



## **REPATRIATION ASSISTANCE TO AFRAKA: PURPOSE AND REASON**

**From the Desk of Per Ankh Em Smai Tawi**

**By Nsw Neb Aquad- Sa Ra Neb Ka Ra HeriShetaPaHeru**

### **International Statement**

### **For Immediate Distribution**

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### **Enunciation:**

**It is Time For Freedom and Liberation from the Parameters, Periphery, Pressures, Powers and Elemental forces that Restrict Diasporan Indigenous AfRaKan Ascendants from their Growth, Maturity and Unification of Hueman Families to Sovereign Nations.**

The Laws of Nature instruct huemans to know that change is necessary for growth, progress, maturity and development. This basic Law of change and maturity is also applied to hueman existence on this earth.

**People that collectively identify themselves as a Family Rayce are also subjected and affected by this principle in their growth, development and maturity as a collective and united people. The same can be said of a collective people in the confines of an oppressive dominant sovereign culture and nation. When huemans look at the history and the recorded documents of the hueman family we can see that the birth of tribes, clans, nations, and civilizations all follow and subscribe to this Law of Nature.**

Nature teaches huemans that when a child matures to be an adult in a family and naturally desires to find and establish a new family in accordance with the customary mature adult traditions, desires, and inherent purpose, the mature adult will leave the confines of the rules and walls of their parents home and establish one of its own. The newly established home can be either on the same estate or land of the family, in close or remote proximity; or establish a new one far away from the original family estate, while still remaining with a respectful relationship to the original family parents.

**For the greatest and most harmonious potentials, the Laws of Nature defend, justify and strengthen the necessity and human rights for communal possession of ancestral lands and resources inclusive of sovereign presence into perpetuity for Diasporan Indigenous AfRaKan Ascendants. It must be noted that a majority (virtually all) of the collaborators, colonizers and indigenous benefactors of the enslavement experience—the African Holocaust—Maangamizi—still have access, ownership, stewardship rights and governance over and access to sovereign lands; however the Diasporan Indigenous AfRaKan Ascendants who are the living hueman fruits of those who were enslaved, oppressed, raped and stripped of ancestral indigenous lands and rights are still without sovereign lands, resources and alliances that ensure inalienable hueman rights that are to be afforded to huemans. This must be reconciled, atoned for, healed, repaired and corrected expeditiously.**

When circumstances of political, religious, economical, and social forces were affecting the masses of the people living in Portugal, Spain, Britain, France, and other European Sovereign Nation Kingdoms during the 14<sup>th</sup>, 15<sup>th</sup>, 16<sup>th</sup>, 17<sup>th</sup>, 18<sup>th</sup>, and 19<sup>th</sup> centuries, they sought to transform these changes by the exploration, settling, development and establishment of new settlement colonies of which some grew and developed into nations all over the face of this earth. Today, huemans can witness and verify this reality and fact.

To accomplish the conquest and the expansion of the European families and sovereignties all over the earth, they have affected many other people in their desire to search for freedom and liberation from their former European overlords, dictators, monarchs, religious fanatics, and all sorts of diverse oppressors.

**Many Indigenous Rayce families of the earth lost their lives, lands, culture, language, identity, history precious resources, pride, dignity, and hueman-hood during the European expansion all over the earth. One such people were the ancestors of the collective Black People— the Diasporan Af-Ra-Kan (African) Ancestors that were captured and dispersed into the new world of the Americas and the Caribbean. In order for the Europeans to resolve their problems and issues of acquiring and controlling an affordable and consistent labor force to exploit the new lands, by way of conquest they acquired, purchased and kidnapped the ancestors of the Diasporan Indigenous Africans were transported to the new world at all costs.**

To accomplish their task of the acquisition of an economical labor force the Europeans, Americans, Jews, and collaborating Africans prepared an economic, political, military, social, and technological infrastructure to acquire their needed human resource labor forces. This infrastructure included the construction of forts, warehouse facilities and holding structures, manufacture of trade commodities, financing and insurance of the merchandise, trade agreements, the technology for chaining and transporting the merchants like animals, transportation systems of ships for the ocean voyage, market places for the sale of the hueman merchandise, political and moral laws and codes to justify the enslavement process, employment, clothing, land and housing for the captured, an indoctrination and training system to destroy the humanness of the victims and to break their wills to subjugation and all the other requirements to make their venture of hueman cargo successful.

When the captured African Ancestors, (*the victims and prisoners of a political and economic war by the Europeans-Americans and the collaborating Africans*), were brought to these shores of the new world, they were collectively brought as “less than hueman chattels.”

**The reality is that to resolve their economic problem of cheap labor, the Europeans innovatively initiated an infrastructure, system, and process that incurred all the social, man made legal, political, moral, and economic guidelines and policies to transport the captured Africans to their new occupied lands.**

This imprisoned chattel status that was placed on the captured African Ancestors was based on the European man made religious-philosophical beliefs, laws, principles, and their rational thought process to justify their inhuemany towards other huemans. As such the Diasporan Africans were forced by their captors to become a new collective people, the fertile spawn and embryo for a new beginning in the development of the Indigenous AfRaKan Family tree of life, the Ascendants of the Captured Diasporan Africans.

In the historical context, the captured and imprisoned Indigenous African Ancestors had to endure a series of tests, trials and difficulties of survival:

- **The first test of their strength and endurance as conceptual and fertilized seeds was the methods of deception used by their former African ancestral families and the kidnap, captivity, physical betrayal, imprisonment, and the challenging journeys to the ports and forts with the “Doors of No Return” to the places across the deep oceans desert and to a far away foreign land totally unknown to our imprisoned Indigenous African Ancestors.**
- **The second test of the endurance and socio-prenatal development was the method of their journeys in the womb of the ships that brought them across the middle passage of the Atlantic Ocean and Caribbean Sea. This raping of the Indigenous Africans from their land and families and their development in the wombs of the ships would have a serious psychological impact on their genetic structure. It was a prenatal experience of life and death and only the strongest and most blessed made the journey in these wombs of “beasts of hell”.**

- **The third test of their endurance was their birth and rigorous forced adaptation to the enslavement experience, market, work, conditioning, indoctrination and the brutal plantation industrial institution that would attempt to transform them from huemans to less than hueman working machines by fear and to obey the commands and wills of their captors and masters.**
- **The fourth was the work without just compensation for their labor and creativity without any just and reasonable compensation for their production and contribution for building their masters new nations and communities. Not only does this conditioning attempt to transform their true and original nature as a people, but it also trained and treated them to be as prisoners, and children of social dependence and attempted to make them less than huemans. The constant mistreatment of our African Captured Ancestors was an attempt to have them psychologically see themselves as inferior huemans on the level of sub-huemans.**
- **The fifth test of the endurance was the so-called emancipation and freedom from physical chattel slavery and their adaptation to their captive way of life while still mentally being branded as less than huemans, inferior, and cursed by the Creator. During this period of adaptation and indoctrination they were still treated in some places as unwanted and third and fourth-class huemans. They were beaten, lynched, murdered, discriminated, mis-educated, and were the victims of racist laws that has affected their identity and psychological development in a way that they do not know who they are have lost their sense of their true origin and identity.**

In the contemporary context, the Diasporan Indigenous AfRaKan Ascendants Ancestors have continued to endure tests, trials and difficulties of survival:

- **The sixth stage of the endurance of ascendants (descendants) of captured and enslaved AfRaKans being experienced in contemporary times is strengthening the collective adult maturity into mental liberation in a new cooperative and united family for the development of their own Sovereign Governance System.**
- **The seventh test and stage of endurance includes the restorative justice and contemporary accomplishment of an exodus and Great Return Home to their Indigenous Ancestral Lands or the total liberation and unification with the African families in the lands that Indigenous Diasporan Africans Ascendants are to restore total sovereignty in accordance to human rights, AfRaKan Consensus in concert with Laws of Nature and Nations.**

A very ironic situation about this whole experience is that the majority of the Europeans, Americans, and Jewish ancestors that participated in this system of inhuman treatment of the captured and imprisoned Indigenous Africans, claimed themselves to be respectable and descent moral Christians. Consequently, if they lived and practiced the teachings of the Christian Bible, they would have been more considerate and sympathetic to the captured and enslaved Indigenous African Ancestors and others they encountered which history and present institutions reveal is not the case. The enslavers' ancestors were well versed in biblical moral teachings of the ancestors of enslaved Hebrew people and how the Creator had sympathy for such an oppressed people. The methods and oppressive treatments that the plantation system implemented for instilling fear, breaking, abusing and controlling captive, maroon and enslaved Diasporan African Ancestors were worse than enslavement institutions as was told in the biblical story.

### **Preparation:**

**The United States of America was once a colony of a sovereign nation and kingdom that experienced oppression and unified its people to liberate and free itself based on the laws of nature and the Laws of Nations. The biblical story of the Ancient Hebrew Nation of Israel tells its readers that the ancestors of the Children of Israel were once an enslaved people before they became a respected sovereign Nation that received reparations.**

The Diasporan Indigenous AfRaKan Ascendants are a very unique people as their ancestors were the victims of one of the greatest man made hueman holocausts that caused the loss of millions of innocent lives and the displacements, separation and excessive trauma of millions of AfRaKan women, men, and children from their families, lands, culture, traditions, and rightful inheritance.

**The Indigenous AfRaKans Ascendants situation is very unique because they were also the victims of their own African tribal and ethnic families whom collaborated with the invading Europeans, Arabs and Jews, as well, as they were the victims of the Europeans, Arabs and Jews that captured, traded, bought, shipped, and sold them into captivity to become enslaved prisoners of war in the new world of the Americas, the Caribbean and elsewhere.**

The biblical stories of Joseph being sold by his brothers for 20 pieces of silver and offerings taken during the Exodus have contemporary implications to reparations, repatriation and sovereignty.

At the same time, one of the countries that practiced and participated strongly in the capture and enslavement of the AfRaKans was the New England colonies that became the United States of America. The United States of America has become the nation that identifies itself as the champion for democracy and freedom throughout the modern world and is suppose to be the country that has become the model for the equality of all huemans and justice for all. Many modern African countries look to the political, social, and economical basis of the United States as a model of democracy and have written their constitutions based on that model.

**However, the reality of the social, educational, economic and political conditions for the captured and enslaved Diasporan Indigenous AfRaKan Ascendants are still very oppressive, racial and prejudice. Their miserable existing conditions of living, and the statistics speak for themselves in the areas of education, employment, deaths, incarceration, disease and health conditions, housing, financial, and economic realities reflect the prejudice and hardship of second class citizenry of the Diasporan Indigenous AfRaKan Ascendants.**

The experience of the reality of slavery and their captivity has placed a serious toll and psychological effect on the Diasporan Indigenous AfRaKan Ascendants. At present, the Diasporan Indigenous AfRaKan Ascendants of the United States of America, Canada, the Caribbean, South and Central America have come to a stage of maturity wherein they desire and need to return to the place of their ancestral heritage to have space to build a Sovereign Nation for themselves. This phenomenon is not something strange or rebellious against the institution of the sovereign US government, it is a natural evolution and the expression of a people whose ancestors were initially brought against their will and forced to become citizens of the Americas without self-determination of who and what they are today.

When the founding fathers of the United States experienced oppression and injustice from the crown government of England under the leadership of King George III, frustrated and tired with their far off European parents, the founding fathers rebelled and united themselves, declared a list of grievances and injustices they experienced from their colonizing parents, and set in motion ways to justify their natural, divine and inalienable rights. They used this moment to justify the reasons of their desire to sever themselves from being a colony of Britain, and they declared themselves a sovereign nation state with a constitution to seal and formalize it.

*“When in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the Powers of the Earth, the separate and equal Station to which the Laws of Nature and of Nature’s God entitle them a decent Respect to the Opinions of Mankind requires that they should declare the causes which impel them to the Separation. We hold these Truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness...” –Declaration of Independence of the USA*

In order for them to sanctify and further justify their aims and means, they took up arms and fought for their freedom from the yoke of England. The important fact in this matter is, the United States of

America was created and designed by the Euro-colonist for themselves and their heirs in perpetuity, on the lands that they conquered from the indigenous people ancestors.

The Indigenous AfRaKan Diasporan Ascendants Ancestors were captives and enslaved, as well as the conquered ancestors of the Indigenous people of America, during the time and process of the formation of the United States of America. The Indigenous AfRaKan Diasporan Ascendants Ancestors enslaved in the thirteen New England Colonies did not participate in the consensus and deliberation process and system of making the laws and governing principles of the newly formed sovereign government of the United States of America in 1776 and beyond. History reflects they did not have the opportunity to participate and exercise their rights to self-determination and self-government.

**This same situation and condition is shared with Indigenous AfRaKan Diasporan Ascendants that are living under the yoke of sovereign colonizers and possessors of sovereign territories such as the majority of people that are Indigenous AfRaKan Diasporan Ascendants in the Virgin Islands of the United States of America. It is time for Diasporan Afrakans to initiate this process of maturity towards having their own New Sovereign Nation. It is their Natural Right to Self Determination and Self Governance.**

In the modern context, most new African Sovereign nation states and countries of the African Union (AU) have also experienced struggles and revolutionary processes or frequent coup d'états for determining their liberation and freedom and the writing of their own constitutions. Most Indigenous AfRaKans Ascendants in the Diaspora were brought up and raised as Christians since their ancestors were brought as captives and enslaved in the newly formed Christian American and Caribbean colonies of Sovereign Christian Nations. As such, most Diasporan AfRaKans have been taught and trained to be Christians and are very familiar with the biblical teachings, doctrines, and stories of the Children of Israel, as written in the Bible. In the biblical stories of the evolution and development of the Children of Israel and their growth, maturity, development, and transformation from a family, to a tribe, and then a sovereign nation, is the story of Moses and the Exodus of Israel. The Exodus story and the writing of the Ten Commandments is the story where the Nation of Israel is born and liberated to become a free and sovereign nation. In that story one can read how a people that were oppressed and were one time slaves, gained their freedom by demands and force from their leader Moses from the country and nation of their oppression.

**As a historical metaphor and cultural teaching, the story of Moses and the Exodus is an inspirational story that can today be applied to the Indigenous AfRaKan Diasporan Ascendants. This story instructs the Diasporan Indigenous AfRaKan Ascendants that the oppressed people that cry out to the Creator and their Ancestors for Justice can be raised up from the lowly status of enslavement and oppression to become a great and sovereign nation.**

The story of Israel is as such that Moses decrees and declares the severance and separation of the children of Israel from the oppressors and then it is sealed with their reparation of silver, gold, and precious raiment and their hurried departure and Exodus.

*“22 But every woman shall borrow of her neighbor, and of her that journeth in her house, jewels of silver, and jewels of gold, and raiment; and ye shall put them upon your sons, and upon your daughters...”*; and

*“35—And the children of Israel did according to the words of Moses; and they borrowed of the Egyptians jewels of silver and jewels of gold, and raiment...” (Exodus: Ch3V21 and Ch12V35)*

The story culminates with the founding of their constitutional government with the writing of the Ten Commandments and the proclamation of a new sovereign nation. Ourstory, as Diasporan Indigenous AfRaKan Ascendants has similarities and ties to the Israelites story. The time has come for the Diasporan Indigenous AfRaKan Ascendants to make their Exodus home to the Promised Land of AfRaKa and the original home of their Indigenous AfRaKan Ancestors.

**Opening:**

**The Diasporan Indigenous AfRaKan Ascendants need to unite and remain focused on their Right to Return to their Ancestral Land of Origins just as Israel had the Right to Reclaim the Promised Land. Diasporan Indigenous AfRaKan Ascendants have the Right to Reclaim their Indigenous AfRaKan Ancestral Lands.**

When the European ancestors decided to leave Europe and expand their borders and territories, they did so in a manner that was very hostile and disrespectful to the ancestors of Indigenous People they met on the newfound lands. Today, most of the sovereign countries that initiated these expansions still have their own sovereign nation lands in Europe. The lands they have possessed as territories and colonies had sovereign Indigenous Peoples living on them. The fact is Portugal, Spain, England, France, Denmark, and others still have their original land and homes in Europe while the Indigenous people whose land they invaded do not exist as national sovereign power anymore.

Some of the Indigenous People that still exist in the Americas do have certain lands that were set aside for their existence. These lands are called reserves and reservations, and the Indigenous populations do have some sort of land, tax rights, and benefits that they can claim they control and own. So, to some degree the Invaders and the Invaded in the New World and do have sovereign lands.

The existing Indigenous people of Africa that are the descendants of the African people and countries that collaborated in the European-American-African abduction, kidnapping, capture, imprisonment and trade and sale of Indigenous AfRaKan Diasporan Ascendants Ancestors; and those whose ancestors were not captured and enslaved or did not participate in the European-American-African Enslavement Holocaust their descendants today do have their new modern and “former colonized” sovereign nation states with control of their sovereign lands. Though many of these countries have suffered from the invasion and colonization of their land by Europeans, Arabs and currently Asians, the people today are mostly in control or regaining control of their indigenous and sovereign lands and resources. In some areas, such as North Africa, there are many that are still colonized by the Arabs and Islamic regimes. The fact is that many AfRaKan countries do have sovereign lands to control and defend. Even the modern small sovereign nation state of Israel (*Occupied Palestine to some*) can today say they have reclaimed the land of their ancestors and have sovereign lands they control by military force and protections of global nations. When we look at other countries in the East that have been invaded in the immediate past and were colonized by sovereign European countries such as: India, China, Korea, Viet Nam, Saudi Arabia, Jordan, Iraq, Iran, Libya, etc., we see that they too have sovereign lands that they control.

When we look and review the land conditions of the Diasporan Indigenous AfRaKan Ascendants in the US Canada, Central America, South America and some places in the Caribbean, they do not have sovereign lands or a place for them to create, design, found, and build their own Sovereign Nation. Many Diasporan Indigenous AfRaKan Ascendants have re-evolved to a level of mentally maturity and development and are thinking as sovereign individuals but are a landless and nation-less people. This man made reality makes these people of Diasporan Indigenous AfRaKan Ascendants a unique people. In land and territories of the Diaspora and Americas, Diasporan Indigenous AfRaKan Ascendants are still oppressed and exploited. In AfRaKa, we are treated as "unwanted and problematic children" by some that have had the historical experience to remain as the stewards of ancestral lands.

*“The king does not forfeit the character of royalty merely by the loss of his kingdom. If he is unjustly despoiled of it by a usurper, or by rebels, he still preserves his rights...” (Emerich de Vattel, The Law of Nations, Book II, Chapter XII, no. 196)*

When AfRaKan Diasporans are invited to Africa we are told that we have to succumb to their existing new “modern nation and sovereign countries” that are modeled from a more Euro-American perspective, rather than our Indigenous Ancestral AfRaKan identity, historical and cultural perspectives.

*“Two generations of Africans, both at home and abroad, failed to understand the true nature of the Africans’ revolutionary mission. With Western education, the Western imitators, some of them became as corrupt as their former colonial masters. Most of the heads of African states accepted the wrong kind of framework for an African state. The European nation-state with its tight borders will never be affective in Africa. African cultures, and sometimes African people, are interchangeable between different areas. Africans need the cultural cross-fertilization of relating to each other without border restrictions. After two generations of these traitors, it is my belief that there is a growing desire in Africa to put Africa back together again and make it function for Africans both at home and abroad. There is now a growing movement to adopt Pan-African nationalism as the essential connecting link between African people throughout the world. There are now some Africans ready to extend Pan-Africanism beyond its narrow base into an African World Community.”—From Who Betrayed the African World Revolution & Other Essays by Dr. John Henrik Clarke— (1994)*

This situation gets more complex when one looks at it from the point of view that those who are the descendants of Europeans, Africans, Arabs, Jews and others that participated in the European-American-African mass capture and enslavement of the Diasporan Indigenous AfRaKan Ascendants, on both sides of the Atlantic oceans, do have land and countries that they have created and designed as modern sovereign nation states and are enjoying the rights and privileges of Sovereign Nations. Meanwhile, the captured Diasporan Indigenous Africans Ascendants in the United States of America, Canada, most Caribbean island nation-countries, South America and Central America and the remaining AfRaKan Diaspora, are without these realities and are being denied their rights to have sovereign lands of their own.

**The choices offered to Diasporan Indigenous AfRaKan Ascendants are to: a) Remain as part of the existing status quo in the Americas; b) Integrate into the citizenry of existing criteria and conditions of the modern heavily influenced Europeanized colonial African sovereign nation states; or c) Engage in prolonged often bureaucratic heavily modernized European-American influenced affairs of global entities like the African Union. As Diasporan Indigenous AfRaKan Ascendants, we prefer to negotiate for the equitable, humanitarian and cooperative agreements for the acquisition of ancestral lands and places with sovereignty created, designed, planned, and developed by Diasporan Indigenous AfRaKan Ascendants.**

A contemporary question is: has continental Indigenous AfRaKans proposed such a gesture, measure or model for this reality for Diasporan Indigenous AfRaKan Ascendants?

*“The time has come to return home; if not physically, then mentally. In another family’s best home, we are homeless; but in our worst home, we are the sole owners.”—Wisdom of the Craft of Amen Ra— by Honorable Dr. Yosef ben Jochannan*

### **Implementation:**

**Diasporan Indigenous AfRaKan Ascendants have been attempting to return home for centuries and some AfRaKan Nations have made the gesture of offering that opportunity to children of the Diaspora to return home or organize their region as defined by the African Union to become a part of the AU.**

Several significant “Return to Africa” initiatives include yet are not limited to the following:

- **In the 19<sup>th</sup> century attempts were made between freed slaves and the US government for the American Colonization of Liberia.**

- In the early 20<sup>th</sup> Century the United Negro Improvement Association attempted to resettle Africans in Liberia, West Africa under the leadership of the Honorable Marcus Garvey.
- During the same era, the Ethiopian World Federation worked to assist Ethiopia to defend and resist the invasion of their sovereign nation kingdom by the Italians.
- In 1948, His Majesty Emperor Haile Selassie of Ethiopia granted 500 hectares to Diasporan AfRaKans in Shashamane, Ethiopia for those desiring to repatriate.
- There is now a small settlement of Diasporan Africans in Ethiopia and they are growing specifically via efforts of the Global Rastafari Nation Movement. In 2010-2011, the AfRaKan countries of Senegal and Benin opened their doors for Diasporan AfRaKans. Senegal's gesture was focused on the provision of humanitarian support for Haitian refugees after the January 2010 earthquake in Haiti.
- There are settlements in the State of Israel (*Occupied Palestine*) where African American Hebrew Israelites have established an African Hebrew Israelite community in Dimona.
- The recent formation of a Regional Economic Caucus for Africans in the "Middle East" region has been instituted to answer the African Union's directive for Global African Diasporan unity.
- In the United States, there have been attempts to establish African communities in the southern states. The Nation of Islam along with other organizations have continued to express their desires and intentions to acquire land in mainland America to establish a separate sovereign nation in America.

Many Diasporan Indigenous AfRaKan Ascendants, both individuals and families, have been slowly trickling home to Africa from the days of the Honorable Reverend Dr. Edward Wilmot Blyden to 20<sup>th</sup> century scholars like the Honorable and Dr. W. E. B. Du Bois. A historic and mass movement to attempt to return home by Diasporan AfRaKans was the UNIA-ACL movement under the leadership of the Honorable Marcus Mosiah Garvey in the early part of the 20<sup>th</sup> century. Since then the movement to return to AfRaKa has been minimized to a trickle through fear tactics, political instability, internal terrorism, and institutional racism. However, with the economic and social conditions of America changing to worst condition than before, many Diasporan AfRaKans are sharing the same cry and desire for them to begin to build an independent sovereign nation of their own. Two main gestures by AfRaKan nations and several by the United Nations have occurred that have manifested and acknowledged the "Recognition, Justice & Development" warranted to Diasporan Indigenous AfRaKan Ascendants as a legitimate and authentic human force and body that is a significant element of contemporary AfRaKa:

1. There are a multitude of informal and formal family to family and village to village AfRaKan reconciliation, repatriation, reparation, atonement and redemption ceremonies, declarations, decrees and related actions that have manifested from the early 20<sup>th</sup> century to present with continental Africans and Diasporan Indigenous AfRaKan Ascendants that are to be organized in a Global African Diaspora Unity database with practical and legitimate input through AfRaKan Consensus to ensure inclusivity of international democratic protocols.
2. In 1994, the Nigerian Godian spiritual priests, Asante, Ga, priests and priestesses and the Ghanaian National House of Chiefs initiated and conducted a *Ritual of Purification* to begin the process of atonement, redemption, reparation and restitution for their ancestral involvement in the European-American-African captivity and enslavement of Diasporan AfRaKan Ancestors. It has been stated that the National House of Chiefs and Traditional Godians created a name for the collective identity and organization and 30,000 acres of lands were set aside by the Akwamu Council of Chiefs for the return of Diasporan Indigenous AfRaKan Ascendants. The name chosen was House of the *FIHANKRA Nation*. After the rituals were duly performed, the name and organization established,



land identified and allotted, communications between the various Ghanaian Chieftains and Diasporan AfRaKans have been occurring with the official recognition of a Kingdom Stool and Skin throne established for the House of *FIHANKRA Nation*. This initiative addressed to repair post-traumatic enslavement damages done by selected African Ancestors that collaborated in the kidnapping, capturing, sale, imprisonment and genocide of our Diasporan Indigenous AfRaKan Ancestors, it has remained as an atonement gesture conceived and designed by the descendants of the former African Ancestors collaborators that assisted in the initiation of the deception, capture, imprisonment, trade, displacement, disenfranchisement and sale of our Diasporan Indigenous AfRaKan Ascendants Ancestors. Subsequently, the Counsel of Chiefs and the Godian traditional laws and acts of governance does not supersede the sovereignty of the Constitution of the Republic of Ghana. This gesture and institution has appeared to be a noble one from a people desiring to heal a situation. Nevertheless, it is not one that has been initiated by the Diasporan Indigenous AfRaKan Ascendants and is absent of our rights to sovereignty. The naming and organizing of such an entity has not been done with respectful inclusivity of the will and proper representation for decision by the Diasporan Indigenous AfRaKan Ascendants. This particular project is now experiencing legal issues and challenges. This is one of the more important reason why sovereign land rights is of paramount importance to Diasporan Indigenous AfRaKan Ascendants.

3. In February 2003, the African Union included in their Protocol on Amendments to the Constitutive Act the following in Article Objective (q): “invite and encourage the full participation of the African Diaspora as an *important part of our Continent*”. This gesture and invitation is critically important to Diasporan AfRaKans for it is acknowledging, recognizing, and inviting Diasporan Indigenous AfRaKan Ascendants to participate in the unification and redevelopment of the Sovereign Nation States of Africa. However, to date no land or contractual arrangements regarding how these invitations for engagement within colonial climates may manifest the acquisition of sovereign land for this respective sustainable development has been offered.
4. On September 13, 2007, the United Nations’ General Assembly adopted the *Declaration on the Rights of Indigenous Peoples* as a comprehensive statement addressing the human rights of indigenous peoples globally. The treaty is a non-binding text that sets out the individual and collective rights of indigenous peoples, inclusive of their rights to land, political status, economical rights, access to natural resources, culture, identity, language, employment, health, education and other inclusion natural and human rights.

*“Recognizing, the urgent need to respect and promote the inherent rights of indigenous peoples which derive from their political, economical and social structures and from their cultures, spiritual traditions, histories and philosophies, especially their rights to their lands, territories and resources...” –UN’s Declaration of Indigenous People-2007*

5. UN General Assembly in 2010 recognized 2011 as the International Year for People of African Descent (IYPAD). With significant crisis in Africa throughout 2011 combined with minimal if any financing and resourceful support for annual commemorative activities to facilitate the observances, programmes of action and celebrations for IYPAD were unsuccessful for new developments for Global African Diaspora affairs.
6. The UN General Assembly’s Resolution A/RES/66/144, adopted at its sixty-sixth session, under agenda item 8(b) on Comprehensive Implementation and follow-up to the Durban Declaration and Programme of Action, encouraged the *Working Group of Experts on the People of African Descent (WGEPAD)* to develop a Programme of Action, including a

**theme for adoption by the Human Rights Council, to proclaim and declare the UN Decade for People of African Descent from 2013-2023.**

- 7. The African Union’s *Global African Diaspora Summit* held in Johannesburg, South Africa on Africa Freedom Day/African Liberation Day on May 25, 2012, along with preliminary and post-summit caucuses, ratified the Declaration of the *Global African Diaspora Summit* to cooperatively engage with the Global African Diaspora in these areas:**
  - **Political Cooperation**
  - **Economic Cooperation**
  - **Social Cooperation**
  - **Implementation and Follow Up Cooperation**

With all these matters and programmes of action manifesting to engage and unity efforts for “*Recognition, Justice and Development*” (UN theme for the *Decade for People of African Descent* continued from the same theme for the 2011 UN declared *IYPAD*) of Diasporan Indigenous AfRaKan Ascendants with the Global African World Union, the formal requests and acquisition of large tracts of land in AfRaKa that may be used to establish a Sovereign Nation State at home in AfRaKa for the benefit of the Global African World is appropriate.

**With the African Union resolving to establish commemorative and heritage restorative monuments and other cooperative gestures to atone for the wrongs done to Indigenous African Ancestors and still institutionally launched against the huemanity of Diasporan Indigenous AfRaKan Ascendants in the present day, these AU and other Global African Diaspora resolutions and programmes of action are to be substantiated with concrete, practical, long-term and sustainably instituted in full respect to our rights as stakeholders of Africa’s future restoration of justice, power, integrity, accountability and development. The revisitation of using the hueman Diasporan Indigenous AfRaKan Ascendants resources for their own self interest is not enough and will not resolve the issues of the injustice that brought the Diasporan Indigenous AfRaKan Ascendants into the unique situation and condition that are presently experienced. In all the talks, summits, and conferences that are being held, the reality of land, repatriation, and reparations are not addressed with implementable solutions required now.**

It is important for the world to note and acknowledge that the Diasporan Indigenous AfRaKan Ascendants are direct ascendants (descendants) of their Indigenous AfRaKan Ancestors that are bona fide members of the original family of indigenous people of Africa.

**“In all likelihood, present-day African peoples are in no way invaders coming from another continent; they are the aborigines. Recent scientific discoveries that show Africa to be the cradle of humanity increasingly negate the hypothesis of this continent being peopled by outlanders.” *Black Africa* by Dr. Cheik Anta Diop (1978)**

Consequent to this, Diasporan Indigenous AfRaKan Ascendants are equally free to accept to their rightful inheritance and acknowledgement of claims to land, resources, options of repatriation, reparation and sovereignty. If in fact Afrikaners as former European invaders of South Africa/Azania can claim and have rights to land, then Diasporan Indigenous AfRaKan Ascendants have historic and inalienable rights to ancestral lands in Africa too.

The time has come for Diasporan Indigenous AfRaKan Ascendants to strengthen commitments to organize and establish a team of qualified and committed leaders to address the issue of sovereign land rights and resources in AfRaKa as well as Repatriation Assistance To AfRaKa. The purpose of this statement is to stimulate and solicit support for those concerned to organize Diasporan Indigenous AfRaKan Ascendants as a unified consortium of organizations that we may petition the AU, AfRaKan countries, kingdoms, and chieftains as well as the US Congress and Executive Branch of the US government and others of the need for Repatriation Assistance To AfRaKa. The entity should be an existing one or as a unified coalition or federation of a cross section of the various Pan African, Global

African Diasporan, and other respectful African World Union organizations consisting of a balance of female and male participants representing the various respective organizations. An existing organization with a historical tract record of engagement in AfRaKan World Union affairs, research and practical implementation inclusive of yet not limited to UNIA-ACL, PADU, SRDC, NAADUC, PAST<sup>1</sup> and others that are already in motion may be suggested. Another option may be to resurrect the Indigenous AfRaKan Ancestral Historical Sovereign Nation and model name for the Unification of all AfRaKa: Smai Tawi N Maat Nu. Smai Tawi is a historic and true model that provided a strong foundation that ancestrally united AfRaKan and restores a contemporary united renaissance for AfRaKa as posited by Drs. Cheik Anta Diop, Yosef ben Jochannan, John Henrik Clarke and others.

*“Ancient Egypt was a Negro civilization. The history of Black Africa will remain suspended in air and cannot be written correctly until African historians dare to connect it with the history of Egypt. In particular, the study of languages, institutions, and so forth, cannot be treated properly; in a word, it will be impossible to build African humanities, a body of African human sciences, so long as the relationship does not appear legitimate. The African historian who evades the problem of Egypt is neither modest nor objective, nor unruffled; he is ignorant, cowardly, and neurotic. Imagine, if you can, the uncomfortable position of a western historian who was to write the history of Europe without referring to Greco-Latin Antiquity and try to pass that off as a scientific approach.”- Dr. Cheik Anta Diop African Civilization Myth or Reality.*

The main objective of the organization is to solicit the audience of proper representatives of the AU, UN, or representatives of African Nation States to discuss the accessibility of sovereign land via land grant and the setting aside of reserved lands in perpetuity for Diasporan Indigenous AfRaKan Ascendants returning home; or long term leases with intent to purchase or be granted as sovereign land if amenable to that nation; or outright really affordable reality purchase price if within the purview of the country, nation, kingdoms or chieftainships. There are large tracts of hundreds of millions of acres of desert, arable and coastal lands in Africa need to be allotted to Diasporan Indigenous AfRaKan Ascendants for “*Recognition, Justice and Development*” for Africa and the Global African Diaspora.

It is important that all the organizational participants be aware of the main purpose of this present tactical approach is not one of seeking for Reparation or Restitution at this point. Our main approach is to have access to land that could become our sovereign land and resources to Repatriate to our Indigenous Homeland.

*“Education is the medium by which a people are prepared for the creation of their particular civilization, and the advancement and glory of their own race...NATIONHOOD is the only means by which modern civilization can completely protect itself...Independence of nationality, Independence of government, is the means of protecting not only the individual, but the group. Nationhood is the highest ideal of a people...the evolutionary scale that weighs nations and races, balances alike for all peoples; hence we feel sure that someday the balance will register a change for the Negro.”—From Philosophy and Opinions of Marcus Mosiah Garvey, Ed. Amy J. Garvey*

As an economical, social, legal, and political infrastructure, process, system, and technologies were developed, sponsored, and met by the participating entities that engaged in the trade and businesses to bring our Indigenous African Ancestors into the Diaspora, the one natural right we their Diasporan Indigenous AfRaKan Ascendants should have at all times, is our rights for our return to the Indigenous land that our ancestors were taken from involuntarily. Just as the Israelites demanded their freedom to return to their Promised Land of their patriarchal ancestors we Diasporan Indigenous AfRaKan

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<sup>1</sup> UNIA-ACL=Universal Negro Improvement Association-African Communities League; PADU=Pan African Diaspora Union; SRDC=Sixth Region Diaspora Caucus; NAADUC=North American African Diaspora Unity Council; PAST=Per Ankh M Smai Tawi

Ascendants have the same rights and should exercise this rightful and just cause at all cost to insure we Diasporan Indigenous AfRaKan Ascendants return home to our Promised Land.

As any business person or the leader of a nation knows, it takes lands, ports, transportation, financing, and an infrastructure of all the needed buildings, food, housing security, organization, and resources to move thousands and large amounts of people across the deep wet desert ocean and establish communities. It is also known by Diasporan Indigenous AfRaKan Ascendants and the world, about the existing conditions of the economic situation of social poverty, political instability, and the human hardship of many of the masses of Indigenous African Peoples in many parts of AfRaKa. So, those of us Diasporan Indigenous AfRaKan Ascendants that chose to return will need to have the resources to prepare and develop the infrastructure and land for their food, clothing, shelter, education, economic and business development, health care, and organizing their governance systems as well as to assist our fellow Indigenous AfRaKan families. The reality is that we will have to have these resources that we may have a jump start to our economy and contribute positively to the existing conditions in AfRaKa.

**AfRaKa does have the lands and resources to sustain us, what is needed is a scientific, technological, and sustainable approach to use the resources wisely to change and transform the economic, social, and political existing conditions of AfRaKa to a more unified AfRaKa.**

At present some African countries have opened their doors to large international private entities as well as other sovereign nation states to have lands to do various forms of businesses in Africa. In addition, the USA and other sovereign nations have assisted Israel to become a Nation State and have assisted other countries such as Egypt, Japan, Arabia, and Afghanistan to build their nations. The Diasporan Indigenous AfRaKan Ascendants have helped to build the mega nation of the United States of America and Canada, as well as other modern nation states in the modern west and in Europe such as Great Britain-England, France, Denmark, Portugal, Spain, and Holland etc. However, it is time for the Diasporan Indigenous AfRaKan Ascendants to return home to assist in the building and development of their mother country and their original Indigenous AfRaKan home. Just as Chinese returned to China and Jews returned to Israel, it is time for Diasporan AfRaKans to return home to assist with the process of rebuilding AfRaKa.

### **Closing:**

The Repatriation Assistance To AfRaKa Delegation would be responsible for creating a strategic plan for meeting and presenting a realistic program and process that would be able to present to the AU, UN, African Countries, Kingdoms and Chieftainships as well as a diplomatic and strategic plan to approach the US, Great Britain, France, Portugal, Spain, Denmark, Holland, the Vatican, United Arab Republic, and Eretz Israel, and other sovereign entities that participated in the European-African captivity and enslavement of our Diasporan AfRaKan Ancestors. Lately we have seen the birth of another sovereign Nation State in AfRaKa: the South Sudan. This country is now being assisted by the US, China, as well as Great Britain and other nations, for it is a new country without any reserve revenues. We Diasporan Indigenous AfRaKan Ascendants need to have the birth of our sovereign Nation State in AfRaKa. What is at stake for all AfRaKans at home and abroad is the reality of approximately 12 million square miles and 7.6 billion acres of a rich and fertile continent that was given to our Indigenous people by Nature the AfRaKan People Promised Land. The Resurrection of The Smai Tawi Nswty Maat Newut.

Primary focused and fused goals and objectives of the Repatriation Assistance to AfRaKa Delegation will institute, implement and strategically consolidate the following:

- 1. To organize a Delegation or Coalition Council under or in an existing Pan African organization and prepare the membership to engage in the great work for forming a Diasporan Indigenous**

**AfRaKan Ascendants Independent Sovereign Nation and country in AfRaKa. To initiate communications with AU, United Nations, African Countries, African traditional Kingdoms or African individuals to meet to negotiate access to land for a sovereign Diasporan AfRaKans nation.**

- 2. To prepare legal documents and instruments to negotiate and have access or acquire lands (*large desert tracts of lands presently not inhabited*), via leases, land grants, reasonable agreement to purchase etc., with AfRaKan Countries and kingdoms etc.**
- 3. To develop comprehensive infrastructural, sustainable, and modern plans for developing the lands in AfRaKa inclusive of agricultural and food production lands and facilities, natural renewable energy production inclusive of solar thermal energy and solar voltaic energy, wind, and oceantech, biomass, waste to energy, geothermal, natural gas, methane, and hydrogen generators, hydroelectric power, magnetic power and other forms of clean renewable energy systems; roads, highways and mass transportation systems, residential and residential communities subdivisions, schools, health care facilities, entertainment and sports, civil service structures, sea-harbor ports and airports, commercial, business, manufacturing facilities, technology research and development institutions, and industrial facilities,**
- 4. To develop a comprehensive political, economical, social, defense, civic, and spiritual plans for AfRaKan Raevolution and hueman development with the wise use of the land to include: a political and sovereign system of government based on a comprehensive and integrated governance system inclusive of our ancestral values and principles of Maat, Communal Consensus, and Harmonious respect for the Natural Order and Natural Eternal laws of the Universe; communal economic development and service provision to include forms of common revenues, trade, exchange and reciprocity with the common understanding of the wise use of the land, animal, natural, and hueman resources for all members of the sovereign system; natural and holistic Raevolutionary Self Knowledge educational system inclusive of the young and the elders of the community grounded in the practical and theoretical balance that will be designed and planned to be in harmony with the social, defense, civic, economical, political and spiritual ideals and principles of the sovereign vision; this plan will also be done in a way to preserve and protect the land people, and natural resources as well as to integrate and cooperatively work to assist other AfRaKan countries and people to improve the social and economical systems as well as bring more balance and stability to their systems.**
- 5. To prepare legal instruments such as treaties, trade agreements, agricultural agreements, transportation, immigration, military, security, and defense agreements, business, commercial, manufacturing, and industrial contracts, and memorandum of agreements with International sovereign nations and African countries and other legal entities.**
- 6. To communicate with certain members of the US Congress and the Office of the President of the USA to get an audience with the Executive and Legislative body to present a Plan of Action for Repatriation Assistance To AfRaKa.**
- 7. To prepare the Plan of Action and establish a Repatriation Assistance financial and technical proposal for the US Government, UN, Sovereign Nations such as: Great Britain, France, Portugal, Spain, Denmark, Belgium, Holland, Israel, and the United Arab Republic to assist Diasporan Indigenous AfRaKan Ascendants to return to AfRaKa with a well planned strategy, logistic, and process of Repatriation.**
- 8. To keep accurate records and establish a system of media and communication to keep all interested Diasporan AfRaKans informed of the great work inclusive of Diasporan Indigenous AfRaKan Ascendants Civilization Narrative.**
- 9. To initiate and implement the securing of land and develop, construct and build the Diasporan Indigenous AfRaKan Ascendants The Nu Smai Tawi Sovereign Maat Nation-The Smai Tawi Nswty Maat Newut in our Promised Land of AfRaKa.**

The above brief outline of the goals and objectives are only a preliminary outline and skeleton that requires more detail and collaborative input as we proceed in a cooperative, collective and principled manner by AfRaKan consensus. This document will be shared with all those persons of entities that we are networking with so that we may initiate the process of organizing and uniting the various organizations that we may begin the process of fulfilling the goals and objective of acquiring sovereign lands in AfRaKa as well as beginning to organize and acquire the resources needed for us to Repatriate and also solicit Repatriation assistance to AfRaKa. We Diasporan AfRaKans look to AfRaKa as the captive Israelites looked to the Promised Land of Canaan, as the European Pilgrims looked to America and the new world. AfRaKa is a continent that is more or less 12,000,000 (*Twelve Million Sq. Mi.*) with roughly 7.68 billion acres of land that is the original and indigenous homeland of our Diasporan Indigenous AfRaKan Ancestors.

**It is our right to go home and to be assisted to do so. Collectively as a people we are at a ripe point of maturity for the establishment of our sovereign Nation of the Nu Smai Tawi Sovereign Maat Nation—the Smai Tawi Nswty Maat Newut.**

We, the Diasporan Indigenous AfRaKan Ascendants, are our ancestral selves that we all have been waiting and looking for. It is time for us to take our rightful place as Indigenous AfRaKans and Reclaim our Regal Inherent Rights and again unite the Best of AfRaKa for the Unification of the rest of AfRaKa. AfRaKa—our Mother—needs us Diasporan Indigenous AfRaKan Ascendants the same way we Diasporan Indigenous AfRaKan Ascendants need our Mother. It is time for us to Unite with our families for the transformation of AfRaKa from one that is being considered lowly and impoverished to one that is respected and prosperous.

May the statement shared herein be received for the greatest and highest potential for the upliftment and restoration to the rightful places and spaces of dignity, honor, integrity, power, respect for Africa and the Global African Diaspora for A Nu Humanity.