

Ten Reasons Why Reparations for Blacks is a Bad Idea for Blacks - and Racist Too



<http://www.dfamily.com/philosophy/teach/hswtl/journal.html>

[Reparations. Consequences of slavery. Are there victims? Is this our civil war heritage as something left undone? Another civil war legacy -separatism.] American History - 1800s

<http://www.frontpagemag.com/Articles/Printable.asp?ID=1153>

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FrontPageMagazine.com | January 3, 2001

One

There Is No Single Group Clearly Responsible For The Crime Of Slavery

Black Africans and Arabs were responsible for enslaving the ancestors of African-Americans. There were 3,000 black slave-owners in the ante-bellum United States. Are reparations to be paid by their descendants too?

[*

Does it seem true Black Africans and Arabs were the enslaving parties?

Who continues to have slaves today?

Who had raiding parties from the north to harvest slaves?

When one tribe in Africa warred against another tribe in pre-European slavery days, what did they do with the survivors?

After Africa was discovered by Europe and they had a use for slavery, what did the warring tribes do with their enemies?

Is this a relevant point for Reparations?

Is the crime/wrong the same if slaves were captured and hauled away or if they were purchased from another?

Does 3,000 black slave-owners see right?

In our 6th lesson [<http://dfamily.com/philosophy/teach/hswtl/journals/journal-day-06.html>], we talked about 40 acres and a mule [<http://www.landandfreedom.org/us15.htm>]. We saw 70,000 people (which would include the 3,000 black slave owners) owned 394,000,000 acres.

If it is true 3,000 people are guilty of owning slaves, considering all which was lost, have they not already paid their price to society?

Are the sins of the father passed down to their children, onto the 4th generation?

Are we not further than 4 generations since the Civil War?

Are these reparations to be paid by all of society (*government*), or the descendents of these 3,000 slave owners?]

Two

There Is No One Group That Benefited Exclusively From Its Fruits

The claim for reparations is premised on the false assumption that only whites have benefited from slavery. If **slave labor created wealth for Americans**, then obviously it has created wealth for black Americans as well, including the descendants of slaves. The GNP of black America is so large that it makes the African-American community the 10th most prosperous "nation" in the world. **American blacks on average enjoy per capita incomes in the range of twenty to fifty times that of blacks living in any of the African nations** from which they were kidnapped.

[If there was any wealth created by slave labor, was it not all washed away during and after the Civil War?

If you believe that statement might be true, provided Reparations is intended to divide up the spoils of the south, equally, then was their any spoils to divvy up?

Is it appropriate to compare current day blacks in America with blacks in Africa rather than blacks or Mexicans or whites or Asians or the mainstream in America?

If the 2nd Premise is true, what are the two consequences?]

Three

Only A Tiny Minority Of White Americans Ever Owned Slaves, And Others Gave Their Lives To Free Them

Only a tiny minority of Americans ever owned slaves. This is true even for those who lived in the ante-bellum South where only one white in five was a slaveholder. **Why should their descendants owe a debt? What about the descendants of the 350,000 Union soldiers who died to free the slaves?** They gave their lives. What possible **moral principle would ask them to pay (through their descendants)** again?

[Presuming the statement is true concerning the 350,000 dead Union soldiers, is there anything due to terms of Reparations to the Union soldiers who died?

Is it possible to even the scales? That is, to pay the debt?

If descendents of black slaves need reparations, then the descendents of the dead Union soldiers need reparations, what would you figure would be the next group needing reparations?

Does it ever end?

Have you not heard? Some Egyptian lawyers are suing all the Jews because when Moses led them out of Egypt, they took all the gold and wealth of Egypt. What do you think about that?

The logical outworkings of making everyone out to be victims and seeking justice for their descendents.

Do you believe the 350,000 Union soldiers died to free the slaves?

There were no other issues other than slavery in the Civil War?

What about the moral principle? Can you conceive of one?]

Four

America Today Is A Multi-Ethnic Nation and Most Americans Have No Connection (Direct Or Indirect) To Slavery

The two great waves of American immigration occurred after 1880 and then after 1960. What rationale would require Vietnamese boat people, Russian refuseniks, Iranian refugees, and Armenian victims of the Turkish persecution, Jews, Mexicans Greeks, or Polish, Hungarian, Cambodian and Korean victims of Communism, to pay reparations to American blacks?

[What would be the rationale? How could it sound palatable?

If the US economy goes south, per say, and Health Care get adopted and has huge cost overruns and the bulk of the citizens are over 65, leaving no money to make any reparations...

Would Reparations be a mute point?

Or would the morality of the condition still require all to correct the injustice?]

Five

The Historical Precedents Used To Justify The Reparations Claim Do Not Apply, And The Claim Itself Is Based On Race Not Injury

The historical precedents generally invoked to justify the reparations claim are payments to Jewish survivors of the Holocaust, Japanese-Americans and African- American victims of racial experiments in Tuskegee, or racial outrages in Rosewood and Oklahoma City. But in each case, the recipients of reparations were the direct victims of the injustice or their immediate families. This would be the only case of reparations to people who were not immediately affected and whose sole qualification to receive reparations would be racial. As has already been pointed out, during the slavery era, many blacks were free men or slave-owners themselves, yet the reparations claimants make no distinction between the roles blacks actually played in the injustice itself. Randall Robinson's book on reparations, The Debt, which is the manifesto of the reparations movement is pointedly sub-titled "What America Owes To Blacks." If this is not racism, what is?

[Contrast of those injured, those injured immediate families, verses those related to those injured by race.

Is that fair to characterize those to receive Reparations as related by race?

How is the racism card being played?

What do feel is the raciest point?

Do you see racism?]

Six

The Reparations Argument Is Based On The Unfounded Claim That All African-American Descendants of Slaves Suffer From The Economic Consequences Of Slavery And Discrimination

No evidence-based attempt has been made to prove that living individuals have been adversely affected by a slave system that was ended over 150 years ago. But there is plenty of evidence the hardships that occurred were hardships that individuals could and did overcome. The black middle-class in America is a prosperous community that is now larger in absolute terms than the black underclass. Does its existence not suggest that economic adversity is the result of failures of individual character rather than the lingering after-effects of racial discrimination and a slave system that ceased to exist well over a century ago? West Indian blacks in America are also descended from slaves but their average incomes are equivalent to the average incomes of whites (and nearly 25% higher than the average incomes of American born blacks). How is it that slavery adversely affected one large group of descendants but not the other? How can government be expected to decide an issue that is so subjective - and yet so critical - to the case?

[The first sentence and the last sentence give us an idea of the philosophy at play.

There has been no evidence-based studies made and it is thus identified as "subjective". Presuming the former statement to be true, the latter label would seem accurate. What sort of moral philosophy allows someone to set aside any facts or any fact finding study?

Is it true the black middle-class is prosperous?

Is the plight of black people seem to be due to individual character problems or the culture or both?

Explain how a slave system effects blacks today after it has been gone for 150 years. Racial discrimination.

This is the first time this has shown up. Racial discrimination moves us from slaves from the Civil war and before right up to modern day. You with me so far on this?

Is this not changing the entire proposition? Both in terms of recipients and also in terms of what wrongs are to be made right.

How can we make this leap?

Subjective?]

Seven

The Reparations Claim Is One More Attempt To Turn African-Americans Into Victims. It Sends A Damaging Message To The African-American Community.

The renewed sense of grievance -- which is what the claim for reparations will inevitably create -- is neither a constructive nor a helpful message for black leaders to be sending to their communities and to others. To focus the social passions of African-Americans on what some Americans may have done to their ancestors fifty or a hundred and fifty years ago is to burden them with a crippling sense of victim-hood. How are the millions of refugees from tyranny and genocide who are now living in America going to receive these claims, moreover, except as demands for special treatment, an extravagant new handout that is only necessary because some blacks can't seem to locate the ladder of opportunity within reach of others -- many less privileged than themselves?

[Will this tend to produce a feeling of victim-hood on people?
Does not the culture already produce the impression of victim-hood?
Is victim-hood a crippling state of mind?
If descendents are to receive Reparations, what does this do for all those who have
run to America over the years as refugees? Where do they go to get their
Reparations?]

Eight

Reparations To African Americans Have Already Been Paid

Since the passage of the *Civil Rights Acts* and the advent of the *Great Society* in 1965, trillions of dollars in transfer payments have been made to African-Americans in the form of welfare benefits and racial preferences (*in contracts, job placements and educational admissions*) - all under the rationale of redressing historic racial grievances. It is said that reparations are necessary to achieve a healing between African-Americans and other Americans. If trillion dollar restitution and a wholesale rewriting of American law (*in order to accommodate racial preferences*) for African-Americans is not enough to achieve a "healing," what will?

[There are 2 questions here.

Have not reparations already been underway since 1965?

Are transfer payments to blacks made in the form of welfare, Reparations, or a welfare payment, unrelated to the recipient's race?

Is raising the expression of "racial preferences" appropriate or is it inflammatory to use this term?

Does "racial preferences" accurately describe the results of the Civil Rights Act?

Are you speaking of a truth, or is there another prevailing attitude about this?

Passing over if there really has been a trillion dollar restitution, we can certainly agree, there has been a lot of effort in this direction. yes?

Has there been any "healing"? In other words, if Reparations is to pay a "debt", have we any indications a down payment has even scabbed over the sore?

You know of some black organizations and black leaders. Have they ever spoken of any progress having been made?]



" I DUNNO- LIKE SOMETHING ABOUT THE 40th ANNIVERSARY OF A SPEECH BY SOME GUY WHO SOUNDS LIKE THAT RIGHT-WING NUT, WARD CONNERLY."

Nine

What About The Debt Blacks Owe To America?

Slavery existed for thousands of years before the Atlantic slave trade was born, and in all societies. But in the thousand years of its existence, **there never was an anti-slavery movement until white Christians - Englishmen and Americans -- created one.** If not for the anti-slavery attitudes and military power of white Englishmen and Americans, the slave trade would not have been brought to an end. If not for the sacrifices of white soldiers and a white American president who gave his life to sign the Emancipation Proclamation, blacks in America would still be slaves. **If not for the dedication of Americans of all ethnicities and colors to a society based on the principle that all men are created equal, blacks in America would not enjoy the highest standard of living of blacks anywhere in the world,** and indeed one of the highest standards of living of any people in the world. They would not enjoy the greatest freedoms and the most thoroughly protected individual rights anywhere. **Where is the gratitude** of black America and its leaders for those gifts?

[Does it seem true that white Christians were behind the anti-slavery efforts around the world?

Is not America's Constitution based upon all men are equal and completely color blind?

If so, how can America give Reparations unless it be based upon color, in which it would be unconstitutional?

Where is the gratitude?*

Ten

The Reparations Claim Is A Separatist Idea That Sets African-Americans Against The Nation That Gave Them Freedom

Blacks were here before the Mayflower. Who is more American than the descendants of
09/01/2003

African slaves? For the African-American community to isolate itself even further from America is to embark on a course whose implications are troubling. Yet the African-American community has had a long-running flirtation with separatists, nationalists and the political left, who want African-Americans to be no part of America's social contract. African Americans should reject this temptation.

For all America's faults, African-Americans have an enormous stake in their country and its heritage. It is this heritage that is really under attack by the reparations movement. The reparations claim is one more assault on America, conducted by racial separatists and the political left. It is an attack not only on white Americans, but on all Americans -- especially African-Americans.

America's African-American citizens are the richest and most privileged black people alive -- a bounty that is a direct result of the heritage that is under assault. The American idea needs the support of its African-American citizens. But African-Americans also need the support of the American idea. For it is this idea that led to the principles and institutions that have set African-Americans - and all of us -- free.

[Concerning this idea of separatist, how can this be?

If the Southwest demanded to be separate, it may feasibly be possible, because it would be a land mass with borders.

If it is a people group, where would these people be? Would all blacks move to New York?

Would those blacks who have to move from where their family has lived for 200 years, be cool with this?

Would we carve out another type of "person" in our society?

If you did not know, Louis Farrakhan has proposed America carve out a "Nation of Islam" where blacks would all move to, accompanied with a huge payment transfer. (If you are a black Christian, you're not much welcome no matter how many generations of slaves have been in your family.)

How would black American also be "victimized" by Reparations?]

* First off, I would just like to know what you think of ???-Americans, not just African-Americans but also Mexican-Americans, Vietnamese-Americans, Indian-Americans, etc.?

Are not ???-Americans making a statement they do not wish to blend, but rather, to keep their culture as it is?

At the same time, is not at the heart of the Reparations issue, a demand by a people group to be accepted into the mainstream while at the same time, maintaining their unique cultural differences?

By the way, have you ever heard of a Vietnamese-American? Why not (if you have, it was in media by someone attempting to be inflammatory)?

They are mainstream. Their race may be different, but they have blended into the culture of the mainstream and, in so doing, have lost their hyphen nationalism.

* Can a victim be grateful?



