African presence in America became the largest forced removal of human beings from one continent to another in the history of the planet. They arrived on this continent from many different tribal and territorial existences. And more important to note, they were made not to be a togetherness people. Many already were strangers to each others in a new land, sharing neither language, or custom. They were, however, all the same biologically, having Negroid cephalic indexes and skin color.

They were force to speak English, and even more forcefully, were made to cease the usage of their native languages. And whatever the philosophical beliefs of the slave master were generally rubbed off on the slaves. These philosophies also rubbed off on persons who became the free Negroes. This is also true with regard to the masters' religious belief, which was mostly Christianity. Philosophies of both the commerce masters in the north and slave masters in the south tended to favor some form of pragmatism, or realism, or idealism blending in with some European religious beliefs.

During their presence on this continent, African people were either coerced or forced (conditioned response) to act and think like Europeans. They still are for the most part, biologically the same human kind - Negroid of continental Africa. But sociologically, they became (and still are) a different people because at no time (even to this day) have they establish a set of principles binding themselves to “one” social same-ness; that is, togetherness. Historically therefore, African people as a people have never been a full **collective “We” togetherness group** in the American whole.

In all, African people were assimilated into a European American way of life, solely to accommodate European survival and progress on a land Europeans had settled.

Predicament as defined in dictionaries means experiencing an unpleasant, difficult, or dangerous situation. Predicament implies that the situation is perplexing or difficult to get out of. Dilemma, which is sometimes used to suggest predicament, means a situation that involves a choice between two alternatives with both being disagreeable,

Predicament, as defined here means the historical situation of African people on this continent has continuously been unpleasant, dangerous, perplexing and difficult to get out of - overcome. The definition of dilemma is not applied here because there has always been a way out.

The African American predicament, therefore, is of a people unable to make themselves a genuine **collective “We” togetherness people** capable of extricating themselves from their predicament.

The reasons for African people not becoming a self-integrated (togetherness) people are many. The two most fundamental reasons, however, are (A) White supremacy and (B), Self-disintegration.

WHITE SUPREMACY: White supremacy is justified within the context of the European man’s claim to being superior, and being White. Not all European type people, however, are of this mentality - just those obsessed with political and economic power, and controlling the capability of it. Such claims are assumed because of the European man’s success in conquering and colonizing much of planet earth. However, the European man did not conquer and colonize someone else’s land without preparation and persistence and without superior weapons of death and technology for mass destruction.

History records, and also celebrates, that one of the European man’s first grand military conquest outside Europe was led by Alexander the Greek. And by the time of Jesus of biblical Jerusalem, the European man had positioned himself as a world conqueror not only around the Mediterranean Sea, but beyond.

Europeans now control or own much of the land south of the continent and all of the land west of it across the Atlantic Ocean. He has become the dominate force in countries and even whole continents. But more important to note, land now owned and controlled by Europeans will not be relinquished, measurably, for many centuries. This means that African Americans must not only adjust themselves to a national situation, but, seemingly, to a universal order. Secondly, they must prepare themselves to survive not only in a national situation but, seemingly, within a world order. To the utmost, this is why **coalescence into collective “We” togetherness** is importance.

One way or another, and in spite of the righteousness of many morally right and religiously upright European Christians, African people on this continent have been the victim of openly demonstrated White supremacy for more than three hundred and eighty five plus years.

White supremacy as a force to maintain the predicament of African Americans is usually executed through several kinds of European American activities. They are racism to imply ethnocentrism, asymmetrical (one-sided) association with non-European groups, White brotherhood, master-slave relations, separate but without equal privileges, enforcement of racial discrimination, media propaganda and distorting truths, legislated injustices, promotion of prejudice in academy entertainment, forced segregation, and execution of socio-economic denials.

Commencing in the 1889's, the ultimate action by White supremacist was that of a declaration of war against Africans Americans. Mixed in with the other kinds of White supremacy behavior were physical acts: shootings, knifing, burnings, beating, hangings, torturing, lynching, and beatings.

When adopted, the U. S. Constitution, with regard to the race question, created much White supremacy intent. In sections related to taking census, it counted slaves not as whole persons - only three-fifths. Of course this was the politics that enabled the south to have more representation in the U. S. Congress. However, the constitution did not address the status of the **remaining two-fifths slave persons**. Nor did the U. S. Supreme Court address the question of two-fifths persons when it declared three-fifth persons as “human property” in the Dred Scott case.

Furthermore and most important, the three/fifth clause beginning with constitution was a declared desire to support that class of new and old colonialists who saw the benefits of White supremacy. The three/fifth “human kind” definition assigned to African people was continuously embedded in the minds of early European Americans, south and north; and even today is reflected in the attitudinal and judgmental behavioral practices of many.

For example, some comments, especially coming from northerner, about African people that appear to have been racist statements are not necessarily intentionally racist, but are subconscious responses or remarks motivated by traditional beliefs in White superiority.

In the main and prior to the Continental Congress, the slave was seen by both the commerce and slave masters as “property.” And with regard to legislative behavior, writers and amenders of the U.S. Constitution plugged in several Articles to safeguard their control over African people and other non-European type people. Derrick Bell, in his *And We Are Not Saved (P.34)*, cites historian William Wiecek and points out ten different provisions placed in the U.S. Constitution for the purpose protecting slaves as property.

However, the framers of the Constitution did inject in this document a clause which seems to suggest liberty for all rather than liberty for only White supremacy advocates. The Constitution in its Preamble promises to both present and future Americans to establish justice... **“to secure the blessing of liberty to ourselves and our posterity (future generations).”**

Whether intentional or not, the U.S. constitution promises **liberty** to themselves and their future generation in which free Africans of Americans (free and later freed) were parts of the whole – **African Americans of America.**

As pointed out earlier, European Americans had conquered a land, and the people on it, with superior weapons and deliberate ways of war. They had transplanted themselves and others on this land, and brought into being a new sovereignty. They were the dominant force in America. And principles of White supremacy were (and still are) the governing force behind White Americans’ relations with non-white people - asymmetrical (one sided) relations.

But early in the growth of the new nation, some “free” African people demonstrated resentment against asymmetrical relations. Free African people had fought and died in the American Revolution. They were citizens under the new constitution. Thus, at a Methodist church in Philadelphia, year 1787, African people resented being asked by the White clergy of a newly religious establishment in American, Methodism, to sit in a separate place specifically set aside for non-Whites in the House of Worship..

Led by Richard Allen, these African people of the newly founded Methodist church left and founded the first independent African American church in America. Some of Allen’s worshippers of Methodism, who were original members in the chartered American Methodist Christian denomination, rejected the White Christians’ practice of asymmetrical (one-sided) relations in the House of the Lord. But they did remain Methodist within reciprocal relations with other Methodists. African Methodist Episcopal Church became a Christian institution co-existing (co-existence) with other American Methodist institutions.

Paul Cuffee, owner of a fleet of ships, built a civic hall in a Massachusetts community in which the races engaged in reciprocity (mutual) relations. However, in Nantucket it was different. In the 1830's, one African American girl attempted to enroll in the town's only high school (which was all White). The majority White residents rejected the girl's enrollment and chose asymmetrical relations over mutual relations. They also chose discrimination over common justice. But other Whites and Blacks working together for the common good took this case to court and won.

Nantucket, 1842, recorded the nation's first school desegregation case – one settled by a court of law in favor of a Black youth. And as a historical note, Frederick Douglass, during one of the rallies against racial discrimination in the Nantucket school, made his debut as an orator, and went on to become one of the nation's greatest public speaker ever.

Up until the civil war mutual relations between the races remain widespread, for the most part, in northern areas where there were small numbers of free African people. Most racial issues were about slavery in the south. White American religious groups, in particular the Quakers and abolitionists (anti-slavery activists) led the fight against slavery. It must be pointed out that even in the south all European Americans did not favor slavery.

In the north racial discrimination was of some concern, but the big concern was how slave labor was creating a disadvantage for northern industrialists and therefore the northern economy. Goods and services cost more because northern industrialists paid their workers. Slave owners paid workers little or mostly no wages. Furthermore, southerners were buying goods from foreign markets where finished products were cheaper.

During the pre-civil war days, (one of the main ways to survive in both the south and north) free African people and slaves had to submit to the will of European Americans. In those places in the north where White supremacy was prevalent, race relations was somewhat camouflaged. And free African people did sometimes engaged in symmetrical (one-sided) relations with European Americans in order to get along. In the south, White supremacy was openly applied in race relations.

White supremacy made most European Americans, no matter how inferior they were, feel that they were superior beings, and that all other beings, particularly African people, were really the inferiors. We can point to the early “three/fifth clause” written in the United States Constitution which contributed to and help shape attitudinal and judgmental behavior among European Americans.

After the civil war, a new chapter was written for African people, at least temporary. Southern planters had lost the war against the Republic of the United

States, and northern industrialists and their adventurous associates (carpetbaggers) came south to reconstruct and reunite the country - but mainly to gather the spoils. Slaves were now free. All free African people of America (constitutionally African Americans) were now citizens. The law was that African Americans could vote provided that Congress enforced the laws granting privileges to African Americans.

Poor European American southerners, African Americans and carpetbaggers took control of local and state governments. African Americans gained congressional, state and local seats in almost all southern States. And because of the establishment of Freemen banks, Blacks had access to some economic opportunities. They became home owners and land owners. But most important, their new rights were protected by the occupation of federal troops in the south.

In 1875 Congress enacted a Civil Right Bill which prohibited discrimination in such public accommodations as hotels, theatres, and amusement parks. This act was to guarantee equal justice for all - whatever race or color.

For a while during the 1860's and 70's, it look as though Blacks and white southerners could co-exist in liberty and justice. But this new freedom for African American citizens in the south was short lived. Universal resentment of the presence of African Americans increased when the 13th, 14th, and 14th amendments to the U. S. Constitution were enacted. These amendments brought about fictitious fears that the white race of the south would be ruled by African Americans. Poor Whites, rich Whites and ever some of the carpetbaggers and northern industrialists begin to resorted to White brotherhood behavior (factor of White supremacy).

Many southerners felt that losing the war to their White brothers in the north was a tragedy – and that “a new south with the ex-slave sharing political and economic power would defy the principles of White Supremacy.” When the occupying federal troops were pulled out of the southern states in 1880's, White Southerners began to terrorize unwarlike and helpless African citizens so that White brotherhood would reign supreme.

In 1883, the 1875 Civil Rights act was declared unconstitutional. What followed was the White supremacist's war against African Americans to prevent them from enjoying the economic and political privileges (liberty) promised by the U.S. Constitution.

Unwilling then, and even in fear of having to compete economically and politically with Blacks on a level playing field, White supremacy advocates, (1) enacted laws to deny Blacks of lawful public privileges, except in so-called separate but equal situations (forced segregation); (2) formed militias to carry out lawlessness; (3) stole or swindled Blacks out of their properties; and (4) through mob violence and militia missions, the Klu Klux Klan beat, lynched, and murdered untold numbers of defenseless Africans American citizens.

Thousands of African American citizens in the south, facing death, were actually driven out of the counties in which they lived – their property taken over by “trash-baggers” (poor Whites doing what the carpetbaggers were doing), or either reclaimed by the former slave master.

The one act during this period of time which sent southern African Americans almost back into slavery was the withdrawal of federal troops in the 1880’s. Thus was the beginning of the present predicament of African people (freedom without privileges, and little access to opportunities), at least in part.

Camouflaged White supremacy in the north and White brotherhood (White supremacy) in the south, became the new way of life for Negroes, Blacks, Colored folk and African Americans citizens.

Even today when African people enjoy a minority voting strength, there are those who will propagandize that “Blacks are trying to take over.” Other such propaganda is that “Blacks are lazy;” and “Blacks can’t manage well in business positions.”

African Americans saw the citizenship privileges promised them by the U. S. Constitution all but vanish in both the south and north in post bellum. And in spite of the many great thinkers and advocates of full freedom and justice during the past one hundred plus years, African Americans are still seeking ways and means to bring about the enforcement of the Constitution.

This war against African people in the south, conducted by European Americans under the guise of State’s rights,” led to the practice of “forced segregation” of Blacks in the south. It particularly led to the nation-wide custom of White Americans denying African Americans, directly and indirectly, access to educational, economic and political opportunities. Even today African people in large and small towns and cities are losing their land ownerships through systematic schemes of non-Blacks.

For many European Americans, White supremacy behavior was coerced rather than indoctrinated. Who knows, African Americans may have been sent back to Africa, or all but exterminated by the 1900’s had it not been for such religious White people as Methodist and Quakers, and such civic groups as White American abolitionists and White civil right activists.

In all, White supremacy remains one of the primary reasons and causes of the existence of the African American predicament, and deterrent to African American progress in this American capitalist system..

SELF-DISINTEGRATION The reason African people are not a self-integrated togetherness people is because they did not arrive on this continent as a self-integrated togetherness people. They arrived here as a disintegrated people

separated from their friends and families; their sisters and brothers; their fathers and mothers, and their elders.

The words “extrication,” means to “free,” to “liberate;” that is, with reference, here, to free from the predicament of African peoples. Extrication from their American predicament has been the paramount reason for the African American struggle.

In trying to extricate themselves, African people, historically have resorted to such initiatives as rebelling, suicide, submission, emigration, absorption, and reciprocity. The latter three became paramount patterns of thought among African people - separation, integration, and co-existence.

In the past one hundred and seventy plus years (1831- to today), African American activists have tried to establish a universal plan for action that would serve as the best way to achieve extrication; in other words, to liberate themselves from their American predicament. They resorted mainly to three of the initiatives mentioned above – initiatives through which extrication to them was most possible:

Freedom 1, Leave America (separate); **Freedom 2**, Be taken in, and absorbed by other Americans (integrate); or **Freedom 3**; Live in harmony with other inhabitants of American (co-existence).

But time and time again at national conventions, African Americans found themselves in clash and conflict over “which plan is the best plan” for extrication. Emigration plans have reference to Back-to-Africa plans, or plans for petitioning (separation-ism). Absorption plans have reference to integration efforts. And plans for reciprocity (mutual relations) have reference to co-existence.

For some thinkers, discovering the best extrication plan is called establishing action through an alternative analysis. Alternative analysis positions, however, have historically been debated without success of generating an alternative. At times, plans to “leave America” were the alternative (separation). Review the advocacy and initiatives of Henry Highland Garnett, Marcus Garvey and Elijah Mohammad. Other times, plans to be “taken in or absorbed by Europeans” were the alternative analysis (integration). Review the advocacy and works of Fredrick Douglass, and Dr. Martin Luther King, Jr. Then, review plans to live in harmony with other Americans (co-existence). Review the advocacies and work of Richard Allen, Booker T. Washington, and Tony Brown.

Some of the early thinkers as well as contemporary thinkers failed to seriously interpret the great promise in the Preamble of the Constitution: “**secure the blessings of liberty** “ (freedom) to ourselves and our posterity (future generations).” African people “of” America have always been part of the

constitutional promises of liberty – African Americans and their posterity. This promise seems to be little understood by African Americans.

So it must be asked: since post bellum have African Americans come together for purpose of becoming a self-integrated race of people (with biologically and sociologically same-ness)? Have African Americans efforts in the south at any time come close to experiencing solidarity, ethnic togetherness, or unification except in the state of forced segregation?

The fight against “forced segregation” should have been, (1) a fight to achieve the privileges of the constitution “within” self segregation and, (2) to develop a togetherness African America people that would be effective for its own being as well as for the being of America, its homeland in reality. Instead, the fight against forced segregation, became for the most part, a fight for individualistic integration or absorption.

Perhaps at this point it is fitting to make a distinction between forced segregation and self-segregation: Forced segregation (legal segregation)...Self-segregation (natural segregation).

FORCE SEGREGATION was a legal exercise in America up until the latter part of the twentieth century whereby African Americans were forced to live in segregated “states of existence” for the purpose of legally denying them from enjoying the “blessings” (privileges) of liberty as provided by the U. S. Constitution.

Force segregation attitudes today, although illegal, are still in the minds as well as in the action of some White Americans bent on practicing White supremacy. Thus, African Americans are (1) denied full political privileges, (2) educational opportunities, and (3) limited opportunities to freely participate in the American economic system.

Overall forced segregation prevailed as a way of life for African people, mainly, for the purpose of maintaining “Obvious White” (European) supremacy.

(B) SELF SEGREGATION (self-initiatives), or natural segregation, are actions that influence African Americans to coalesce (grow together as a people) for the purpose of achieving the readiness and preparedness necessary to take advantage of the “blessings of liberty” in the American. However, the above concept has not really been appreciated by African Americans.

Freedom for African Americans to coalesce as a People is a freedom not denied to them by the U. S. Constitution. African Americans have the right to be a one-ness people like other one-ness people in America. Why then is there so much “freedom” for unity among African Americans, yet so little unity for “freedom?”

Recently in the latter 20th century, the concept of “synthesis analysis” (bringing the parts together) became a relatively new effort to achieve extrication from the African American predicament. Synthesis analysis plans are efforts that seek to take the more synthesizing parts from alternative analysis plans, and bring them together to form a master plan or master plans to achieve extrication.

Synthesis analysis plans encourage coalescence, “effectivism,” and reciprocity.

Not until African American people understand the “We” factor which will influence their behavior relative to survival and progress, can they achieve extrication from their American predicament. What then is the nature of the “We” factor? Here it is Collective “We” togetherness.

UNDERSTANDING THE “WE”

According to literary works (audio, print, and visual media) African Americans are still wrestling with the questions of who “we” are; that is, who are “status quo African Americans,” and “why can’t the ‘we’ come together, coalesce, and establish status quo African Americans?” But first, who is this “We?” Where is this “We?” What is this “We?”

WHO IS THE “WE?” The “We” are descendants of continental Africans. The “We,” historically, are people who arrived on this continent from many parts of continental Africa, speaking many different languages, worshipping in many different religions, adhering to many different customs, and paying allegiance to several different sovereign existences: tribal, territorial and national existences.

By the time of the American *Declaration of Independence*, and the *Constitution* of the Republic of the United States of America, African people were speaking in one language; worshipping, for the most part, in one religion; adhering to reproduced and imitated European American customs; and paying allegiances to commerce masters in the north and to slave masters in the south.

Some captains of capital in the north, though commerce masters, provided the necessities (capital goods, and ships) for slave trade. Masters of labor in the south provided the slave system (land, quarters, and militia) for maintaining slavery. Both the commerce and slave masters commanded and controlled the body politics and the civil obedience with which to operate the American slave system.

Who are “We?” The “We” may be called Afro Americans, Black Americans, colored Americans, or Negro Americans, but “we” are constitutional citizens of this country. And African America, yesterday and today, is the Continental North American “state of existence” to which all Americans of African ancestry belong.

Thus, the truth is, the “We” - all Americans of African ancestry - are African Americans. They are at present, (1) the collective “We” to be, and (2), only the individualistic “We” that is.

The collective “we” is composed to those African Americans who identify themselves as belonging collectively to the group known as ethnic “African America.” Coalescing into a collective “We” is the goal of many African American thinkers and activists because as yet there has not developed on this continent a collective “We” togetherness African American people. However, and according to the 2000 report of the U.S. Bureau of Census, there are only 36,000,000 persons who identify themselves as African Americans.

The individual “We” are those African Americans who see themselves as being not “of” America, but “in” America rather than “being of” African America. The individual “We” are “I, Me” African people rather than “collective” we/us African people. However, “I, Me” African groups do constitute togetherness group-

ness, but disintegrated group-ness away from collective “We’ African American group-ness.

WHERE IS THE “WE?” The “We” is “*in and of*” the Republic of the United States of America - a country composed of a multiplicity of individuals, and of many racial, national, ethnic and religious groups – all components of a national whole in which the paramount goal of each group, if not most groups, is to strive and keep their group an “effective” part of the American “Whole.”

The “We” group lives under a Republic type Constitution which reads and promises in its Preamble, “to secure the blessings (privileges) of liberty (freedom) to *ourselves* and our *posterity* (future generations).”

The “paramount goal” of each American group is demonstrated in their drive for “effective-ism;” meaning, the propensity of each potential Collective “We” togetherness group to become a socio-economically “effective” part of America so as to make both their group and America a more socio-economically effective nation.

Each collective “we” group in the whole America, then, has a role to play; that is, being an effective part of the whole rather than an ineffective part. A finger cut and paining cannot be as effective for the hand as can the finger that is not cut and not paining.

The credo for collective “We” groups in the American whole, therefore, is: that “the effective-ness of each part will determine the effective-ness of the whole.

And to paraphrase Booker T. Washington when he appealed for “effectivism” in his famous 1895 speech: “the Negro must become effective “in agriculture, in the mechanic arts, in commerce, in domestic services, and in the professions.” And to quote Jesse Jackson, during his bid for U. S. President in 1984:”to make America better and to keep America strong.”

But so often, too often, once the individual “we” rise to socio-economic success, he or she fails to respect his or her role as a member in the *Talent Tenth class* of W.E.B. DuBois’s concept of “Be-thy-brothers’-keeper” for African American socio-economic survival and progress. Nevertheless the “Individual we,” as in the case of the African American middle class could, if it chose to do so, progress to “collective we togetherness.”

WHAT IS THE “WE?” Defining philosophical endeavor as a set of principles to guide behavior, the “Individual We” African American groups, by virtue of being, are biologically the same, but sociologically different - each, an imperfect “We,” a composite of disintegrating elements.

Only when African Americans can come together to coalesce (grow together) and begin to become biologically and sociologically the same (one-ness), can African American people become a perfect “We;” meaning, identifying themselves as the

“we” belonging in an ethnic collective “We” togetherness African American state of existence.

But understand that through almost 400 years, the minds of African people on this continent have been revamped so as to live by philosophical principles within the contents of European philosophies, mainly idealism, realism and pragmatism.

These philosophies became instruments for conditioning the minds of African slaves in the south as well as free Negroes in both the north and the south. The famous Willie Lynch doctrine (check Black history) was one of the instruments for conditioning the minds to respond a certain way - conditioned response.

But while some minds were conditioned to “react;” that is, to respond programmatically; other minds were molded (self-conditioned) to “act,” to devise initiatives for survival and progress. In other words, all African people did not develop a “master/slave mentality. And even today, not all African Americans are pressed with a master/slave mentality.

All and all, mind conditioning of African people produced **four mental mechanisms** (mental working parts to influence behavioral practices):

- (1) “Pendency,” (waiting on directions from above – mainly White authority).
- (2) Independency, (depending solely on self-will or group will).
- (3) Dependency, (conditioned to do the will of the White authority, even in the absence of).
- (4) Interdependency, (depending on self-will for mutual involvement).

In relation to condition/response reactions, Malcolm X cited three mental conditioning of the behavioral practices among Negroes which resulted from their stay in slavery: 1, “field nigger; 2 “yard nigger;” and 3 “house nigger.” A fourth is added here: the “porch nigger” mentality - stemming from the behavior of the Negro who could sit on the porch and drink lemonade with the slave master while reporting incidents not divulged by the “house niggers.

Before Thomas Jefferson’s “Declaration of independence,” some African thinkers, began to place European philosophies into what is called, here, the Black perspective, within which they initiated their own “philosophical principles.”

Thus, based on their own respective set of principles, they began creating their own philosophically directed plans for survival and progress. They did so in a country - before and since 1776 - that had continuously denied African people “the blessings of liberty,” which both European Whites and African people had fought for in the American revolutionary wars.

And as stated before, what was created by these thinkers are three distinct patterns of thought which today are dominating and influencing the behavioral practices among Africa people of America: (A) **“Separation-ism,”** which is associated with realism; (B) **Ethnic Co-existence**, which is associated with pragmatism, and (C) **“Integration-ism,”** which is associated with idealism.

“Separation-ism” conveys the suggestion of departure from the situation. Ethnic Co-existence conveys the idea of reciprocity. And “integration-ism” conveys absorption into a utopian European American state of existence.

These three patterns of thought were noted at the very first national convention held by African People in 1830. The convention was chaired by Richard Allen, the first African American Bishop - who had founded the African Episcopal Methodist Church, the first African American denomination.

The convention was attended by advocates for the extrication of African people from their American predicament - business and religious leaders such as George B. Vashon, New York College professor; Samuel Cornish, co-editor and publisher of the first African American newspaper, *Freedom’s Journal*; and James Forten, inventor and wealthy civic activists who once provided funds which William Lloyd Garrison needed to publish the famous anti-slavery newspaper, *The Liberator*.

The issue of education contributed to the public exposure of the three most dominant patterns of thought among African people: separation, integration, and co-existence. Presented by thinkers who are associated with “co-existence,” and causing the most debate, was that of a proposal for establishing a school of higher learning for African people.

According to the historian, John P. Davis, some delegates, espoused to thinking that coincided with “separation-ism,” opposed the education proposal on the grounds that the main concern of the convention should be devising plans for the migration of Negroes to Canada and Africa. Others, espoused to thinking that coincided with “integration-ism,” oppose establishing a Negro college because they thought that Negroes should seek admission in the White colleges already established.

These three patterns of thought, not only surfaced at the 1830 convention, but thereafter submerged in convention after convention, and to this very day the Black leadership has continuously failed to agree on a consensus strategy with which to extricate African people. First at these conventions, there is the plan for universal action, the thesis; next come the anti-plan, the antithesis; and then, no synthesis, only discordance.

UNDERSTANDING DISCORDANCE AMONG AFRICAN AMERICANS

The following is to provide some insight as to the three patterns of thought which have been in constant clash and conflict among African Americans, thus hampering African people from coming together to grow together through an accordance for a consensus collective “We” togetherness pattern of thought - “ism.

“SEPARATIONISM” Plans by thinkers for “survival and progress” that were initiated to extricate African people from their America predicament grew out of the idea of departing (separating) and influenced by realism. Early advocates of separation initiated plans which called for emigrating to Canada, or Africa. One of the first prominent African Americans to experiment with a “separation” concept was Paul Cuffee, who was a free Negro ship builder, and owner of a sizeable fleet of

ocean going vessels. In 1812, Paul Cuffee took a ship of free African Americans to settle in Africa.

Another name associated with “separation-ism” before the Civil War is John B. Russwurm, one of the first African Americans to graduate from an American college as well as one of the co-founders and editors of the first Negro newspaper in the United States, *Freedom’s Journal* in 1827. Two other espousers of emigration worthy of mentioning were Minister Henry Highland Garnet and medical physician Martin R. Delany.

AME Bishop Richard Allen during his day energetically opposed both the emigration and colonization of Negroes. But in 1876, according to John P. Davis, *The American Negro Reference Book*, AME Bishop B. W. Arnett favored “the emigration of Negroes with capital who could build a new Christian civilization in the Fatherland.” And Davis again, AME Bishop, Henry M. Turner in 1901, published the following justification statement for emigration: “The Negro race has as much chance in the United States of being a man as a frog in a snake den. Emigrate and gradually return to the land of our ancestors!”

The two most contemporary plans for separation were initiated by Marcus Garvey’s “*Back to Africa*” movement, and Elijah Muhammad and the Black Muslim’s mission for petitioning the United States’ government for land and independent sovereignty.

Espousals of “Separation-ism” believe in unity and loyalty through collectivism. “Separationists” are influenced, more so, by the realism espoused in the American *Declaration of Independence*, that “when any form of Government becomes destructive of these ends, it is the right of the people to alter or to abolish it.....” They are therefore viewed here as Human rights activists.

“Separationists” believe in sovereignty, racial independency, and reciprocal relations with other “states of existence.” Reciprocal relations, here, has reference to African Americans engaging in mutual relations with European Americans groups rather than one-side (asymmetrical) relations favoring White African Americans.

Overall advocates of “separationism” believe that only through some form of separation between African Americans and European Americans can African people of this country truly extricate themselves from their predicament.

INTEGRATIONISM (Being absorbed) Integration through collectivism as opposed to integration through individualism is the first concern here.

By definitions, integrate means: (1) To make or form “into” a whole. To put or bring together (parts) into the whole and (2), to remove all barriers that impose “forced” segregation (ostracism, exclusion) on African Americans.

The first implies self-segregation by bringing parts together to make a whole; or by bringing wholes together to form a super whole, such as the United States of America, or bringing all of the racial, religious and national parts in America to form the American whole.

The second implies the act of some governmental power removing all barriers imposing “forced” self-segregation so that individual “disintegrated” victims of forced segregation can be absorbed into the super whole.

Note. Each collective group in the American whole experiences the duality of being both integrated and separated at the same time. (1) as a group in the whole, it experiences being “integrated” in the body whole of groups; and (2), as a group among groups in the body whole of groups, each experiences being “separated” from each group in the super whole. However, each group is, in the super whole, is collective “We” togetherness entity.

There are two integration types among African people in America: (1) the integration type through individualism, and (2), the integration type through collectivism. There is little integration experienced by African people through collectivism. Yet, this country’s identity is based on collectivism (American “groupism”) from the Atlantic ocean to the Pacific ocean; from the Dixie banner to the Yankee flag.

Integration through collectivism Integration through collectivism has reference to African Americans as being a collective group” within the American whole a whole which is composed of many groups - parts to the American whole.

Persons in this country of African ancestry during the American slave period became a specific part of the America whole from its birth. In its formation, all American country-men, and their future generations, were promised the blessings of liberty, again with reference to the Preamble of the U. S. Constitution.

To re-iterate, this country’s body of entities is composed of many groups (ethnic, national, racial, and religious groups) of which African America is but one group. The U.S. Census Bureau has a list identifying all racial, national and ethnic groups. These groups represent “parts to the American whole.” In the year 2000 Census report some 36 millions Americans were listed as African Americans. Some 8 millions African Americans were under 21 years of age.

To believe therefore, that African Americans as a collective group must not have been a part of the American whole, upon the birth of America, is to believe that African Americans in 1787 were somewhere else other than in America. Ethnic Africa America has always been an integrated group (part) in the American whole – no matter how disintegrated African Americans have been among themselves. Some African Americans may not consider themselves as an integrated

body, but African Americans do constitutes the being of a “group” integrated into the America whole of groups.

However, African people, for the most part, have never been recognized as being a collective part of the American whole, nor have African people took the time to come together and recognize themselves as a collective “We” togetherness part of the American whole. Collective integration-ism as a pattern of thought for African Americans to adhere is seldom espoused and almost never advocated, excepted when explored by “We – Us” African American thinkers.

The collective African America as a group in America represents what the collective “We” togetherness African America, “We – Us,” ought to be but is not. The “We – Us” should by now in African American history be cemented in oneness, and dedicated to the survival and progress of both African America and the American whole.

The entire concernment here is that African people are a collective “We” togetherness people, integrated into the American whole as a collective African America group rather than an individualistic disintegrated people. One example of being integrated into the American whole as a “group” through collectivism can be seen in the advocacies of Booker T. Washington, 1856-1915.

Washington spent almost his entire his professional life advocating togetherness among Negroes (African Americans) to employ racial solidarity, self help economic endeavor, and high moral standards. In the process, he appreciated a philosophy of racial reciprocal relation, co-existence, and interdependency.

At the same time, Washington did not see the great masses of African people acting as a “We” collective togetherness group. He saw them moving away from themselves - moving themselves away from staunch participates in American capitalism.

Washington saw America as a nation “of” groups, “for” the good of themselves and the nation. He recognized that the Negro (Africa America) was but one. He believed that in the long run that less benefits would be derived from protestation for political advantages than from the economic development of the race through racial togetherness. His chief rival, W.E.B. DuBois, labeled Washington’s advocacy as a “gospel of wealth.”

Washington wrote , “The individual or race that owns the land, pays the taxes, and possesses the intelligence and substantial character is the one which is going to exercise the greatest control in government.”

W.E.B. DuBois also was one who encouraged the development of African American togetherness. He was one of the early supporters of what is called “the

Negro cultural revolution.” But while Washington believed that African people could extricate themselves from their American predicament within the capitalistic system, DuBois believed that the principles and policies in a communist system seems more promising for extricating African Americans from their predicament, especially since the predicament of African people was supported by both laws and the consciousness of White Americans.

The African American law professor at Harvard University, Derrick Bell said, “The preeminent debate during the time of Washington and DuBois had Negro thinkers pondering whether Black should develop economic and political structures as a bulwark against racial hostility or seek in the courts decisions that would invalidate the laws and policies that were based on that hostility.”

DuBois was well aware of the “war against African people that began in the 1880’s – a war to oppress and restrain African people from enjoying liberty; and laws to create separate and unequal opportunities. He urged that African people – “We” - recognize this war and build economic and political structures as defenses against it.

African America as a collective group has historically failed to extricate Africa people from their predicament because African people, historically, have liked the drive to come together to grow together – coalesce.

Integration Through Individualism. Integration pursued by individuals initiatives has reference to the individual behavior of African people: meaning “I - Me” behavioral practices rather than “We – Us” behavioral practices. It has reference to removing barriers so that African people can be absorbed into the mainstream of the American way of life. Integration as such stems from the American melting pot thesis of the 1880’s. And to paraphrase the English writer and observer H. G. Wells: “a place where various races and sort of people are placed in a melting pot from which a better assimilated country will be cast.”

In order for African Americans, as such, to **integrate into a whole, they must first disintegrate** into individual parts.

Yet some believe that through integration Blacks have experienced much progress in an integrated melting pot “one” America, in that Blacks can now sit with White folk; ride with White folk; eat with White folk; pray where White folk pray; dance where White folk dance; sleep where White folk sleep. “Here we are all the same. Race does not matter.”

Theoretically then, the African race of people is in the process of preparing for entering into what would be a melting pot that will break into individual parts (“I-Me” African people) which will cause further disintegration of the African American Whole. They will have to cast aside their ties to their African American cultural aspects, their institutions, and their identity. All of this will be

done while Negroes (also Blacks, coloreds, and Afros) seek to be selected to be absorbed into a melting pot which will form a utopian integrated America race of people.

For African American people to integrate into something other than African America, they must be willing to thrive for the further disintegration of themselves.

To explain, “One can integrate a cube of ice into the walls of the house. But the cube of ice must first be melted into water. The water must be heated into steam. The steam will emit into the walls, thereby bringing about integration - absorption. But in the end, what was would be no more.”

Integration through individualism, thus, is a self-destruct proposition.

Nevertheless, integration through individualism is the most dominant pattern of thought among African American people. And as reflected in the behavioral practices, integration through individualism is the “barbiturates” of African people of America. Such behavior is governed by the spirit of individual “I – Me” action.

So growing out of individual “integration-ism” and influenced by a utopian America founded in idealism, African American thinkers initiated plans to integrate and thus extricate African people from their American predicament. Individual integration when influenced by idealism is reflected in religious thinking. Generally, individual integrationists believe in the execution of civil rights laws as means of breaking down barriers that deter America from being an all inclusive, individualistically diversified, country.

Many African people believe that only through individual integration-ism can survival and progress be achieved. Greatly influenced by the philosophy of individual integration-ism today are a number of college professors; private and public administrators, state and national politicians, other professionals of all sorts: Christian leaders (Bishops and pastors) and civil rights activists.

This belief calls for the volunteer assimilation and individual integration into an American main stream wherein African people would float into the aforementioned melting pot, and thus, becoming absorbed by a utopian race-blind, color-blind, and all inclusive America. Espousals of individual “integration-ism” can be associated with the condition/response mentality, dependency. This kind of dependency is noted, particularly, in the tendency of African people depending on the directives of European Americans or depending on European Americans to select the Individual Negro for progress - politically and economically.

In the main, individual integrationists forbid themselves to do anything that appear to be self-segregating acts - such things as declaring themselves collective

African Americans, or supporting African American institutions, or forming African American civic organizations on a large scale.

Integration through individualism , thus, is the barbiturates of many African people in America.

ETHNIC CO-EXISTENCE. Co-existence means two or more distinct bodies existing together at the same time, in the same place. Through Co-existence there are two initiatives directed at achieving the extrication of African Americans from their American predicament: (1) the conscious advocacy for coexistence, and (2) and activities that are unconsciously favoring coexistence.

Early African people considered themselves the American racial group from continental Africa. They identified themselves as colored people or Negroes, or African brethren. Especially free African people. They saw themselves as one group among many other groups in a strange land. Even slaves were conscious of their American predicament: being but not being; same but not same-ness; gathered but not togetherness.

Among early African people ethnic Co-existence was only an expression reflected in their behavioral practices relative to the desire for interdependent relations between their kind and other groups of Americans. Even today, those espousing to this pattern of thought are either “conscious advocates” or “unconscious activists of coexistence.”

Today’s Black nationalists are unconscious activists of ethnic co-existence. Their cry for nationalism is really a cry for unity - “unity for cause.” Their goal is to bring about African American togetherness through some kind of nationalistic advocacy. Some consider themselves as being part of a nation in exile with no realistic plans for partition or immigration. But more important here, they are advocates of unconscious co-existence.

Africa is not a nation as some would envision. It is a large continent composed of many tribal, national, and territorial “states of existence.” African Americans are not representatives of any particular African nation from which all or even most of their ancestors came - as did French Americans, Chinese Americans, Irish Americans, Italian Americans, or Germanic Americans.

Rhetoric among many self proclaimed Black nationalists does not substantially prepare for sovereignty as such – except the Black Muslims of American. Sovereignty has a collective “We” togetherness structure, a social adherence, and an economic foundation for survival and progress. Sovereignty also has a compact of some sort recognizing mutual relations with other parties.

The first appearance of co-existence between African people and the commerce and slaves masters was, without doubt, an asymmetrical (one-sided)

relationship brought about by African people being forced to submit (submission) to a specific way of life. This way of life was sanctioned by, not only the political class, but by a vast majority of European inhabitants.

The master-slave kind of relationship is identified, here, as “co-existence through force segregation” as opposed to ethnic co-existence through reciprocal relations. Forced co-existence, as such, resulted from the minds of African people being forcibly conditioned by their master to submit or else suffer the consequence - as did Toby in *Roots*. Moreover, forced co-existence produced a kind of asymmetrical relations that, even today, is part of the mental make up of many African Americans.

What is of concern here, nevertheless, is a “self-initiated” kind of co-existence or **consciously advocated co-existence** - in other words, ethnic co-existence. To espousals of ethnic coexistence, then, only through a movement for the coalescence of African people into a conscious African American “state of existence” which will solidify biological and sociological same-ness can Americans of African Ancestry rest in their rightful place in this nation – as co-inhabitants.

Ethnic co-existence, then, grew out of the idea of African people living side by side with other groups. Early thinkers, mainly free African people, initiated action to achieve full freedom for themselves and their enslaved sisters and brothers so that African people as a people could live in harmony with other Americans – co-exist.

One action in particular prompting the advocacy for ethnic co-existence was the creation of the White controlled American Colonization Society in 1815 whose mission was “ridding this nation of undesirable Negroes” as one of the reasons for colonizing African people. Many African people opposed and openly rejected such a mission. Free African people in the early 1800’s had already declared this country their country and were conducting themselves as such.

Paul Cuffee, Richard Allen, and James Forten, all businessmen, are early examples of African people’s pursuit for self-initiated ethnic co-existence. Cuffee, in the early 1800’s, set up a school for free Negroes. Richard Allen, rather than sit in a forced segregated” section in a church of the newly established American denomination of Methodism, founded for Negroes the African Episcopal Methodist church. Forten, a wealthy ocean vessel sails maker, and Bishop Allen in 1814 organized a force of 2,500 free Negroes (militia) to defend Philadelphia against the British’s invasion of Washington.

After the civil war, plans were initiated to influence African people to coalesce (grow together) into an effective self-initiated state of existence” - so as to achieve wealth and progress for themselves and for their country. These initiatives are reflected in the activities of Alexander Crummell, who founded in 1897 the America Negro Academy; Booker T. Washington, founder of the National

Negro Business League; and W.E.B. DuBois, who outlined a plan for a communal African society.

Advocates of “Ethnic Co-existence” believe in racial interdependency and reciprocal relations with others groups as opposed to asymmetrical (one-sided) relations. They are influenced by pragmatic thought found in the U. S. Constitution. They are therefore espousals of republic rights; that is, the Republic of the United States of America. They are also believers in ethnic African American solidarity and effective-ness through collective action.

African people arrived on this American continent void of biological and sociological same-ness. They became a people in the Americans having no tools with which to develop one-ness and same-ness. They still have not found the tools with which to coalesce: that is, come together to grow together into biological and sociological same-ness as an American group.

To become an authentic “We” people of biological and sociological same-ness, and of socio-economic cognition, African Americans must first occupy and recognize the space encompassing their state of existence; that is, the state of ethnic African America. It is your domain. It is your **ethnic commune of American**

Because the world has become much smaller, and because folk want to remain sovereign over their own land, it is not likely that African people will be presented with opportunities for acquiring land for sovereignty, through gift, purchase or petition. But the opportunity to establish a state of ethnic interdependency within America is open.

Discordance as practiced by conflicting African Americans groups is the major reason for the absence a collective “We” togetherness among African people. As stated before, each group respective of their philosophical pattern of thought (separation, or integration, or co-existence) believe that their plan is the best plan for extrication African people from their predicament.

UNDERSTANDING A "WE" PHILOSOPHY

The most eminent goal of African American people, and the most historically pursued goal, is that of extricating themselves from their American predicament - a predicament which commenced with the importation and enslavement of African people on this continent, and maintained by the oppressive measures of white supremacy. The reality which has thus far escaped African people is their need to develop a philosophy - a consensus pattern of thought - that will enable them to achieve extrication.

What is needed is a basic philosophy that will encompass a patterns of thought to influence such behavioral practices among African people in ethnic African America as synthesis analysis, coalescence, collective "We" togetherness, co-emergence, "Be My Brothers Keeper" credo, **ethnic coomune**, "effectivism," and socio-economic endeavor.

The philosophy favored here is ethnic African American co-existence through which collective "We" togetherness can achieve real survival and progress.

Philosophy is defined here as a set of principles for guiding behavior. In relations to extrication from their American predicament, two basic sets of principles are favored here.

(1), principles for guiding the behavior of African people to cleanse their minds of condition/response relative to master/slave mentality, and (2), principles that will enable African people to achieve collective "We" togetherness as a group with the will to co-exist socio-economically in a country composed of many affiliate groups co-existing in its body whole.

This section is about addressing the philosophical principles necessary to accompany and accommodate ethnic African American co-existence. Major factors (principles) of the philosophy of ethnic African American co-existence are (1)

Synthesis analysis approach, (2) **Coalescence** for the attainment of togetherness;; (3) **“Co-emergenism”** and (4) **ethnic “effectivism”**

Synthesis analysis approach In order to establish Collective “We” togetherness for survival and progress, and for extricating themselves from their American predicament, African people must subscribe and adhere to a synthesis analysis approach to adopting a philosophy of co-existence.

Through the “synthesis analysis approach,” certain principles related to plans for extrication from each of the major patterns of thought (separation, integration, and co-existence) will be combined and unified to form a synthesized whole – a single self-imposed agreed to universal pattern of thought. Reference here is given to the African American philosophy of ethnic co-existence.

Below are examples of some of the better plans for action that can be brought together to form a synthesis approach. It is through the synthesis analysis approach that the goal of extrication can be reached:

(1) From the philosophy of separation The concept of sovereignty advanced more recently by Marcus Garvey and the Elijah Muhammad is a historical advocacy. It calls for “nation building;” that is, African people being free and existing on their own sovereign land. Such sovereignty efforts nowadays call for partitioning to obtain land and maintaining sovereignty, or it calls for taking somebody else’s land as has been the history of humans on earth.

But since in today’s world, land for sovereignty through gift or by purchase is unlikely; and since African people have no weaponry for the conquest of such land, and are not a warlike people anyway, other thinking must be applied to the matter of sovereignty.

Even if land were to be granted by the American government, as in the advocacy of the “eight American states” movement for an African American statehood, the people would need a financial system, a free trade system, and most of all, as Booker T. Washington d advise, would need “something to contribute to the markets of the world.” African people would be burden with the need to protect its borders; to protect its currency; and to protect its sovereignty from insurgents, intruders, and from invaders woul.

And Christians with the “quitting time syndrome,” no doubt, would provoke a power struggle between themselves and Black Muslims, an organization far more blue printed for sovereignty.

What is the quitting time syndrome? It is based on a continental American slave in the cotton field, who seeing that the sun had dashed behind the horizon, leaped to his feet and shouted, “Quitting time!” The head slave went over and chastised him, saying, “What you doing saying quitting time? You ain’t the one spouse’ to say quitting time! I’z the one spouse’ to say quitting time! “Quitting time!”

African Americans can use ideas of sovereignty from advocacies of immigration, colonization and exodus, and advance a pattern of thought that is more logical in purpose; which is, the being of an “**ethnic commune of American**” rather than “nation in a nation” in American as such.

(2) From the philosophy of Integragion. Civil rights initiatives for the purpose of achieving access to economic and political opportunities should become key factors of the synthesis analysis approach in forming a co-existence pattern of thought among African people to achieve extrication. It has been through civil righting, human righting and republic righting that statutory laws and constitutional measures enacted for the ante bellum and post bellum “status quo” have be challenged. It is through civil rights activism that governments have been forced to honor and obey such laws.

Civil, human and republic rights activism in African America not only must remain part the offense and defense armament – legal weaponry - against efforts to deny African Americans survival and progress, but must be a major factor in collective “We” togetherness.

(3) From the Philosophy Co-existence Coalescence and “effectivism” are advocacies for making Africa people a whole people - a Collective “We” togetherness African American group; in other words, a socio-economically effective group in the American whole which is composed of many groups. In calling for the effectiveness of African American people, advocators of co-existence believe that the effectiveness of each American group will determine the effectiveness of the American whole.

The self determination of African Americans, then, should be within the context of the national determination of the Republic of the Unites States of America. And to that extent, African Americans will co-exist as an American part of the whole, loyal and patriotic, as set forth by the liberty clause in the preamble of the constitution. However, it should be the duty of African Americans to help shape this national determination.

After all, should America go down (be destroyed), African Americans will also go down.

COALESCENCE We have already stated that African people did not arrive on this continent as a sameness or a oneness people.

Coalescence has reference here to growing together as a people. And as an African American principle of philosophical value, it means coming together to grow together into a state of African American Collective “We” togetherness. Through coalescence, African people will have an open opportunity to grow into one African American identity, rather remain in three identities: integrationists,

“separationists,” or in co-existence. Thus, such togetherness will result in African Americans becoming a people biologically and sociologically the same.

Coalescence calls for organizing to specifically grow together to a Collective “We” togetherness African people. The question ahead then poses a starting point; that is, organize where? The answer is given by Booker T. Washington in 1895 who provided us with what must be acknowledged as one of the most classic statement in the African American experience. “Cast down your buckets where you.”

Where are African people now? They live in a country which is, by virtue of their being, their home called the Republic of the United States of America. They live in states - in counties in those states; and in towns and in cities in counties of those states. They live in political districts, wards and precincts in towns, cities, and counties of those states.

“CO-EMERGENCE” African Americans, before and after slavery, either in direct or indirect forced segregation, or even in spite of intended good laws,” have been denied access to fully enjoy the educational, economic, and political privileges of this nation - under this nation’s preamble and constitution. However, co-emergence of efforts, in spite of roadblocks, can be executed.

One thing that the African American leadership should and can do is merge meaningful and relative “ideas” that will advance their efforts of extrication – synthesis analysis..

Many ideas have been and will further be initiated to achieve the goal of extrication. Should an idea be genuine towards achieving extrication, it should become the goal of all African people and should be acquiesced (accepted without making destructive objections). Thus, success in reaching goals relative to collective “We” togetherness ideas should not result from the emergence of an individual participant (“I,” “me” individualism), but rather from the results of all African Americans participating collectively- **“Co-emergenism.”**

Emergence, by definition means, rising out of.” In order for an object to be viewed, it takes an object to view the object which has come into view. An object “rising out of” (meaning coming into view), whether viewed internally (in the mind) or viewed externally (outside the mind), must be recognized as the “view to the viewer” before knowing takes place. In other words, it takes two objects to know - the known in view and the knower to know. Thus, meaningful and productive knowings will co-emerge – “co-emergenism.”

This relationship is applied to action that initiates ideas through collectivism for reaching a goal. The goal of the action is to achieve collective “We” togetherness. The goal or the idea is the property of African people. If the idea becomes an initiated goal, real success in reaching that goal or goals can only be

achieved by the involvement of the known (the idea) and the knower (African people)- “Co-emergence.”

It should be pointed out that through “co-emergence,” co-effective achievement must not result from a single “I, Me” entity (leader), nor from an individual group, but rather from the co-emergence of a substantial force of African people themselves (“we, us”), directly, involved in bringing about co-effective achievement.

One historical problem among African people is that of accepting and tolerating **individual (“I,Me”) false leaders**. This does not mean leadership should be abandoned. It means that the “idea” should be the cause for action. .

Certainly, there will emerge strong leaders - leaders who are capable of advancing progressive thought, ideals, goals. But success in achieving survival and progressive goals must result from the co-emergence of all involved – “co-emergence.”

ETHNIC “EFFECTIVISM” “Ethnic effectiveness,” here, refers to sets of principles that encourage and guide African people to practice effectiveness in all their endeavor. As Booker T, Washington advocated during the later 1800’s - “Cast down your buckets where you are in agriculture, in commerce, in the mechanic arts, and in manufacturing”- so must African Americans advocate today: effectiveness in agriculture, commerce, in technology, and in finance.

However, African people must not use effectiveness for selfish or destructive purposes, but rather, for the co-emergence of all African people involved in producing reality. Such action will coincide with behavioral practices that adheres to activities for collective “we” togetherness.

Effectiveness must be executed for both African America and the whole American (the effectiveness of each part in the whole will help determine the effectiveness of the whole) To quote Jesse Jackson and make his quotation an African American motto: **“To make America better and to keep America strong.”**

Therefore, in organizing and directing wards and precincts projects, be effective. In organizing and operating distribution centers, be effective. In organizing and managing financial institutions, be effective. In all, be effective for both African America and America. Effectiveness is a major factor in Collective “We” togetherness and in the philosophy of co-existence.

OFCA – ORGANIZATION FOR COORDINATING ACTION These organizations promoting the cause of advancing African American survival and progress will be referred to as central, district, and local **Organizations for Coordinate Action (OFAC)**.

Leadership in the OFCA organizations will not have conventional or traditional titles such as President, chairman, ect. Rather than the use of “I – Me” officers who may want to dictate the work to be done or be left to do the work of himself or herself, coordinators will be used to coordinate - to bring togetherness action so as to get the work done. The purpose of having coordinators is to suppress “I-Me” behavior and encourage “We-Us” behavior.

There will be OFCA coordinators in each local, district and central base. In each local OFCA base (could be city or county) there will be a **congress of coordinators** composed of representation chosen from their respective precincts and wards at a meeting every four years of OFCA members of the local base. The local congress shall execute the policies of the local base OFCA who shall meet often.

Each state OFCA shall pattern after the local base and shall create a **state congress of coordinators** composed of representation from the respective state. The National OFCA will be composed of representation from the states.

Local OFCAS will initiate action that will promote and protect such action of African Americans so as to fully enjoy the educational, economical and political privileges extended to all Americans by national, state and local governments.

The local precinct and/or ward OFCAS will be composed of persons who will be dedicated to participating in activities that will bring real progress to African America. Members of the OFCA will select their necessary of officers who will be called coordinators of specific responsibilities; such as; coordinator of finance, coordinator of records, coordinator of information forums, coordinator of the Think Tank, coordinator of town hall forums, coordinator of body politics, ect.

Each coordinator will head a committee of his or her respective area of responsibilities.

EACH LOCAL OFCA SHALL MEMBERSHIP DEACONS, OR PERSONS HAVING SUCH POSITIONS, TO PARTICIPATE IN OFCA AFFAIRS AS “TWO ARMS COMMUNICATORS” WITH BLACK CHURCHES – CONVEYING MEANINGFUL INFORMATION TO CHURCHES AND FROM CHURCHES.

The ward and precinct organization must act as a “We” togetherness communication post. Wards and precincts (places where persons are ordinarily found) are mapped out in streets and blocks of streets. African people must establish collective “We” togetherness on each street and in every block. The first law for co-existence is that African people must know the map of their respective wards and precincts. African people must participate in the activities of their respective ward and precinct organization.

The Ward and precinct organizations of OFCA must act as a record keeping center -- recording population growth (deaths, births, and movements), election results, businesses, employment, unemployment, injustices, complaints, and crimes against African peoples. The OFCA will act as civic center - addressing current issues, policing politicians, encouraging meaningful legislation, proliferate voting, and holding informational town hall forums. Each ward and precinct will select its own leadership of OFCA coordinators.

Overall OFCA is the paramount vehicle through which African American initiatives can be addressed and executed for achievement and progress.

The OFCA in each ward and precinct will continuously function to ascertain the African American identity that is implied in the Preamble of the U. S. Constitution: **to secure the blessing of liberty to ourselves and our posterity. To that extent, OFCA can bring mutation to a halt in African America.**

THINKING THAT CAN BE ADVANCE BY OFCA, (ORGANIZATION FOR COORDINATE ACTION)

Much written in this section is to open minds so that information will cause the mind to reason, and “reason for the reason for the reason.” .

As stated before, OFCA is the paramount vehicle through which African Americans initiatives can be addressed and executed (nationally, state, and locally) to the point of achievement. OFCA can promote African American thinking that could become universal African American thought.

The kind of thinking which leads to the collective “We” togetherness pattern of thought can be found in the following hypothesis:

If African Americans are to survive as a people, they must be willing to bring a halt to the individualistic trend of becoming “melting pot” mutants; that is, mix breeds lost of their African identity, and especially their “mother-wit” mentality.

With the development of collective “We” togetherness, African Americans can benefit by using OFCA to engage in initiatives that will enable them to fully extricate themselves from their American predicament. In this state of

existence, OFCA is organized in Wards and precincts and districts from which communication flows locally, state and nationally. .

The following represents some thinking worthy of advancing African Americans as well as advancing the American whole: (1) Living in Oneness For destiny; (2), Organizing within “We” Togetherness; (3), Establishing an Ethnic Commune; (4), Initiating Economic Consciousness, (5) Refining religious.

Living In Oneness For destiny. “I am an American. This is my home. My fore-fathers were born here as slaves. Like all other Americans, I am a constitutionally identified citizen. I am identified in the Preamble and in several clauses in the U.S. Constitution.” The intent of the framers of the Constitution is of little consequence – relative to addressing slave question. Only the truth in their written words are of consequence, especially when I read the great promise in the Constitution; is “to secure the blessings of liberty to ourselves for our posterity.”

Today’s Americans Africans are the future generations of their free and slave ancestry.-posterity.

But on a much higher level of thought, there must be some reason for the presence of African people on this continent, and particularly in this Republic of the United States of America. Surely universal nature had something else in mind for African people besides slavery and the post bellum war against them.

But whatever nature has in store, African people must be prepared and willing to carry out nature’s order, whenever it is presented. A people prepared in this capitalistic system is a people of itself; in itself; for itself; and for others. After all, as the great writer Earnest Hemingway would say, “*No man is Island.*”

This country has always been a warlike nation - from the war with England in the 1700’s to the war in the Middle East in the 2000’s. It is now the super power on earth, and seemingly is assuming itself to be the care-taken or new empire builder of the world. And in spite of being a super power, American continues to make enemies, no matter how good or how innocent it believe itself to be. Moreover, the earth is becoming a more dangerous place on which to live. The danger is not only coming from man’s use of mass destructive weaponry, but from man’s tendency to pollute the environment as well.

Perhaps somewhere, it is written in the winds that African America, through Collective “We’ togetherness, not only will be the force to provide the extrication of African Americans from their predicament, but that the collective “We” togetherness of African America could be the force to extricate all Americans from the directions in which America is now traveling. Extrication, period, could be the destiny of African America of America.

To begin with, please note that the purpose of collective “We” togetherness African American people is not to create African America as an enemy within America, waiting for a time to take up arms against the offspring of commerce and slave masters as some non-African people would surmise. They manufacture no guns, no missiles, no tanks, no mobiles, no ships or flying machines. There are almost no African American militias in America - even though the U.S. Constitution allows the employment thereof.

African people of America are not a war like people – as reflected in one of the old classic Negro spiritual; *Ain’t Go Study War No More.*” African people, without doubt, have historically been the most loyal but mistreated citizens in the American whole. Even though, deeply embedded in the remembrance of African people is the old Negro spiritual, *No body knows the troubles I’ve seen.*”

In all, African Americans collectively have never prepared themselves for the purpose of achieving survival and progress through violent or aggressive means. Self help opportunities have been wasted because African people have not been an aggressive collective “We” togetherness people, especially economically. Speaking to industrialists and philanthropists at an Economic Fair in Atlanta, Georgia in 1895, and appealing for the recognition of the worth African people, Booker T. Washington, an economic self help advocate said the following to non-African people:

“Casting down your buckets among my people, helping and encouraging as you are doing on these grounds, and, with education of head, hand and heart, you will find that they will buy your surplus land, make blossom the waste place in your fields, and run your factories.”

This appeal by Washington was an advocacy for economic co-existence. OFCA can have a roll in achieving economic co-existence.

In 1895 America, waste places in fields and surplus land were in urban areas or on the outskirts of townships and cities. When Washington recommended, “run your factories,” he was recommending the application of the fourth economic factor of production: “Management.” Washington was trying to prepare African people to live in a capitalist system. OFCA can help in the preparation of a management class of African Americans for African America and the whole America.

Washington stated, “As we have proved our loyalty to you in the past in nursing your children, watching by the sick bed of your mothers and fathers and often following them with tear-dimmed eyes to their graves, so in the future, in our humble way, we shall stand by you with a devotion that no foreigner can approach, ready to lay down our lives, if need be, in defense of yours, interlacing our industrial, commercial, civil, and religious life with yours in a ways that shall make the interests of both races one.”

Organizing within Togetherness. America is composed of many groups, and African people are but one. Most groups in America tend to endeavor to accommodate the survival and progress of their respective group members. The constitution in its Preamble expects this kind of endeavor: “to secure the blessing of liberty to ourselves and our posterity.”

Through OFCA initiatives African people can become a collective “We” togetherness people.

Collective “We” togetherness means doing those things to establish and maintain collective “We” togetherness, especially in American capitalism that produces political and economic benefits, and where land, labor and capital is used to accumulate more land, labor and capital. Booker T. Washington once wrote, “The one who owns the land, pays the taxes, and possess the high moral standard will have the most to do with government.”

The African experience in America has a history of African people not initiating efforts to coalesce into oneness, and sameness as a people with biological and sociological togetherness. Thinkers and leaders who have endeavored to make African people a togetherness people have failed: Marcus Garvey and Elijah Muhammad; and Alexander Crummell, W.E.B. DuBois, Booker T. Washington, and Tony Brown are some examples of persons with plans not accepted by the masses.

The latter four saw America as their country to succeed in. In their advocacies they encouraged collective togetherness. They ascribed to co-existence. And they recognized that the key to extricating themselves from the American predicament were to be in efforts to coalesce.

African people are still confronted with bringing the “I-me” individuals and the “we-us” group into an integrated African American whole; thus bringing about a true identity – an African American ethnic group of American: a state of wholeness, a deliberate state of existence.

It is this Collective “We” togetherness group (introduced here) that can and should determine the effectiveness of African people - their survival, their progress and their destiny. What is important in the American whole is effectiveness; that is, the effectiveness of each part of the whole. For the effectiveness of each part, will determine the effectiveness of the whole.

Parable of the Dell. An old man traveling across the far corners of the earth, suddenly stumbled upon an interesting dwelling of people in a dell. They were busy preparing for their future. Some were letterizing. Some were mathematizing. Some were verbalizing. But they were all working together in full concert. And the fruits of their coalescence appeared to be ripening.

“Who are you,” he asked this group?”

“We are who we exist to be,” was an answer.

“But what do you exist to be?”

“We exist to be the best in our existence.

“But why must you be the best?”

“Because other groups are engaged in the same thing; and only the best can position themselves to reciprocate effectively.

Behold! And before the old man’s eyes was a togetherness he had never before seen, He had heard of belonging to a centric state of existence and a philosophy, but not:

“We are who we exist to be.”

Establishing An **Ethnic Commune**. First, African America must be an effective group within itself so as to be effective for the Whole America. African America as a group in the American whole would be an Ethnic communal state “of” existence – not a nation-in-a-nation, not a nation-in-exile, but an Ethnic African American state of co-existence “of” America.

Ethnic co-existence is the best philosophy through which the synthesis analysis approach can be realized. It respects a continuing challenge against wrongdoings with legal civil, human, and republic rights weaponry. Further, it advocates living side-by-side with other collective groups to make America better and keep America strong.

Each of the 50 states of the United States and its many outline possessions can be seen as affiliations of the American whole.

Ethnic African Americans, by virtue of the U. S. Constitution, are parts of one of the affiliated groups or **commune** in the American whole. Already a part of the American whole as being legally different, their commune as a people as of now came when new laws made them free people but different, free citizens but different, acculturated but different – a people affiliated within the body politics of America.,

“**Ethnic commune**,” as an “African American state of existence,” has not been pursued by African Americans.

Ethnic commune through and under co-existence is the best bet for some sort of African American sovereignty togetherness. Ethnic commune can certainly be equivalent to affiliate interdependency within the context of the existence of the many groups in America.

First, African Americans must declare that the **commune** of African America in the American Whole is the state of existence” to which all African Americans belong, and one that will exist with other American parts of the

American whole. Also the declaration of this ethnic commune must become a mayor factor in the philosophy of coming together to grow together - coalescence.

Thus, Ethnic African America, as a collective “We” togetherness group can be an **ethnic commune in the American whole.**

To be representative of an African American collective “We” togetherness group, all African people of America must pledge themselves, either privately or publicly, to the following mission of coalescence statement which is a declaration of motives and intentions for survival and progress:

1 As a matter of *fait accompli*, we hereby declare that all African people of America are African Americans and, that Ethnic African America is the state of existence to which all African Americans belong.

2. That this Ethnic African America is in a state of co-existence, an ethnic commune co-existing within in the American whole, and so respected as such.

3. We, subjects of Ethnic African America, in order to become organized within togetherness and generate more socio-economic effectiveness for ourselves and our country, establish principles of Collective “We” togetherness for guiding behavior and conduct, insure domestic coherence, provide for the general welfare, procure intra-communication and inter-reciprocal relations, promote coalescence, co-emergence, and peaceful co-existence, and secure the promised blessings of liberty to ourselves, our country and our posterity, do ordain, and establish this mission initiative within an “Ethnic Commune” for all African Americans of America.

The purpose of this declaration is to prepare African Americans to carry out whatever purpose universal nature may have in store and to protect African Americans through an “ethnic commune” against those who would prefer ant-bellum roles for African Americans as directed by nonsense White supremacists.

Finally, Ethnic African America - a collective “We” togetherness group - is an ethnic commune in the American whole - same as an in-house national or racial or racial group; or the likes of one of the fifty states of America having rights and privileges that do not conflict or violate the Constitution of the United States.

The Constitution does not direct the extinction of any of its groups, rather it reads in its Preamble, “to secure the blessings of liberty to ourselves and our posterity.”

This Ethnic commune, rather than nation-in-a-nation, is a factor in the synthesis analysis approach. Many thinkers are already recognizing African

America as the state of existence for African Americans, and have concluded that African America is their togetherness state of existence, thus their **American commune**.

Refining Religion. The church for African people is their only authentic communication center. Authenticity lies in the fact that each church is an auditorium - a place where African people congregate at will and a forum where more current and relative information flows to the masses weekly than in any other African American place, except in public schools during childhood. It is through the church that African people know more about the history of people in ancient Egypt, Iraq, Iran, Rome, Turkey, Greece, and especially in Israel than they know about their own history of African people in America.

In America, African people are mostly Christians, but a substantial number are Muslims. Some are Black Jews. This means that African people are not a one religious concept thinking people. Besides worshipping within mostly two major religion, their minds are locked to many denominations within those religions.

Nevertheless, African people as a whole are incurably religious. From the continent of Africa to the continent of America, African people have always shown reverence to some form of deity, usually in spiritual terms. From the state of captivity and slavery to their contemporary America predicament, African people have always remain religious minded. And as stated before, nature must have had something else in mind for African people besides slavery and existence in an American predicament.

But whatever nature has in store and whenever nature decides to reveal what's in store, African people as a Collective "We" togetherness people should be prepared to accept the offer. And to be prepared, therefore, African people should not only be willing to use the communication power of the church to bring about collective "We" togetherness, but in the process, must use religion as a banner – a rallying device to advance religious thought that will help them achieve genuine survival and progress, and extrication from their American predicament.

The African American church has exerted more influence over African people in civic affairs than any other African American institution or organization. Church goers are involved in clubs, labor unions, political and other civic groups to organized voter registration and voter education drives for electing Blacks to federal, state, county and local positions. Almost no African American politician has received his or her ascendancy without the blessing of the Black church.

The Black church has produced some of this country's greatest orators. And almost all Black civic activists (civil rights, human rights, and republic rights) have been church goers.

But it must be noted that the incumbency of bad politicians is sometime protected because of the propensity of church goers to forgive and forget about the misrepresentation of elected officers .

Through the Black church, African people have made their greatest mark in American music and in athleticism - in the development of continental American music from spirituals and rhythm and blues to original jazz and from progress jazz to hip hop; and in athletics from Jack Johnson to Muhammad Ali and from Jim Brown to Hank Aaron and now Tiger Woods and Barry Bonds.

And although the Church has many times influenced the coming together of African people for “unity for causes,” it has yet to influence to the development of a collective “We” togetherness in African America so as to guide the behavior of African American.

There is a Collective “We” togetherness religious concept that African American can enhance to promote “oneness” in religious thought for togetherness instead of what seems the likes of involvement in religious non-one-ness. Through OFCA African People can make their greatest contribution to universal humanity.

Thus, the opportunity is open for the African American clergy, Christians and Muslims alike, to take the lead and advance the belief in **“Pure God”** as “Eminent God.” In others words, contribute to mankind by revealing the ultimate character and nature of the supreme being to humankind.

The Christian faith was introduced to the Free African people from the very beginning in the American colonies. Slaves were not permitted to openly worship in the Christian faith until 1700’s. Baptists and Methodists were forerunners in the development of Christian Blacks in America. As revealed in the book “Roots,” Islam was an established religion in many parts of Africa from which Africa people came. The Muslims faith remain a secret way of worship for many African people in America until the age of Elijah Muhammad, founder of the Nation of Islam.

Today, there are thousands of churches presided over and attended by African people in America. It is said that for every one tribe on the continent of Africa there are three African churches in continental America (U.S.A). And from the standpoint of imperfect togetherness (individual “I, Me” group-ism) among African people, vast amount of wealth is tied up in the Black church.

However, that wealth from the standpoint of collectivism is not used to make more money; to accumulate more wealth; and to do more things that will provide more wealth so as to authentically “be my brothers’ keeper.” As someone

said of the church, “Providing food baskets twice a year do not represent a genuine “be my brothers’ keeper” activity.”

Nevertheless, the African American church is more than prepare to bring to the forefront a new religious reality.

Since time immoral, mankind has worshipped many things as Gods: rain, wind, fire, moon, the sun; animals, idols, men or women, and supernatural beings (mentally seen and heard). Finally, humans discovered what they believed to be the highest deity, **Almighty God**, one God, - the God of righteousness, and the God throughout the universe. As time went by, men begin to reason that one God is not only the creator of the universe, but One God “Almighty God,” created **“Pure God”** to universalize the existence of purity. \

Thus, universal purity lies in **Pure God**, not in Almighty God.

During these times, debate is being waged between religious scholars who believe that one God created the universe, and science scholars who believe that the universe resulted from a big bang happening and all matter in it results through evolutionary processes. Religious scholars may never prove that one God created the universe. On the other hand, science scholars may never disprove that one God did not.

For many centuries, men declaring themselves learned scholars, have interpreted selected writings to compile the books of the Holy Bible, in the manner they thought events ought to have been or ought to be. Some of the writings are in the Holy Bible and some are left out. They give “Almighty God” character and personality, temperament and perseverance in their collection of accords.

It is the contention here, if Greeks and Italians can interpret books related to the Holy Bible, so can African Americans - who should for the sake of better understanding of One God.

Thus declared is that the concept of **“Pure God”** is a religious advocacy that can be beneficial to African Americans as well as other religious minded people. Believers in “one God” teach and preach about events that do not represent absolute purity. Thus, the Pure God concept provides another view of purity. And through OFCA a universal contribution can be made by African people; that is, the teaching of the **existence of “Pure God.”**

There can be another reality in which the **Pure God** is preeminent. “One God” does not appear pure all of the time. For example, in lessons featuring biblical warfare, One God events are situations favoring the opponents as well as the proponents. In European history, it is written that God favored the armies of the Crusaders against the armies of the heathen Moslems. At the same time, One

God also favored the armies of the Moslems against the armies of the satanic Crusaders. In other words, One God favored mass killing on both side.

In American history, slave masters praised and worshipped God in war and in peace, and at the same time maintained slavery.

Since armies in warfare kill people, the question is, can One God favor killing? Can One God really favor war? Could it be that African slaves felt a different kind of God, and subconsciously recognized **Pure God** as reflected in the Negro spiritual, *“Ain’t go Study War No More* because the Almighty God somewhere would wage war according to biblical teachings?

The most fundamental principle identified in the behavior of Almighty God is that this God is pure. What God does is just. What God does is good. Just as “Almighty God” is locked into a belief system, **“Pure God”** can also be locked in a belief system.

Question; how can a thing pure cause anything to become impure? Yet, many words have been written do involve One God in impure behavior. Some biblical stories run high in impure-doings supposedly executed by the acts of One God; such as, annihilation, butchering, destroying, killing, and slaughter.

Incidents that portrait Almighty God being involved in impure acts should not be recognized by the African American clergy. Only those situations portraying good and righteousness can advance the **Pure God** concept.

How can a thing pure do anything impure?

Pure God did not destroy the cities of ancient Sodom and Gomorrah. Nor did Pure God destroy almost all earthy beings by flood. In the book of Revelation, “Pure God” did not and could not have supported acts of the angels of destruction. The house of “Pure God” does not and can not inhabit armies for warfare, for death, or for destruction. How “Pure God” sink to such behavior? “Pure God” cannot.

“Pure God” of course is in the mind. So is Almighty God. To espoused to “Pure God” is to worship the highest moral authority that the mind can perceive (know). It is not that human kind can ever be pure, but human insight and goal can be fixed on and, at lease, trying to live in purity, trying to be like “Pure God” – trying to behave as Pure God would request of humans to humans.

Who is **Pure God**? Pure God is action or involvement without causing harm in the offset or the outcome. For example, should a married man finds his wife guilty of sexual activities outside the marriage, he should not harm her, or stone her, or condemn her. Rather, he should use the occasion to forgive her as “Pure God” can only do.

If a married man, young or old is incapacitated, and his wife's natural urges led to sexual activities outside the marriage, he should not harm her, or stone her, or condemn her. Rather, he should understand the nature of "One God's" creation and use the occasion to forgive her as "Pure God" can only do.

Since humankind seem to over entertain sexuality, "Pure God" can become in the minds of humans the "supreme and ultimate reality;" the paramount model of morality; the eminency in purity.

What is the essence of Pure God? Did Pure God create Almighty God? NO. How can anything pure create anything that is impure? Did Almighty create Pure God? Almighty God, according to some in the clergy, did create the devil once thought to be pure, but later became impure. Did Almighty God, then, create Pure God? Yes. While Almighty God did create Pure God separate and apart from Almighty God, "pure God did not or could not have created Almighty God. Almighty God is in purity and impurity. Pure God is Pure.

One belief in which humans have live with for thousands of years is that Almighty God created the universe and all in it. In this creation, Pure God is the ultimate of righteousness – of singularity and of exclusivity absolute purity

This awareness of a Pure God proposal to advance religious thought is not a request to eliminate any of the books of the Holy Bible, or books associated with the Holy Bible or any holy book. It is an advocacy to extol and teach only those lessons of the good and righteousness contained in Holy Books with reference with emphasis on "Pure God." Violence and destruction in the Holy Bible must not be allowed to influence the behavior of church goers in any way, especially children. It is true that some lessons for church consumption are written months or years ahead. This means that lessons reflecting "Pure God" may have to be repeated several times for the sake of posterity.

The **"Pure God concept"** is simple: "Pure God" does exist. "Pure" God is pure to the highest. Pure God is not universally recognized but can be. Thus, the opportunity is open for the African American clergy to make **"Pure God"** universally acknowledged as its **greatest contribution in human thought.**

Initiating Economic Consciousness A common expression among African people is "Be my brothers' keeper." A common story among African Americans is the biblical story of Joseph. To some African American clergypersons, the story of Joseph is mainly a civil rights story - of a boy sold into slavery. To others, it was about economics: Joseph who became a "Be my brothers' keeper" figure. It was about grain production, warehousing, and distribution.

For African people, the story of Joseph should always be noted an economic lesson. Through OFCA initiatives, this story should be a conscious economic lesson for extrication from the American predicament. In economics, land, labor, capital and management are four “Be my brothers’ Keeper” tools. The Joseph story represents that of management, but does not discount land, labor and capital.

In order to become prepared to carry out whatever purpose nature has in store, African America as a Collective “We” togetherness group must initiate a togetherness economic philosophy. At present, there is no universal order among African Americans to promote economic togetherness. And the rulership of this country, historically, has not sought fit to encourage African people growth economically, other than through making gestures.

An African American togetherness economic philosophy can be carved out of the Booker T. Washington plan for survival and progress as reflected in the following quotation; **“No race that has anything to contribute to the markets of the world is long in anyway ostracized.”**

After the civil war, and beginning with the war against the freed slaves in the 1880’s, African people were not only the least paid for their labor, but were the most denied of opportunities to fully participate in the economic develop and re-development of the southern states, other than cheaper labor – cheaper than White cheap labor. Even with the Freeman Bureau’s Banking system, established by the federal government for the purpose of involving Negroes in re-construction programs and projects, African people were substantially frozen out by newly formed eco-political establishments of south White supremacists and late coming northern carpetbaggers.

At one point, immediately after the civil war, northern capitalists, and Black and White southerners worked well – in freedom - trying to rebuild the south. But that was short lived. White supremacists resented this upcoming new way of life. The first human cry made by White southerners was “not to allow ex-slaves” to politically have rights to hold high level management and legislative positions in local and state governments. The second cry from White southerners was not to let African people have economic privileges of any substantial nature.

For some Whites supremacists, government in the south should be of Whites, by Whites, and for Whites. The masses of Whites went along with this advocacy. There seemed to be spiteful resentment because Blacks were no longer slaves. Yet during the slave period, very few White southerners had ever owned slaves, or were too poor to have ever owned slaves.

So when federal troops withdrew from the south, African American citizens no longer were protected. The newly freed people, just out of slavery, with no Collective “We” socio-economic togetherness philosophy, were not prepared –

militarily or diplomatically - to protect themselves from the barbaric behavior of White supremacists. Thus, open and direct war was waged against African Americans for a period of more than eighty years. And all this happened while the body politics of Yankee northerners were to simply stand by and watch.

Southern legislators lawfully denied African people the blessings of liberty so as to maintain White supremacy. Forced segregation subjected African people to an asymmetrical (one-sided) way of life. Economically, African people became cheap manual labor with little access to the common privileges in a capitalistic society.

During that period of time African people, having no collective "We" togetherness, were unable to take advantage of the real economic opportunities open to them. African people had little or no banking systems. They had agricultural systems, but did not adhere to a philosophy of collective "We" togetherness for purposes of production, distribution, and capital re-investment.

The Alexander Crummell and Booker T. Washington plans for Self-help, economic solidarity, and economic development were greatly ignored. Their plans, had they been accepted, may have made African people a collective "We" Togetherness group economically - a self-imposed, "self-segregated group" in the American whole. But because integration-ism has been the pre-dominant pattern of thought among African people, especially after 1919, self-imposed segregation has been unacceptable, if not dangerous to the belief of many African American thinkers.

The assumption has been, even among some the most influential African leaders, that some White supremacists will not tolerate self-imposed segregation (collective "We" togetherness among African people), and therefore will execute more oppressive measures against African people - even to those who had progressed economically. In the minds of such Whites, African people involved in self-segregation (Collective "We" togetherness) initiatives are divisive and therefore are polarizing the races.

However, through out history, this country has produced wealthy African Americans - millionaires, even multi-millionaires. But such wealthy persons have achieved little success toward developing a national "We" togetherness class of "be my brothers' keeper" African Americans. They have yet to influence the development of a socio-economic philosophy so as to promote collective "We" togetherness. Through OFCA, the promotion of such a philosophy is possible.

Non-African American groups have always enjoyed the privileges of functioning as groups, so as to contribute to the growth and development of their respective group and this country. They have used capital funds to work for them, and their group's progress. They have either created capital among themselves or secured capital from their brothers and sister in other countries(countries after

which the United States government will have appropriated billions of dollars) – mainly because trust exist among non-African American citizens.

African people have not had the luxury of securing capital from their brothers in Africa. But even if African people had available capital to trade with Africa, White supremacy brotherhood, no doubt, would block any meaningful trade agreements between African Americans and continental Africans.

Imagine, a whole African continent of brothers and sisters, and African Americans are not trading with them in any substantial or major way. Continental Africa for the last two centuries has been an untouchable trade domain for specific European countries, respected by U.S. policies.

Outside forces (national and worldwide White supremacy), from day one in the African American experience, have materially, physically, and psychologically prevented universal togetherness among African people - one reason, to deter Continental African and African American trade agreements. But on the other hand and with no Collective “We” togetherness economic philosophy, African people themselves have contributed to their own failure to progress in the American capitalistic system under democratic governance.

In order to be a “be my brothers’ keeper” African America in a capitalist society, African people must be job producers; must be distributors of goods and services; and must be investors of more jobs to produce more goods and more services for more distribution. To give credence to a Booker T. Washington belief (of the race contributing something to the markets of the world), African people will need to produce in order to distribute. Through OFCA, African people can marshal (produce) capital to erect means of distribution.

They will need new kinds of distribution centers. And they will need a togetherness plan to build those centers; that is, OFCA to have African people to invest in, purchase in, and cater to. This is not to advocate non-participation in other economic centers. Such would be ill-advised. But it is to advocate “buy Black” at times, “invest in Black” at times, and cater to collective “We” togetherness so as to be a “be my brothers keepers” African American people.

At the very foundation of distribution centers must be a central African American banking system. Here is where W. E. B. DuBois’s *talented tenth* concept can influence economic progress - supplying capital and investing in socio-economic endeavor. Through the talented tenth concept, socio-economic plans can be created by middle class Black initiatives to remove African people from unemployment and from poverty. One economic mission open to African American investors is universal warehouse distribution systems.

Recall the Biblical story of Joseph and warehouses.

Such must be the encouraged economic initiatives of African people for themselves and for their country. The effectiveness of a Collective “We” togetherness African America, then, will determine the effectiveness of the American whole.

PART II

UNDERSTANDING THE BUDGETARY REPARATION PLAN

Addendum Statement. This section of “We” was written in 2005. Due to illness, it had not been updated until now - 2009.

In 1990 Booker T. Washington said: *“At the bottom of education, at the bottom of politics, even at the bottom of religion itself, there must first be for our race economic foundation, economic prosperity, economic independence.”*

Even with substantial collective “We” togetherness, African people will need the support of a functional socio-economic plan to accompany extrication from their American predicament. Reparation as it is here is the proposed socio-economic plan.

Because of the unconstitutionally declared and initiated “war” in the 1880’s to suppress African Americans from enjoying equal rights (civil, human, and republic

rights) in their own country,” African citizens have experienced denial (one way or another) of access to the socio-economic privileges enjoyed by other Americans. During this war, White supremacy came to control the behavior of the vast mass of southern European Americans – their attitudes, their judgments; their minds. A few “power wheeling” White southerners, who privileged themselves to maintain regional power, saw fit to ascertain that the new south would not weaken the spirit of White supremacy.

Forced segregation, in particular, systematically hampered progressive efforts of Blacks to enjoy socio-economic liberties. Blacks were denied basic opportunities through the use of legislative maneuvers, administrative policies, and through practices advanced by both private and public financial banking institutions.

This war produced the biggest theater for preventing African Americans from becoming successful in farming, in mining, in manufacturing, shipping, communications, and foreign trade. Thus, the vast number of African Americans as a participating group in this nation’s system of capitalism came to lag far behind other Americans; that is, behind in progress and advancement as an ethnic part in the American whole - behind educationally, politically, and economically.

The fact that African Americans people are far behind socio-economically does not mean that African people themselves are completely innocent. The absence of a collective “We” togetherness mentality on the part of African people has been a recipe for failure in the American capitalistic system. An alternative analysis approach to extrication rather than a synthesis analysis approach, historically, has deterred the coalescence of a collective “We” togetherness African American people.

To reiterate, it would be wrong to write that African people themselves have not caused some of their socio-economic misery. Far less than substantial, African people have neither been caterers or supporters, or demonstrators of trust for Black business enterprises. They have therefore failed to achieve for themselves excellence in banking, in insurance, in finance, and in wholesale and retail distribution because of this lack of trust syndrome.

Far too many African Americans do not even buy Black sometimes, or read Black at anytime. The golden purpose of becoming a Collective “We” togetherness people is to exercise behavior as a “be my brother’s keeper” entity so as to make African America better and keep America their country strong.

Therefore, only when Africans Americans can come together to grow together (coalesce), and begin to become biologically and sociologically same-ness, can they be identified as a “We” people prepared to participate in the American capitalistic system.

Furthermore, only when African Americans understand the merits and benefits of the philosophy of co-existence, and espouse to such a pattern of thought, can they begin to become mentally free to prepare for extricating themselves from their American predicament.

Through OFCA, however and through collective “We” togetherness, many avenues and highways can be opened for socio-economic progress in the capitalistic system for African American people. OFCA, as fore-stated, is the organization of African Americans to organize in every ward and precinct of every electoral district. The “be my brother’s keeper” exercise can be best demonstrated through a universal Organization For Coordinating Action, OFCA.

As a Collective “We” togetherness people, and adhering to a philosophy of co-existence, African American people will need the essentials for a “togetherness” socio-economic plan. They must be willing to reason that, as a collective “We” togetherness people, their survival and progress must mentally move from the bottom upward.

Above all, they must reason that their greatest leaders will be “ideas,” and that real progress will result from the co-emergence of African Americans involved in bringing those ideas into reality – “co-emergence.”

In short, if African Americans are to become reciprocal participants in American capitalism, they will need a socio-economic survival and progress plan - a plan that will enable them to make use of what economic factors are open to them for their progress and for their posterity.

Catching up in this capitalist world, at least to some substantial degree, can only be achieved with the appropriation of a long over-due United States government reparation grant.

The plan here proposes (1) to honor both the promises of the constitution of the Republic of the United States not yet made to African American people; and (2) correct the generations of wrongs done, and wrongs allowed to be done to African people in English Colonialism (English colonies) and American Nationalism (Republic of the United States of America).

Through this plan, therefore, African Americans will have the opportunity to participate, without legal prejudice, in the universal free enterprise system of American capitalism. And with reparation investment credits, they will have a chance to provide a comfortable way of life for themselves and their posterity.

The plan presented here is asking the government of the Republic of the United States of America to grant reparation to descendants of slaves who are now African American inhabitants of the Republic of the United States of America (U.S.A.) for

the enslavement and oppression of African people in English Colonial America beginning in 1619, and for the years of wrong thereafter that followed the birth of said U.S.A.

Rightfully respected by the Republic of the United States of America, this plan is a justified reparation Plan for African American citizens. And as to its justification, it is a matter of history, and *of Fait accompli*.

There are two parts to this reparation plan: (1), Reparation Investment Bank (RIB), and (2), Reparation clients' service.

Reparation Investment Bank

The Reparation Investment Bank shall be established and initially funded by the United States Government. The Reparation Investment Bank shall operate to raise money for African American posterity. Revenue from the Reparation bank shall be used to grant investment credits to the offspring of Reparation clients.

The Reparation Investment Bank shall not be a depository banking firm. The Reparation Investment Bank (RIB) shall be managed by two or more investment brokers and four or more financial consultants, all selected by two thirds votes of the African American members of the Congress of the United States. The RIB shall have the authority to buy and sell federal securities; transfer certificates of savings; purchase and transfer stocks and bonds, municipal bonds, certificate of deposit and annuities.

The initial funding of the RIB is based on the extent of the absence of reparation to African Americans, 1619-plus. The African people's presence on this land, encompassing what is now the United States of America, is almost 400 years – almost 12 generations. A generation, here, covers some 33 years, and each single generation is tantamount to 400 years of misery and suffering.

Thus, through a period of 385 years (1619-2005), African people have experienced removal from their African land, their families, their friends, their language, their religion, and their way of life into American slavery. And when African people were declare free and equal by civil conflict, and by changes in the constitution of the United States, the forces of White supremacy - particular in southern states - waged war against the free and freed African citizens denying them access to the common opportunities while the national government stood by renegeing on enforcing the U. S. constitution.

All of this occurred through a period of eleven (11) generations - almost 400 years..

Since African people have experienced 400 years of misery and suffering, initial federal funds for the RIB should be based on a sum for each generation of the 400 years. A reasonable figure, here, would be “four billion for each 100 year of 400 years X 11 generations; that is, beginning in 2005, four (4) billions per year for each of the next 11 years = 44 billions after reparation is granted..

In each year of delay in granting reparation payments as of 2005, a yearly increase in payments will be added to the 4 billion dollars appropriated to the reparation bank by the federal government..

Each yearly four (4) billion dollars represents one (1) billion per generation or 33 years. After 2005, \$121,212,121 (rounded off) will be added to each yearly four billion dollar payment granted to the Reparation Investment Bank as part of the Reparation Plan.

Reparation Clients Service

With regard to compensation for African American Reparation clients, this reparation plan needs a measuring stick to establish reparation credits (meaning monetary credits). The questions which are relative here are (A), what is the present reparation value of each descendant of slaves in English Colonial America (British Crown), and English National America (Republic of the United States)? And (B), how many years of reparation payments should be made for the wrongs against African slaves and African Americans in English Colonial America and National (U.S.A.) America which have left African people far behind in this capitalistic system?

(A) Several economic historians, including the noted historian Ernest Ludlow Bogart who writes that in the dawn of the American Civil War some 4,000,000 known slaves were valued at \$2,000,000,000 - a value of \$500 per slave. However, this 4,000,000 known slaves figure does not reflect the actual number of African people who were living in National America during the ante bellum period. Nor does it reflect African people who had been in slavery in continental America, or offspring of slaves in the north, or freed Negroes in the south.

(B) Civil, human, and Republic wrongs against African people in continental America have occurred through three (3) periods: (a) English Colonial America, 1619-1787, (b) ante bellum National America, 1780's- 1864, and (c) post bellum United States of America, 1860,s to whenever the reparation settlement might be. The total years of reparation claims thus far is 385 as of 2005.

Currently 1620-2005 or 385 years multiplied by the \$500.00 slave value in the 1860's would equal an “original” reparation payment of \$192,500 to each

living African American descendant of African slaves in English Colonial America and National United States of America.

In each year of delay in granting reparation payments as of 2005, an increase in payments will be added to the reparation credits of those persons who are listed as African Americans in the *2004 U.S. Census Bureau, plus their African American male-female offspring listed in future U.S. Census Bureau reports prior to granting reparation.*

Example: In year 2006 the Reparation payments will change to \$500 time "386" years and would equal \$193,000 per African American descendant. In year 2007, Reparation payments would equal \$193,500 - \$500 X "387." In year 2010, Reparation payments would equal \$195,000 - 500 X 390.

When the federal government makes an African American Reparation grant, payments will be earmark that year for persons listed in the 2005 U.S. Census Bureau report who are still living plus their African American offspring. Reparation for each Reparation client will equal P times T (P x T). P represents the number of African Americans listed in the 2005 report of U.S. Census Bureau still living, plus their African American offspring. T represents the number of years of the presence of African people since 1619 on the land which is now the Democratic Republic of the United States of America.

In 2005, P = 36,000,000 African Americans, and T = 385 years, a grant of \$192,500 in credits to each Reparation client.

Furthermore and regardless of the reparation payment, a percent of the amount allotted to each client shall be used to secure service in **five (5) service categories.**

Example, reparation payment at \$192,500:

(OFCA \$6000 = .031+) (Life and Health Insurance \$54,000 = .2805+) (Education \$32000 = .1662+) (Client Investments \$70,000 = .3636+) (Reparation investments \$20,292 = .1054+) (Administration \$10,208 = .0530+)

These reparation payments are relative to the reparation granted.

The current African American population is 36,000,000, according to the U.S. *Census Bureau -year 8-10-04.* However, this 36,000,000 population does not reflect the actual number of African American who perished in English Colonial America and National America because of wrongs and wrong doing. Nor does it include African people other than those who declared themselves "African Americans" and listed in the year 2000 U.S. Census.

There may be those who use DNA to discredit facts. Some DNA results may conclude that some African Americans have non African ancestry. For example, DNA results may conclude that an African American ancestor is German American.

However, somewhere in that German American's ancestry line will be African ancestry.

Present day African Americans may not be physically full Africans of America, but their distinct African ancestors uprooted from the continent of Africa and transplanted on this continent were. If listed in the year 2005 U.S. Census they are reparation clients.

African Americans marrying a non-African American after year 2004 shall automatically lose their reparation credit or the remaining thereof. Such credits shall immediately be transferred to Reparation Investments. Rules governing such situations shall be established by the Reparation Bureau.

The leadership of this plan shall comprise of elected African American members of the Congress of the United States, Investment brokers, Doctors of Jurisprudence, professional financial consultants, professional accountants, macro administrators, and African American historians.

As a major part of the Reparation Plan a **Reparation Bureau** will be established.

African American descendants of slaves in English Colonial America and National America who are listed in the records of the U.S. Census Bureau as African Americans shall be clients of the Reparation Bureau.

The Reparation plan will be managed by a fifty (50) person African American Reparation Bureau. The goal of the Reparation Bureau will be to assist its clients (registered reparation members from the 2005 census bureau list) in using credit (money) availability to produce more credit availability and more compensation for livelihood, thereby making the American capitalistic system more meaningful and more beneficiary to African Americans.

An important duty of the African American Reparation Bureau shall be that of a caretaker and safeguard role so that the reparation credits of African American reparation clients shall not be used for harmful desires – harmful to the survival and progress of African people. Employees in the various departments of the Reparation Bureau shall have substantial background in accounting.

The African American Reparation Bureau shall operate in 36 districts (command Centers) = 1,000,000 clients per district. Command Centers shall be the national headquarters of the African American Reparation Bureau.

The African American Reparation Bureau shall be composed of (A), Board of Trustees, and (B), a Council of Coordinators. The Board of Trustees shall be legislative in action. The Council of Coordinators shall be an executive body.

Membership on the Board of Trustees of the African American Reparation Bureau shall be selected by a two-thirds votes of **the African American members of the Congress** (House and Senate) of the Republic of the United States of America.

The Board of Trustees shall be made up of 12 members. From time to time the Board of Trustees and the Council of Coordinators shall hold joint meetings.

Trustee shall be associated with at least three of the 36 command centers: 3 times 1,000,000 per command center.

The Council of Coordinators shall be composed of 36 members. The Council of coordinators shall be responsible for directing the care/accountants in their command centers. The Council of Coordinators shall rotate in holding meetings in the 36 command centers.

In each command center clients there will be 200 supervising care/accountants who will supervise 5000 accounts each.

Members selected to serve on the Board of Trustees and the Council of Coordinators shall be knowledgeable and experienced in finance and capital investment. Both the Board of Trustees and the Council of Coordinators shall be responsible for establishing its process system and quality control.

Members selected to serve on the Board of Trustees and the Council of Coordinators shall be knowledgeable and experienced in finance and capital investment. Both the Board of Trustees and the Council of Coordinators shall be responsible for establishing its process system and quality control.

(A)Board of Trustees The Board of Trustees shall be entrusted with the development of a finance, record keeping, and expenditure system. It shall set operational cost through a budgeting process. The Board of Trustees shall set and fix the various levels of employee income. Rules for determining the amount of credits (money) to be allotted for new Reparation clients (offspring of the initial Reparation clients) shall be established by the Board of Trustees.

The Board of Trustees shall set policy with regard to administering the client credits of incarcerated persons as well as the Client credits of those persons in other places of confinement.

The Board of Trustees shall guard that all credits (money) are properly allocated, appropriated, and disbursed. The U.S. Treasury shall transfer reparation credits to the Board of Trustees. All reparation money shall be banked by the Board of Trustees and placed in accounts that will be listed with the Council of Coordinators.

The Board of trustees shall be responsible for monitoring the accounts of each reparation clients in their respective district command center). The Board of Trustees shall rotate in holding their regular meetings in the 36 command centers.

(B) Council of Coordinators. The general duties of the Council of Coordinators are to assist in administering reparation (credits) payments and keep the records thereof. It shall safeguard, with accountability and responsibility, all monies placed in its care.

Persons to serve on the Council of Coordinator will be appointed by the Board of Trustees. Rules to regulate the functions of the council shall be made by the Board of Board of Trustees.

The Council of Coordinators shall creates, with the approval of the Board of Trustees, the necessary number of Administrative Operation districts and the Reparation Bureau offices in the districts. It is preferred that such offices be operations within African American law offices, or accountants businesses, or insurance companies, or in financial consultant firms.

Each Administrative Operation district shall employ the needed number of care/accountants to service the reparation clients in the district. Each district shall be managed by supervising accountants whose numbers will be determined by the Council of Coordinators.

Notes of Important:

Rules on the manner in which reparation credits are disbursed shall be made by the Council of Coordinators and approved by the Board of Trustees. Rules to determine the manner in which coordinators will communicate with reparation clients shall be established by the Council of Coordinators with the approval of the Board of Trustees.

Unused Reparation credit, not herein designated, shall be transferred to Reparation Investments to further the goals of the Board of Trustees. Generated credit shall be place in Reparation Investments to further the goals of the Board of Trustees.

Reparation accounts of incarcerated clients shall be managed by the **Reparation Board of Trustees.**

The Board of Trustees shall make the final approval of all reparation contracts, except contracts between state, or federal entities and the Reparation Bureau – whereas such contractual agreements shall involve the Congressional Black Caucus.

Reparation credit (money) shall not be counted as income, and will not be taxable by the federal government. However, interest and profit accumulated from investing reparation credits shall be counted as income and will be taxable.

Reparation credits shall be made only to African Americans and African American male/female families. The child or children of a non-male or non-female African American married couple, or non-married African American male/female shall not be exempt from receiving reparation credits.

Artistic talented African Americans shall be the property of the Reparation Bureau; that is, talents in sports, in music, in the performing arts, and all other talent that requires a promotional agent. The Board of trustees shall have the authority to grant the usage thereof such talent. But the purpose will be to generate more reparation credits for more investment credits.

Clients' Service programs

This **Reparation Service Program** for clients is mainly a concept and the costs analysis may be designed to meet the needs in each of the six (6) aspects of this program. The Council of Coordinators shall be composed of Six (6) Departments. These departments shall offer the following reparation service for reparation clients: OFCA (Organization for Coordinating Action; Life and Healthcare Insurances; Education; Client Investments; Bureau Investment; Administration Operations.

There shall be 36 command centers to serve Reparation clients, each responsible to the reparation needs of one million clients. There shall be 50 members of the Reparation Bureau: 12 Trustees; 36 Council Coordinators; one **Secretary Treasurer**; and one **comptroller**. There shall be 7200 OFCA directors, 200 for each of the 36 command centers. There shall be 12000 care/accountant and 1800 investment consultants.

- (1) OFCA
- (2) Life and Health Insurance
- (3) Education
- (4) Client's investments
- (5) Reparation Bureau Investments
- (6) Administrative operations

OFCA Guard

The Collective “We” Togetherness African America must be protected from detractors, incompetents, interveners, insurgents, intruders, or any movement to deter the grow and progress of the posterity of Collective “We” togetherness among African American people.

Therefore, the Board of Trustees shall establish a Central Organization For Coordinate Action (OFCA) Guard whose charge will be that of guarding against all efforts to deter the progress of African America with regards to reparation. At the same time, the OFCA Guard with its network of organizations shall be responsible for selling the justification for African American reparation through the print, visual and vocal media, and through its own communicative network system.

OFCA Guard shall communicate by personal mail with Reparation clients or the family thereof at least 12 times annually.

The OFCA Guard, with the permission of the Board of Trustees, shall have the authority to defend the **ethnic affiliation** of African America and the Reparation Bureau.

The Board of Trustees shall create a Trustees’ Security and oversight committee which shall include in its composition members of the OFCA Guard. The Security oversight Committee shall guard that reparation credits will not be misused or mismanaged: that officials will be constantly scrutinized to safeguard reparation clients’ accounts from wrongdoings. The Board of Trustees will determine the relationship between OFCA and the Council of Coordinators

LIFE AND HEALTH CARE INSURANCE

It shall be required that each Reparation client be enrolled in a life insurance plan, and a health care insurance plan. If the Reparation client is already enrolled in a life insurance plan or a health care plan, he or she may transfer his or her life insurance reparation credits, or health care insurance reparation credits, or both to his or her personal life and/or health care investment account for greater returns.

Each reparation client is allocated an amount of reparation credits to participate in selecting an individual life policy and healthcare insurance plan of their choice. Using the credit allocated, clients may enroll in life and health care policies after 30 years of age..

Credit (money) allocated for the client’s mandatory life insurance policy and healthcare plan will be placed in a bank preferred by the client and approved by the Board of Trustees. The care/accountant of each client shall make monthly payments from the client’s life insurance and healthcare plan bank account.

Interest income accumulated in life insurance or in the healthcare account before the age of 30 will be, after taxes, placed in a secondary payment account. Both the primary and secondary accounts will be set up by the care accountants who will guard that the credits in the accounts will be protected.

Two-thirds of the interest accumulated by the credit in the life and healthcare insurance account of a client, prior to enrolling in a life and healthcare insurance plan, will be added to the reparation credit so as to increase the value of the life and healthcare policies. The other third will be transferred to Administrative Operation.

Clients with no life and healthcare coverage after age 39 will be required to enroll in whatever life and healthcare insurance plan that can be obtained with the reparation credit already allocated.

EDUCATIONAL OPPORTUNITIES

The education of reparation clients for socio-economic purposes is extremely essential to African Americans for the paramount goal of catching up in the American capitalistic system. Reparation credits can be used for attending undergraduate and graduate schools to achieve an academic education or vocational training, or both. Reparation credit is expected to be used to build up for African America and for the nation a reservoir of professionals in academic and technical training.

Note: It shall be a requirement that each household of reparation clients shall purchase at least one complete computer system (desktop or notebook) from the credits allotted for Educational opportunities or from credits allotted for Clients' Investments.

Unused Reparation credits for Educational Opportunities will be transferred to the **Reparation Investment Commission**.

It is expected that Reparation clients will attend schools of higher learning (academic or vocational) to study in those fields that will benefit the progress of both African America and National America. The Board of Trustees shall provide to reparation clients a list of national occupational needs which is annually established by the U.S. government.

CLIENTS' INVESTMENTS

Each Reparation client may invest in purchasing bonds, stocks, government securities, and such other investments as building warehouses, dwellings (not living quarters for clients) and wholesale businesses. Clients may pool their credits and set up corporate structures.

Note. It shall be a requirement that each household of reparation clients shall purchase at least one complete computer system (desktop or notebook) from the credits allotted for Clients' Investments, or from credits allotted for Educational Opportunities.

Some examples of corporate structures are beauty parlors, Barber shops, Auto repair shops, Auto body shops, and rebuilding engine shops.

Personal investment shall not be used to purchase auto vehicles other than vehicles for direct business use. Clients shall not use credits to purchase Garden equipment, mechanical tools, furniture, cloths, or home repairs, auto repairs, and the purchase of living quarters.

The purpose of making personal investments is to use the capital to make money and to create, for the reparation client, chances of catching up in the American capitalistic system. Personal investments can be invested in, if wisely so, African American corporations that will create multiple employment opportunities.

Clients may use investment credits to make investments through opportunities provided by Bureau Investments, or the Reparation Investment Bank. One requirement is that each Reparation client shall make a "Be-my-brother's keeper" investment of \$2.00 each year for thirty years: $\$2 \times 30 = 60$ at the Reparation Investment Bank.

Only clients thirty (30) years of age and older will be allowed to use personal investment reparation credits. The one exception is that the reparation credits of clients under thirty (30) years of age may be used in bloodline family (parents, siblings, legal guardians) projects with the approval of the Board of Trustees. Bloodline family investments can be used to create corporate businesses and family employee-ships.

Unused Reparation credits for Personal Investment will be transferred to the Reparation Investment Commission.

BUREAU INVESTMENTS

Investments may be made by the Reparation Bureau to generate more reparation credit to be utilized by persons born after 2005 of African American male and female married couples. The Board of Trustees shall establish a **Reparation Investment consultant Commission** composed of 1800 members.

The Commission will be vested mainly in investing reparation money in projects that will create more reparation credits and/or profit for African Americans. Profit made by Bureau Investments shall become investment credits after taxes and shall be used to create more reparation credits.

The Reparation Investment Commission will invest such funds in the creation of African American corporations for building warehouses, dwellings, wholesale businesses. Interest on reparation credit shall be transferred to the Reparation Bureau Commission.

Some examples of other kinds of investments in the corporate structures are large beauty parlors, large barber shops, beauty and barber schools, auto repair companies, large Auto body shops, and rebuilding engine companies.

The Personal Investment credit of a male Reparation Client who is involved in the birth of an illegitimate child shall be transferred to the Reparation Bureau Investment Commission and placed in an educational and pension fund for that child's benefit

ADMINISTRATION OPERATIONS Administration operations will composed of the directors, coordinator, accountants, and such other personnel as to assure accountable and responsible service. Each of the offices in the Reparation Bureau shall be part of Administrative Operations.

Each Administrative Operations district shall employ the necessary number of employees. The level of income shall be determined by the Council of Coordinators with the approval of the Board of Trustees. Each district shall be managed by supervising accountants whose numbers will be determined by the Council of Coordinators.

From the account of each Reparation client, \$10,208 will be transferred for administrative and operational purposes. The Office of Administrative operations will be responsible for creating and maintaining a file for each reparation client. The file shall include at least three of the client's purchasing and investment records – care/accountant, care/accountant supervisor, and the Board of Trustees.

REPARATION ALLOCATIONS

The amount allocated here is at most is a possibility or hypothetical. The official amount shall be established by the Board of Trustees

Each of the 36,000,000 Reparation clients shall be allocated reparation credits (money) with which to participate in the seven reparation programs of the reparation plan. The money is allocated so clients can have required enrollment in the seven programs.

Allocation of credits for each client	
6,000	for OFCA
54,000	for Healthcare
32,000	for Education
70,000	for Personal investment
20,292	for Reparation Bureau
<u>10,208</u>	for Administration service
192,500	

(1) \$6000 is allocated for OFCA Guard Service. \$200 a year per client x 30 years = \$6000 x 36,000,000 clients or more.

(2) \$54,000 is allocated for life and healthcare insurance benefits. \$75 x 12 months = \$900 year x 60 years= \$54,000 x 36,000,000.

(3) \$32,000 is allocated for educational benefits. \$4000 x 5 years per client =\$20,000 for undergraduate school or vocational education. \$4000 x 3 years per client = \$12000 to for graduate school or advanced vocational education.

(4) \$70,000 is allocated for Personal investment benefits.

(5) \$20,292 is allocated for Reparation bureau investment benefits, and

(6) \$10,208 is allocated for the benefit that will be derived from administrative operations.

ADMINISTRATIVE OPERATIONS

Although this section represents a possibility in scope or a hypothetical, the money or credit to pay for salaries and office management will be transferred from the \$10,208 allocated to each client for Administrative Operations. \$10,208 per client x 36,000,000 clients would equal 367,488,000000 which is the total money or credit for salaries and office management. The left over amount may be budgeted for office management expenditures, appropriated by the Council of Coordinators and approved by the Board of Trustees.

To serve the 36,000,000 reparation clients, there shall be 36 command centers of which one shall be the paramount command center. The location of these centers shall be determined by the Board of Trustees. Each center shall be responsible for managing 1,000,000 clients.

Clients will use credits or money from their Administration Operation allowance to pay for the following Reparation service: (1) OFCA Guard, (2) Life and Healthcare, (3) Education, (4) Personal Investment, (5), Reparation Bureau, and (6) Administration service.

The number of persons employed to conduct the business in the command centers, there shall be, hypothetically, 50 members of the Command center Executive Guard: 12 Board of Trustees; 36 Council of Coordinators; secretary-treasurer, and comptroller. There shall also be 7200 OFCA directors of which 720 can be supervising OFCA directors; 12000 care/accountants of which 1200 shall be care/accountant supervisors; and 18000 investment consultants of which 1800 shall be supervising investment consultants.

Cost of salaries paid by Clients

- (1) Clients are to pay \$.24 a yr. for the 50 Command Center Executive Guards @ \$48,000 year each.
- (2) Clients are to pay \$24.00 a yr. for 7200 OFCA Guards @ 25,000 year each.
- (3) Clients are to pay \$18.00 a yr. for 1200 Care/Accountants @ \$22,000 year each.
- (4) Clients are to pay \$24.00 a yr. for 1800 investment consultants @ \$28,000 year each.

1. Command Center Executive Guards

A. Each of the Command Center Executive Guards can earn \$48,000 a year: \$4000 a month x 12 months = \$48,000 a year. The total cost of \$48,000 per year x 50 Executive Guards would equal \$2,400,000 a year x 30 years = \$72, 000,000. B. This \$48,000 salary will cost the clients 2 cent a month x 12 months = 24 cents a year which will be transferred from the \$10,209.40 allocated for Administrative Operations: \$00.24 a year x 36,000,000 clients = \$8,640,000 a year x 30 years = \$259,200,000.

C. The \$259,200,000 transferred minus \$72,000,000, the cost of salaries, would equal \$187,200,000 for office management.

2. 7200 OFCA Guard members

A. Each of the 7200 OFCA Guard directors shall be required manage the accounts of 5000 clients: 7200 directors x 5000 accounts = 36,000,000 clients. An OFCA director can earn \$24,000 a year managing 5000 accounts: \$2000 a month x 12 months = \$24,000. The total cost of \$24,000 a year x 7200 OFCA directors would equal \$172,800, 000 a year x 30 year = \$5,184,000,000.

B. Ten percent of the 7200 OFCA directors may become supervising OFCA directors earning \$1000 a year in addition to the \$24,000 salary would equal \$25,000 a year. This ten percent of 7200 directors would equal = 720 supervising directors. $\$1000 \times 720 = \$720,000$ a year $\times 30$ years would equal \$21,600,000 plus the \$5,184,000,000 in OFCA directors' salaries totals \$5,205,600,000 in OFCA salaries.

C. To pay for the salaries of OFCA Guard directors, this \$25,000 will cost each client \$2 a month $\times 12$ months = \$24 a year which will be transferred from the \$10,209.40 allocated for Administrative Operations: $\$24$ a year $\times 36,000,000$ clients = \$864,000,000 a year $\times 30$ years = \$25,920,000,000.

D. The total \$25,920,000,000 that was transferred will pay for OFCA Guard service minus \$5,205,600,000 for salaries will equal \$20,736,000,000 for office management.

3. 1200 Care/Accountants

A. Each of the 12000 care/accountants shall manage the accounts of clients involved Pension Plans, Life and Healthcare Insurance, and Educational preparation. Each shall be required to manage the accounts of 3000 clients: 12000 care accountants $\times 3000 = 36,000,000$ clients. Each care accountant may earn \$21,000 a year: \$1750 a month $\times 12$ months = \$21,000 a year $\times 12000$ care accountants equals \$252,000,000 a year $\times 30$ years totals \$7,560,000,000.

B. Ten percent of the 12000 care accountant may become supervising care accountants earning \$1000 a year in addition to the \$21,000 salary would equal \$22,000. This ten percent of 12000 equals 1200 supervising care accountants: $1200 \times \$1000 = \$1,200,000$ a year $\times 30$ years = \$36,000,000 plus the salary total of \$7,560,000,000 would = \$7,596,000,000 in care accountant salaries.

C. To pay for the salaries of care accountants, this \$22,000 salary will cost the client \$1.50 per month $\times 12$ months = \$18 a year per client which will be transferred from the \$10,209.40 allocated for Administrative Operations: $\$18 \times 36,000,000$ clients = 684, 000,000 a year $\times 30$ years would equal \$19,400,000,000.

D. The \$19,400,000,000 that clients will pay for care accountant service minus \$7,596,000,000 in total salaries would equal \$11,844,000,000 for office management.

4. 18000 Investment Consultants

A. Each of the 18000 investment consultants shall manage the accounts of clients involved in Personal Investment and Reparation Bureau investment. Each shall manage the accounts of 2000 clients: 18000 investment consultants $\times 2000$ accounts = 36,000,000 clients. Each investment consultant may earn \$27,000 a year: \$2250 a month $\times 12$ months = \$27,000 a year $\times 18000$ investment consultants = \$486,000,000 a year $\times 30$ years totals \$14,580,000,000.

B. Ten percent of the 18000 investment consultants may become supervising investment consultants, each earning \$1000 in addition to the \$27,000 salary would equal \$28,000. This ten percent of 18000 investment consultants = 1800 supervising investment consultants x \$1000 = \$1,800,000 a year x 30 years = \$54,000,000 plus the salary total of \$14,580,000,000 would equal \$14,634,000,000 in investment consultant salaries.

C. To pay for the salaries if investment consultants, this \$28,000 salary will cost the client \$2 a month x 12 months = \$24 a year per client which will be transferred from the \$10,209.40 allocated for administrative Operations: \$24 x 36,000,000 client = \$864,000,000 a year x 30 years = \$25,920,000,000.

D. The \$25,920,000,000 that clients will pay for investment consultant service minus the \$14, 634,000,000 in total salaries would equal \$11,286,000,000 for office management.

PART III

NOW "WE" WRAPS UP

"A sure way for someone to lift himself up is to lift up someone else."

Booker T,

Washington

African Americans must be prepared with a collective "We" togetherness pattern of thought and a plan for socio-economic progress in order to be serious recipients of reparation benefits. In considering preparation for reparation this plan favors such advocacies as coalescence, co-existence, reciprocal relation, socio-economic development and extrication from the American predicament.

Currently, there are many reparation groups, striving to extricate themselves from the American predicament. The oldest to date of these is perhaps the Marcus Garvey group. Knowledge of the Marcus Garvey movement during the early part of the 1900's was so widespread until during the civil rights movement of the 50's and 60's there were Garvey type "Improvement Association" scattered all across

the nation, in small towns, large towns and in cities. This organizing aspect of the Garvey movement can certainly be used by the OFCA

The Nation of Islam has been in existence for more than seventy years. Other active groups advocating reparation for the wrongs done and the wrongs allowed to be done to African people in both English colonial and national America have been in existence for some time.

Several of these reparation groups have come together and created a coalition, or a togetherness group. It is suggested here that they and other established groups adopt a consensus mission and form the basis for the Organization for Coordinate Action (OFCA) programmed in this reparation plan. There are credits (money) and room for the employment of 7200 OFCA guards to coordinate the organizing of the essential initiatives for reparation.

OFCA is the vanguard of what is called here as the Ethnic African American Commune (ethnic sovereignty togetherness). Such a commune has rights under the constitution of the United States of America - “to secure the blessings of liberty to ourselves and our posterity.” Without Ethnic commune African Americans will continue to disintegrate as a people, and melt away in utopian integration, so that in the end “what was would be no more.”

The OFCA mission, thus, can be a force in organizing and preparing African Americans people for reparation. That force, however, must be (1) based in ethnic commune; (2) with a philosophy of co-existence; and (3) be the mission of cultivating socio-economic progress and advancement. The mission must organize for “We” togetherness communication; educate for “We” coalescence; moralize for “We” on a higher level; and promote economics for “We” to achieve socio-economic survival, Progress and advancement.

Organize for The “We” Concept

Africans Americans should know where they are – the turf on which they are living – in order to be part of the collective “we.” For the purpose of forming a “We” communication network, all African Americans should be organized in the OFCA of their respective Ward and Precinct. There shall be an OFCA Council in each ward and precinct, composed of at least nine (9) persons. The Ward and precinct councils shall have contact-persons in each block of their respective ward and precinct. Their duty shall be to distribute notifications of meetings; announcements of events, and copies of newsletters.

The Ward and precinct shall be organized so that African Americans can seriously communicate with each other within the “We” concept. Secondly, so that they can exchange socio- economic ideas in Ward-Halls meeting; so as to poll African

Americans on important issues; and so they can be collectively be briefed about events in the body politics. The OFCA Guard in each command center should provide local OFCA units with access to radio, television, and print press means of communication.

Educate For The “We” Concept

The survival and progress of African Americans in this country will greatly depend efforts to provide educational awareness for survival and progress. They must become aware of the nature of historical disintegration under the camouflage of integration, and the contention “race dose not matter,” In order for a people to integrate, there must be disintegration.

They must be aware of the behavior which leads to melting pot integration. They must becom the importance of establishing African American collective “We” togetherness.

Coalescence must become the initial mission of the African American people, especially within the OFCA councils, OFCA Guard and command centers. The African American Whole must become in some way biologically and sociologically the same. Such a mission must reverse the trend of African people becoming mix breeds – mutants. Marriage to non-African Americans, certainly, does not support reversal to the African American race in America. Neither do persons born out of wedlock to African Americans and non-African American couples support this reversal.

There are 36 million African Americans listed in the U.S. census report of 2000 who are eligible for reparation benefits in this plan. This plan is not workable for a people aspiring for melting pot utopian integration. Furthermore, This reparation plan is for African Americans of America and must remain an endeavor to encourage them to collectively “be thy brothers’ keepers,” and for making all African Americans advocates of progress for the American whole.

Finally, education must provide useful knowledge of the pioneering philosophy among African people – philosophy expressed in plans of action for survival, progress and advancement. To name a few: Frederick Douglass, Alexander Crummell, W.E.B DuBois, Booker T. Washington, and Elijah Muhamud. Ideas espoused by these thinkers can be useful in bringing about a consensus plan for the extrication of African people from their American predicament. What can be considered is the organizational advocacy of Marcus Garvey – Consider the petition efforts of Elijah Muhammod; the “talent tenth” of W.E.B. DuBois; and the “Gospel of Wealth” espousal of Booker T. Washington.

Organize For the “Pure God” Concept

As a way to give collective “We” togetherness universal meaning, African people have an opportunity to advance religious thought. African people, as do most human beings believe in some kind of deity – a power above all other things.

For African Americans that power is Almighty God. To them the eminent characteristic of Almighty God is that Almighty can do no wrong – even should it appears that Almighty God is of wrongness, Almighty God as referred to, is always of righteousness. In the minds of African Americans is that “in the beginning Almighty God created heaven and earth – and then there was light.”

According to religious teachings, the two original humans on earth, Adam and Eve, were without sin, and therefore were pure. Were they really pure? Did an event occur making them sin – impure. How can something pure do anything impure? The lessons also reveal that the offspring of Adam and Eve are condemned to be in sin for years to come.

The point here is that within “being,” within creation there is a Pure God, the God who cannot do or cause to be done incidents of impurity. If Pure God had created Adam and Eve, no temptation could have caused them to do something impure. In other words, how can something pure do something impure?

The fact is: Pure God is part of Almighty God’s creation. The fact that Almighty God created “being” (all in the universe) is the fact that Almighty God created good and evil; and pure and impure. The Ultimate in morality is purity – Pure God.

The Book of Revelation in the Holy Bible depicts much good and much evil, with neither of the parties depicting purity. Clash and conflict, death and destruction in Revelation are the order of the day. Other part of the Holy Bible features more behavior which conflicts with purity –war in the name of Almighty God; destruction in the name of Almighty God, slaughtering multitudes of humans. The Holy Bible also reports that Almighty God flooded the earth, killing all except a few animals and a tiny few humans. Yet the words read, -“thy shall not kill.”

For many centuries, men declaring themselves learned scholars, have interpreted selected writings to compile the universal book - the Holy Bible - in the manner they thought events ought to have been. Some of the writings are left in the Holy Bible and some are left out. They give “Almighty God” character and personality; demeanor and perseverance in their collective accords. If Greeks and Italians can interpret books related to the Holy Bible, so can African Americans.

This is to proclaim that the concept of “Pure God” is a religious advocacy that can be beneficial to both African Americans and people of the world. Why? Believers in the “Almighty God” sometimes teach and preach about events that do not represent the purity in “Almighty God.” Through OFCA the

Pure God concept can be known. Thus through OFCA, a universal contribution can be made by African people.

Can it be that African people saw a different kind of God and subconsciously recognized Pure God as is reflected in the Negro spiritual, “Ain’t go Study War No More?”

The most fundamental principle related to the universal behavior of the highest Deity is that of God is pure. What God does is pure. Thus, those religious lessons portraying impurity in Pure God, the highest deity, should be discarded in church teachings.

And just like Almighty God is locked in a belief system, Pure God also is locked in a belief system. Persons who can believe in Almighty God, can also believe in Pure God.

How can a thing pure cause anything impure? How can a thing pure do anything that is not pure?

Lessons that portrait God as being impure or involved in impure acts should be ignored by the African American clergy. In advancing religious thought, the African American clergy should not openly teach such lessons. Only those lessons portraying the good and the righteousness should be taught so as to reflect the Pure God concept.

This proposal to advance religious thought is not a request to eliminate any of the books of the Holy Bible, or books associated with the Holy Bible or any holy book. It is an advocacy to extol and teach only those lessons of the good and righteousness contained in Holy Books with reference to the “One God.” Violence and destruction in the holy bible must not be allowed to influence the behavior of church goers in any way, especially children. It is true that some lessons for church consumption are written months or years ahead. This means that lessons reflecting “Pure God” may have to be repeated several times for the sake of posterity.

The Pure God concept is simple: Pure God is eminently pure to the highest. Pure God is not worshipped universally. “Pure God” does exist and therefore, for the African American clergy, the opportunity is open the minds of humans and to make Pure God universally felt; and become the forefront of African America’s greatest religious contribution in human thought.

Economize for the “We” Concept

African American must come to understand that the application of a pattern of economic thought is the prerequisite for survival and progress, and the extrication from the African American predicament. However, this application must be coupled with collectivism.

African American togetherness economic philosophy can be carved out of the Booker T. Washington plan for survival and progress as reflected in the following quotation; “No race that has anything to contribute to the markets of the world is long in anyway ostracized.”

The reparation initiative herein proposed is a socio-economic plan tailored for collectivism – African American “We togetherness” collectivism. It also represents a morality that propels one’s mentality to respect the “Be my brother’s keeper’s” behavior. It also honors the socio-economic thinking of Negroes (African Americans) during the nineteenth century; that is, self-help, solidarity, and economic development.

One of the most criminal acts against African people in American, perhaps more so than slavery, has been to force free citizens to lag behind economically, almost to the extent of re-enslavement - to deny them access to economic opportunities – in land, in capital and in upper level labor.

Thus, when federal troops withdrew from the south, African American citizens no longer were protected. The newly freed people, just out of slavery, with no universal socio-economic philosophy for survival and progress, were not prepared – militarily or peacefully - to protect themselves from the barbaric behavior of White supremacists. Open and direct warfare was waged against them in their home (the U.S.A.) went through a period of more than eighty years. All of this happened while the body politics of Yankee northerners was to simply stand by and watch.

In post bellum and during 1800’s to 1964 war against African people, the reincarnation of Commerce and Slave masters the force segregation of African people. Large numbers of African Americans were in small retail businesses. Many were small farmers. However, Blacks locked in forced segregation were in an economic system manipulated by European Americans wherein they were in business at the mercy of White whole-sellers and White retail partner in asymmetrical relations.

This system has carried on into today’s African American economy. Blacks have had limited opportunities to participate in the American system. Progressive Black businessmen were suppressed or killed. Properties were confiscated or owners were forced to sell. Prospects for minerals often disappeared.

In all, African American business persons, during this war of the 1880-plus, constantly faced limited chances to become a “be thy brothers keeper’s” operant. And because of deep distrust among African people – still present today – which commenced with the collapsed of the post bellum freedom Bureau bank Blacks people to this day are substantially without a universal banking system.

With the 1964 Civil Rights Act, force segregation began to crumble, and the Black economy under force segregation also began crumbled. Along with the collapse of the Negro economy, came the spirit of the melting pot integration. Blacks could spend there money anywhere. “Blacks could now eat with White folks, sit in schools with White; in night clubs; at theatres; on buses, even churches.

But with no Collective “We” togetherness economic philosophy, African people have greatly contributed to their own failure to participate in the American capitalistic system under democratic governance. With no togetherness, African people have not had the luxury of securing capital from their brothers in Africa.

Even with the available capital to trade with African Countries, White supremacy brotherhood, yesteryears and even today, would have without doubt blocked substantial trade agreements on a meaningful scale between African Americans and continental Africans. Imagine a whole African continent of brothers and sisters, and yet African Americans are not trading with them

Outside forces (national and worldwide European White supremacy), from day one in the African experience, have materially, physically and psychologically prevented universal togetherness among African people - one reason, to deter Continental African and African American trade agreements.

African people will need distribution centers. They will need a togetherness plan to build those centers; that is, OFCA to have African people to invest in, purchase in, and cater to. This is not to advocate non-participation (black balling) in other economic centers. Such is ill-advised. But it is to advocate “buy Black” at times, “invest in Black” at times, and cater to collective “We” togetherness so as to be a “be my brothers keepers” African American.

At the very “foundation of distribution centers” must be a central African American banking system. Here is where W.E. B. DuBois’s *talented tenth* concept can influence economic progress - supplying capital and investing in socio-economic endeavor. Through the talented tenth concept socio-economic plans can be created by middle class Black initiates to remove African people from unemployment and from poverty.

It must be a plan that encourages the economic effectiveness of African American people – AS AN ETHNIC COMMUNE -- for themselves and for their country. The effectiveness of a Collective “We” togetherness African America, then, will determine the effectiveness of the American whole.

END

