

The American Descendants Of Slavery (ADOS)

Media Self-Defense Project

A Required Response to Half-Truths, Lies and Ongoing Slander

The American Descendants of Slavery is an organic, grassroots political project that came to be in 2016. While casual observers of U.S. politics might believe that the American Descendants of Slavery (ADOS) movement came out of nowhere, the ADOS political project has in fact been working toward achieving its goals since its emergence in 2016. Over the last two years, our group of political thinkers and grassroots activists have been called a right-wing front, Russian bots, Democratic plants, eugenicists, and raging xenophobes bent on reducing the Black population in the United States. All of this is naked slander and intentional misrepresentation.

With this paper, we will provide what we hope to be the final word on repeated attempts to willfully misunderstand, undermine, and presentably slander the authentic Black grassroots political movement that is ADOS.

Much of our argument will serve as a rebuttal of the recent content production of Jessica Ann Mitchell Aiwuyor, namely “Understanding ADOS: The Movement to Hijack Black Identity and Weaken Black Unity in America.” The reason we have selected this “work” as a focus point is that within this document Aiwuyor has aggregated most of the anti-ADOS talking points from 2016 until the present. So, as we deconstruct Aiwuyor’s lazily researched and poorly orchestrated cacophony of slander and misinformation, by extension, we seek to deal with it all.

THE TRUTH ABOUT ADOS LEADERSHIP AND THEIR POLITICS

The founders of #ADOS, Yvette Carnell and Antonio Moore have a long-standing, clear history of engagement with left-wing political ideology. Carnell is the founder of the weekly Breaking Brown political show. She served as a Congressional aide in Washington, DC, first to Senator Barbara Boxer (D-CA), and later to former Congressman Marion Berry (D-AR). Antonio Moore is a graduate of UCLA, and the Loyola Law School. Moore is a practicing Los Angeles-based attorney who hosts a weekly YouTube program, Tonetalks. He was a producer of the Emmy nominated documentary, Crack in the System, a documentary detailing the ravages of mass incarceration, the Iran-Contra scandal and the resulting crack cocaine epidemic that swept across America.

Throughout 2020, the anti-ADOS defamation against our political project has significantly increased as we inch toward this year’s Presidential election. ***We are treated as if declaring a distinct identity is itself a betrayal.*** We are accused of dividing ourselves from other Africans

of the diaspora because we assert that the enslavement and post-enslavement oppression of our ancestors was especially unique in many ways apart from any other group and so demands an approach to advocacy for redress that is grounded in the specificity of our ancestors' particular experience. [A movement that works to center Black empowerment for American victims of the slave trade in the United States is being called anti-immigrant, fascist, and nativist.](#) These accusations lack nuance and are far from the truth. We are accused of being a propaganda campaign, deceiving Black Americans through the use of African American history, then manipulating them with dishonest intent. We are accused of being "linked to right-wing media and white supremacists that have a history of attempting to cause divisions in the Black community." ***These are lies and are examples of attacking the #ADOS political project using rumor and suspicion versus facts and data.***

Manipulation of rhetorical tools are not substitutes for legitimacy and fact-checking. Subsequent articles and blogs repeating disproven or unproven lies that cite these unsubstantiated accusations does not make the untrue true. "[Evidence-free editorializing](#)" cannot replace research and material fact. Not only that, there are organizations that attempt to turn this domestic demand into an international one.

Other African peoples across the planet certainly have experienced levels of harm that may demand redress, ***but those arguments must be taken up with the sovereign nations responsible for the offenses and not piggybacked on a specific Black American (ADOS) claim made in America.*** The ADOS movement is in solidarity with the efforts of other African peoples and organizations in the demand for reparations, such as CARICOM. However, if CARICOM extracts justice from their settler colony oppressors, ADOS would not be the recipients of their particular claim. CARICOM itself has made that clear.

The [CARICOM mission statement](#):

*"Establish the moral, ethical and legal case for the payment of Reparations by the Governments of all the former colonial powers and the relevant institutions of those countries, to the **nations and people of the Caribbean Community** for the Crimes against Humanity of Native Genocide, the Trans-Atlantic Slave Trade and a racialized system of chattel Slavery."*

With that understanding of jurisdiction, all Black Americans would not be the recipients of our demand, **in America.**

Who and what ADOS is and how we came to be

There is a problematic twist regarding racism that assumes "all Black people are the same." However, we assert that no one actually believes that to be true. The ADOS political movement and its activists have dealt with criticism for being "divisive" for saying that we are different from other groups of color and this reality requires a particular remedy. As the founders of the ADOS movement Yvette Carnell and Antonio Moore have pointed out, if honest effort is made to find

the data, that pursuit reveals that ADOS at the bottom of every socioeconomic indicator regardless of the American city. In the midst of these ongoing slanders and absolute lies about ADOS, **the energy that motivates our movement centers around [median wealth of Black Americans falling to \\$0 by 2053](#)**, a socioeconomic cratering surely been accelerated in the midst of a global pandemic, effects of climate change advancing for the worse, and massive job and small business loss.

This reality is amplified for the worse when learning that solidarity with other “people of color” ends where our specific redress begins.

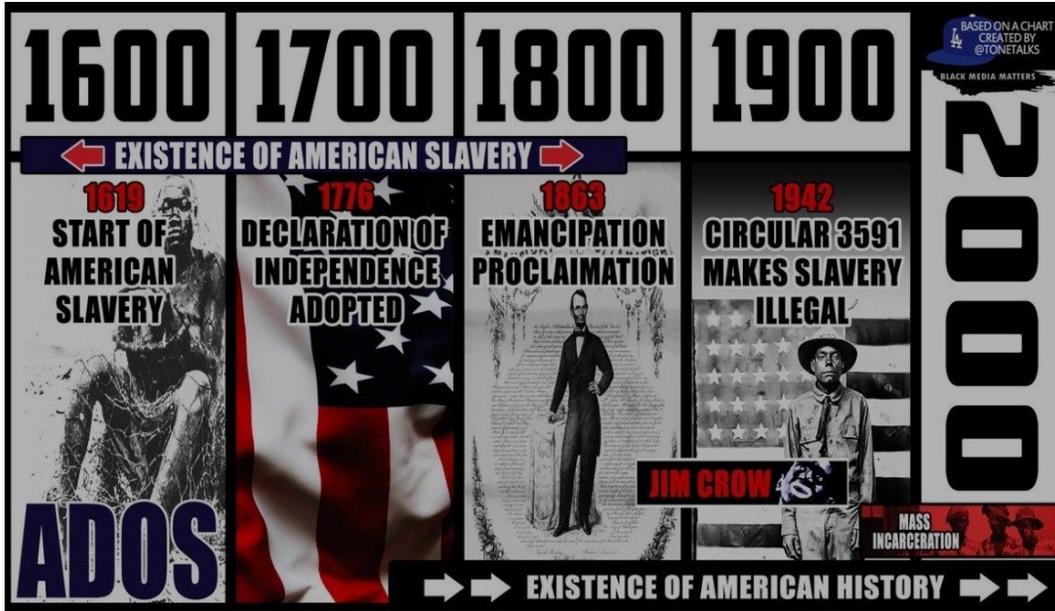
What this political movement represents

#ADOS is not just a reparations movement, ***but the need for reparations explained through the lens of historic income equality and wealth calcification***. It must be understood that as white Americans are inheriting wealth, American descendants of chattel slavery are inheriting the poverty of accrued disadvantage and bottom caste existence.

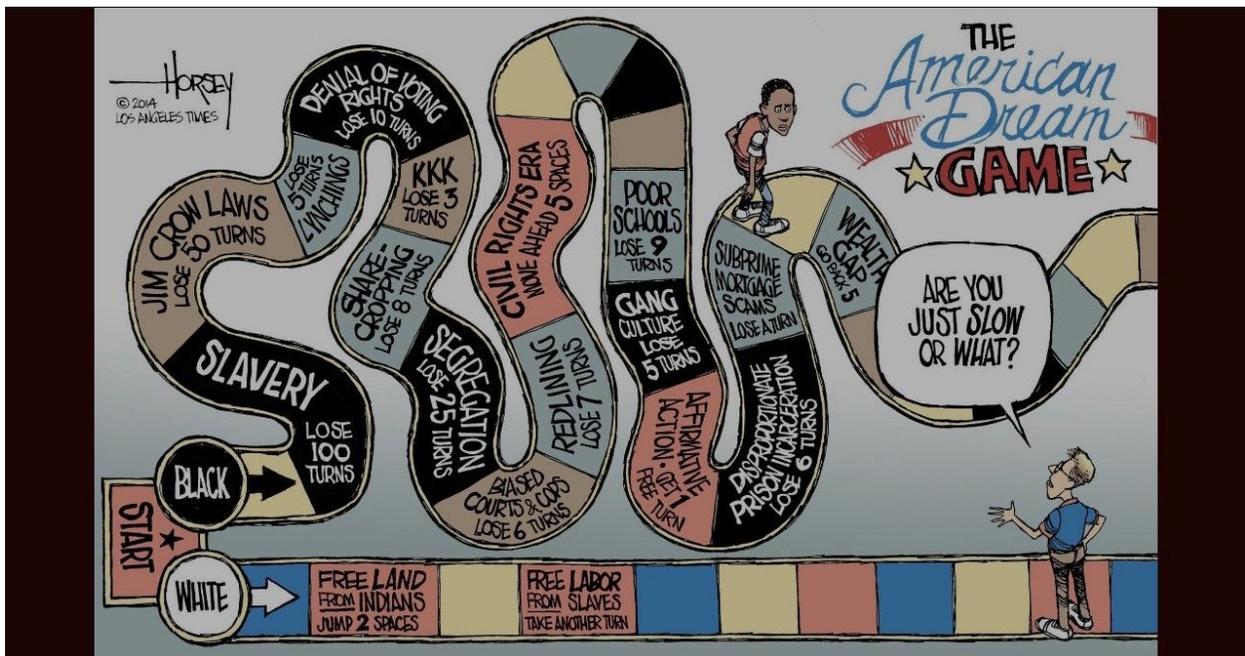
What we are doing, through the political education of #ADOS co-founders Yvette Carnell and Antonio Moore, is use the inequality work of economists such as Thomas Piketty, Thomas Shapiro, and Dr. William A. Darity to show that money comes through inheritance now, and not through labor. No amount of “hard work” or “doing-for-self” is going to allow for the closing of the racial wealth gap.

This data-driven argument disproves the wishful thinking activities of do-for-selfism as the solution for Black economic liberation. Using Dr. Darity’s [and others’](#) research, Carnell and Moore’s political and socioeconomic education shows that ADOS disadvantage is not the result of cultural deficit. Therefore, it is not a collective problem that can be fixed through the effort or agency of any one person.

In the social and mainstream media-spheres, a great deal of [disinformation](#) and [misinformation](#) has been generated about the ADOS movement. Our organizational response is this: would not a so-called right-wing movement by default embrace bootstrap conservatism? ***Such ideology is in direct opposition to the ADOS push for transformative policy through reparations—it is the biggest of “big government.”***

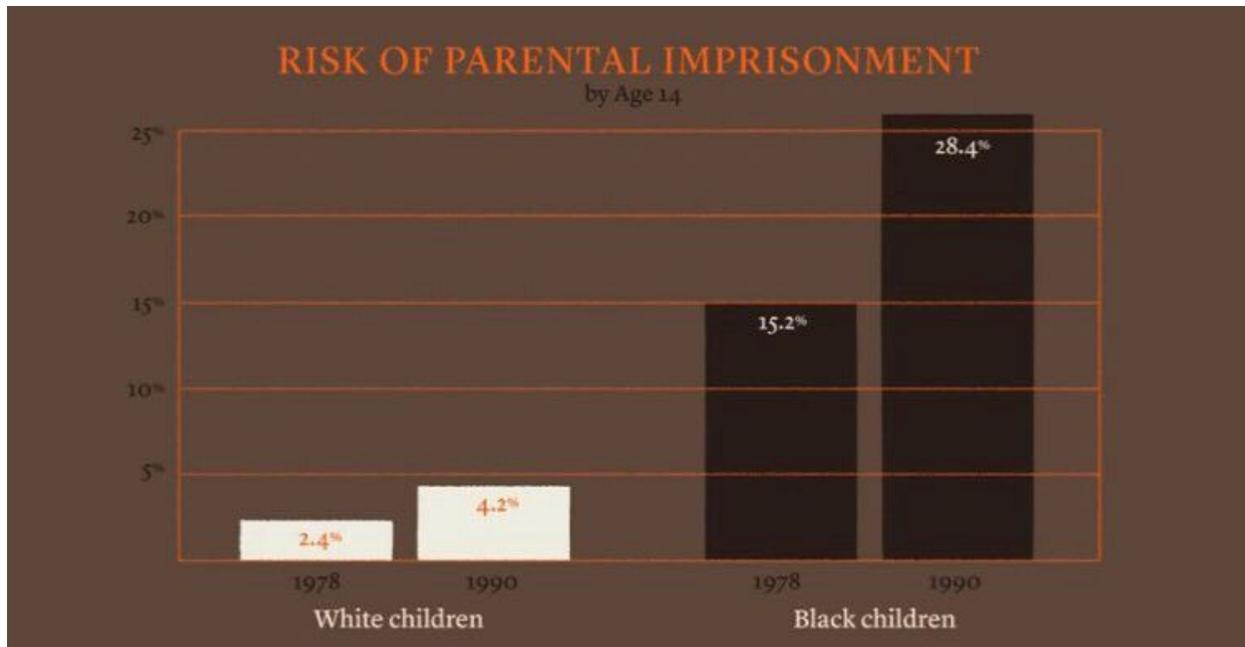


A timeline of the ADOS sojourn (data curated from Antonio Moore)



A rigged game four centuries old, and then some.
Political cartoon by David Horsey, Los Angeles Times, 2014.

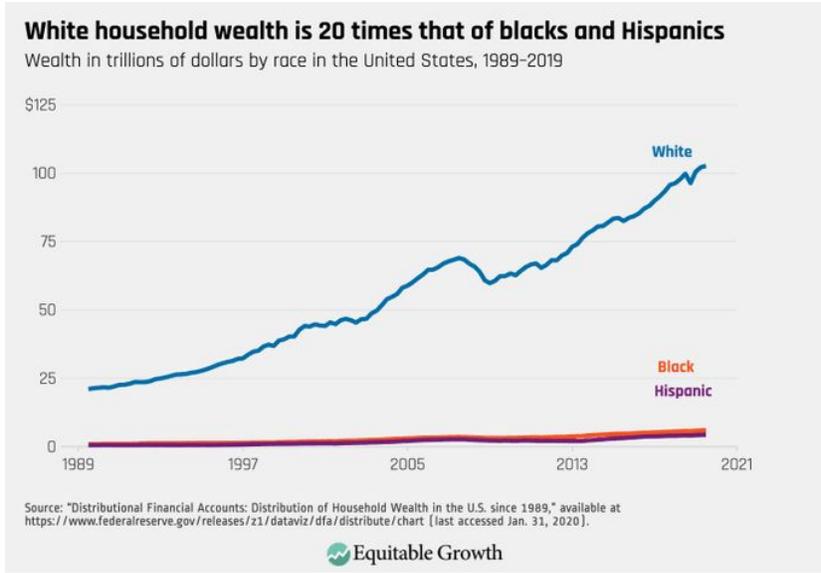
#ADOS shows that mass incarceration is an “intentional destabilizing and disruptive social engineering tool to maintain #ADOS as a bottom caste.” Mass incarceration, particularly those of Black men in the graphic below, presents an indicator of social collapse.



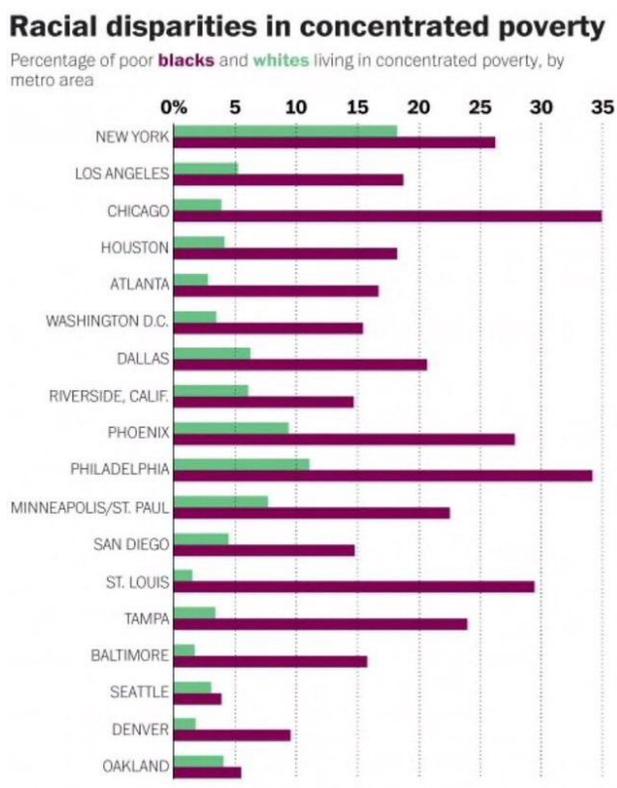
Data compiled from Christopher Wildeman research, [“Parental imprisonment, the prison boom, and the concentration of childhood disadvantage.”](#) 2009.

#ADOS has provided clarity through carving out our ancestors’ oppression as American chattel and descendants thereof and calculated our contribution and the debt owed, not just as enslaved people, but a people who built the richest country in the world through our labor, our ancestors’ bodies, and their (and our to this very day) plunder. Simply put, lineage matters. Through the use of data, #ADOS upends any argument that white poverty is as problematic as Black poverty. While a class of poor white Americans exist, #ADOS as a collective group are economically flat. The poverty of white Americans and Black Americans are not the same. And their respective paths out of poverty cannot be the same.

The political education mission of ADOS, executed first as social media call-to-action as #ADOS, is an agenda-driven project to not just advocate for reparations, but the need for reparations explained through the lens of historic income inequality and contemporary wealth calcification. ***We work to make it understood as white Americans are inheriting generational wealth, American descendants of chattel slavery are inheriting the poverty of accrued disadvantage and bottom-caste existence.***



White American household wealth has risen from \$11 trillion in 1980 to >\$100 trillion in 2020, while Black American household wealth, particularly focused on those of ADOS families, remains flat.



WAP0.ST/WONKBLOG
 Source: The Century Foundation analysis of 2009-2013 American Community Survey data

#ADOS are frequently criticized by some of our more vocal attackers as a group of arrogant neophytes, acting as if we've invented reparations advocacy. ***That is not true, nor has that ever been our claim.*** What has happened, is that the #ADOS co-founders Yvette Carnell and Antonio Moore used the inequality research and analysis of economists like Thomas Piketty, Thomas Shapiro, and Dr. William A. Darity to show that generational wealth comes from the inheritance of previously created assets and capital, not through labor. No amount of "hard work" or "do-for-self" is going to allow for catching up.

This data-driven argument disproves the wishful thinking activities of do-for-selfism as the solution for Black economic liberation. Through the research of Darity and [other](#) economists, political thinkers, law professors and [more](#), Carnell and Moore's political and socioeconomic education show that ADOS disadvantage is not the result of cultural deficit. Therefore, it is not a collective problem that can be fixed through the effort or agency of any one person.

To be clear, we as ADOS are not anti-Black business. We uphold and encourage Black business and entrepreneurship. However, do-for-selfism alone on the macro-scale is not the solution to closing the wealth gap nor will that erase accrued disadvantage, continued lack of capital, and the lack of equal protection under the law.

Misinformation about ADOS, #ADOS, and "anti-Black" accusations

At the very beginning of Aiwuyor's political hit-piece, #ADOS is framed as a "fringe movement" that "has emerged to systematically fracture Black communities and directly attack Black unity and or Pan Africanism among the U.S. Black population." Our policy positions are marginalized and misrepresented as requiring "slave papers" in order to verify native Black identity and subsequently doing so leads to a "weakened, further marginalized Black population."

Pan-Africanist critics possess a particular interest in branding #ADOS as an "anti-African" organization because ***we are sober and pragmatic about the reality of relations between Blacks of the African diaspora versus the mythologies that American Pan-Africanists choose to believe in, and they maintain an interest in keeping us trapped in those fantasies.*** We also do not have a secondary mission of creating or repairing relations within the diaspora. #ADOS exists to address a singular domestic issue. That of securing reparations for the American descendants of slavery.

We challenge the assumptions about what "black solidarity" looks like in 2020. We must because the current "woke" language around what that is supposed to mean complicates the issue. It is a shallow, naive and entirely one-dimensional understanding of [how the world actually works](#).

Throughout 2020, particularly in the spaces of social media, ADOS has endured numerous attacks on social media ratcheted up by ongoing misinformation about us since 2018. We have many in our ranks that are combative responders and on more than one occasion our people have shown we can give it as well as we receive it. In the midst of all of those discussions (or less), we find it problematic that declarative, polemic opinion has been used to replace fact and efforts to challenge such arguably slanderous behavior are met with massive preemptive group blocking by said accusers as an even greater frustration.

Indeed, ADOS was formed for purposes of distinguishing ourselves from Black immigrants, but our harsh critics are dishonest about the why.

The fact of the matter is, ADOS, by about every available metric, is backsliding to where we as a group of American citizens were at [before](#) groups such as N'COBRA and NAARC were established. Think about that. ***The question should not be why we are doing this, the question is how can we possibly not?*** How could we not, as we have taken stock of our situation, fail to recognize the need to radically overhaul the existing approach to our repair?

As #ADOS continues to be maligned during this (as of October 19, 2020) media wave, it is as if the last 150 years has not happened. As if “the post-emancipation period in America did not constitute decades upon decades upon *decades* of public policy that essentially set up a pick and roll for white capital to power drive to the basket while leaving [B]lack people laid out on [our] backs [on the court \[we\] built.](#)”

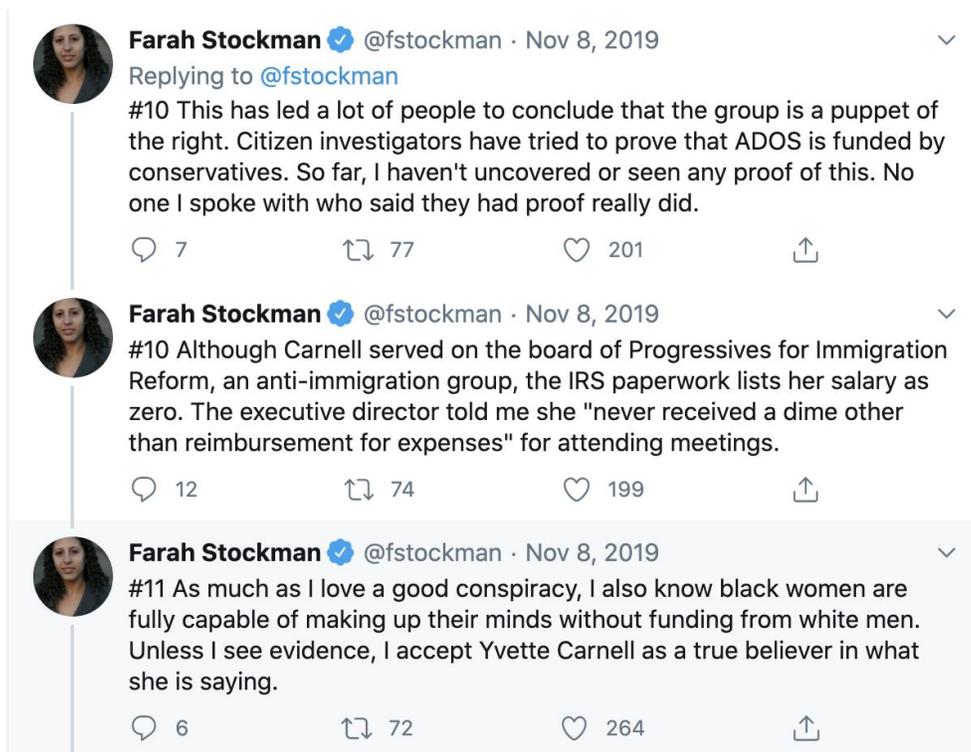
Another durable problem with these anti-ADOS political attacks come from our arguments on social media getting conflated with the posts from supporters of Foundational Black Americans (#FBA). ***We have no formal alignment with FBA founded by Tariq Nasheed.*** While there were periods of political congruence for a brief time, fundamental, irreconcilable differences of political and operational opinion required us to focus on the continued independent development of our political project.

The #ADOS movement have critics that proffer multiple charges of “harmful and anti-Black practices and policies” that we must respond to and debunk. We cannot abide lies and arguable slander.

Fact: The founders of #ADOS have a long-standing, clear history of engagement with left-wing political ideology. Yvette Carnell has a documented history of affiliation with Sen. Bernie Sanders, and Antonio Moore has written for several left-wing publications. As an agenda-driven group as opposed to a party-driven one, the socio-economic issues of our people and the debt owed that we demand must be presented to multiple venues in America, regardless of political affiliation or ideological bent. Moore’s publishing of articles in Newsmax no more confirms a right-wing affinity than the publications with Huffington Post or inequality.org.

Our entire political project has been accused of being an operation created by right-wing organizations and white supremacists. This is a falsehood. **The necessity of the #ADOS political project is a response to and a result of historical and contemporary maltreatment and forced failure, which was executed by white supremacists, wealthy, land-owning slaveholders, but not organized nor funded by them.**

There is no evidence of these accusations of this movement being a product of right-wing astroturfing. ABC News did not find any proof, nor did Farah Stockman, New York Times reporter who covered the inaugural ADOS Conference and penned multiple articles about the movement.



[Tweets from the account of Farah Stockman](#), author of New York Times article about the [inaugural ADOS Conference in Louisville, Kentucky](#).

There are also concerns from some critical of ADOS that the hashtag is linked to posts spreading disinformation and political division ahead of the presidential election. However, ABC News found no concrete evidence that the ADOS movement is part of the disinformation campaigns that plagued the 2016 election.

Selection from “[Controversial group ADOS divides black Americans in fight for economic equality.](#)”
Samara Lynn, abcnews.com, January 19, 2020

The expenditures required for a just, comprehensive solution of reparations coupled with a multi-generational, robust Black agenda does not align with modern American conservative thought, particularly amongst “small government” proponents.

Accusation: ADOS leaders want to split Black representation on the 2020 Census.

Simply put: specificity matters.

We cannot ignore 244 years of American history, 89 of those years with America as an established republic. Our ancestors [that built the wealth of this nation](#) and continued to be generationally re-enslaved through capricious but specific application of the law and ongoing domestic terrorism that disavowed any pretext to equal protection, all of it for the purpose of maintaining bottom-caste status for the freed and their descendants.

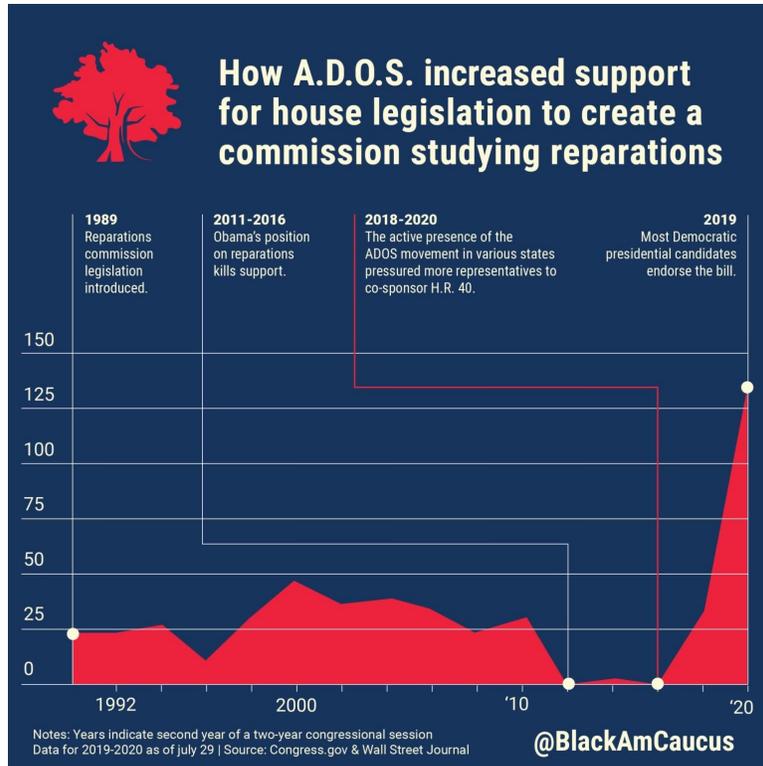
Who was afflicted matters. The ADOS political project is far less interested in centering the reparations movement around ADOS leadership than we are ensuring **that the focus of recompense and healing are targeted toward the descendants of the casualties of enslavement, domestic terrorism, economic marginalization and generational reinventions of enslavement to keep the American descendants of chattel slavery a bottom caste in America.**

We believe that H.R.40 - Commission to Study and Develop Reparation Proposals for African-Americans Act, as currently constituted, has problematic and what we fear to be fatal legislative flaws that we believe diminish the possibility of achieving ADOS reparations. We are in alignment with the constructive suggestions that Dr. William A. Darity, Jr., the Samuel DuBois Cook Professor of Public Policy in the Sanford School at Duke University and a professor of African and African American Studies, and Economics, and the director of the Samuel DuBois Cook Center on Social Equity. These changes are:

- commissioners be selected by Congress
- be experts in fields directly relevant to reparations
- the proposal be equipped to eliminate the gulf in Black and white wealth in the United States
- **that the recipients be Black American descendants of United States slavery, a lineage-based standard (as opposed to a “race”-based one).**

The window for redress starts with the nation’s Declaration of Independence in 1776 and that the commission have a paid professional staff, but not receive Senior Executive Service (SES) salaries for this work, although reasonable expense costs should be met.

Despite our concerns for H.R. 40 as currently constituted and our demand for critical revision, it is our increased support and advocacy for proper House legislation that has worked as a catalyst to increase the number of sponsors.



Simply put.

There may be those that argue coincidence or “correlation is not causation,” but we of ADOS assert tangible impact.

Misnomers about “Black American Purity Tests” leading to persecution.

Accusation: They believe that Black immigrants are taking the resources of the Black American population and that the native Black community should be distinctly recognized to differentiate between ourselves and Black immigrants in policy decisions.

Accusation: Additionally, ADOS leaders and membership believe that Affirmative Action should be a “streamlined” program only for those that can prove their family was enslaved in America. Under their proposed Affirmative Action policy, the Black immigrant population, which also experiences racism and systematic oppression, would be excluded from Affirmative Action programs. ADOS leadership has no plan for how exactly this type of exclusionary illogical practice is supposed to be implemented, beyond their demand for Black people across America to suddenly produce slave papers to validate their Black identity.

Accusation: Additionally, increased hostility towards Black immigrants will only lead to increased hostility towards the overall Black community. Just last year, Peter Sean Brown - a Black American man, even after several attempts to prove his identity, was wrongly detained by ICE and almost deported to Jamaica. Brown stated after the incident, "I would never have expected in a million years that this would happen, and I

can tell you it's not a good feeling. And with policies like this in order and people implementing them like that, it was only going to continue...There has to be a stop at some point before it becomes all of us." (Shoichet, 2018)

ADOS response: As authoritarian as ICE has been in enforcing deportation policy and as harrowing as that egregious incident with Peter Sean Brown was, we cannot allow that to be presented as if that's the rule. *The plural of anecdote is **not** data.*

We are a data-driven, agenda-driven group.

Proof of documentation?

Framing is everything. Framing criteria for eligibility for an American reparations claim as "slavery papers" is problematic. Disturbing. Offensive to the struggle and suffering of our ancestors. Ultimately, it is not a position that we endorse ([although another organization that is not of us strangely does](#)), **and the categorization of #ADOS doing this is a lie.** We find it especially strange to link the term "slavery papers" to a sense of shame or sinister intent, as if the physical documentation of one's ancestors' pain as something that be left alone. **Since when did birth and death certificates become "slavery papers?"**

The ADOS political project supports the criteria offered by Duke University professor and economist Dr. William A. Darity, Jr. [requiring proof of only one ancestor who was enslaved in the United States, along with having described yourself as "Black, African American, Negro or Colored" on government documentation at least twelve \(12\) years before any reparations distribution.](#) There has been a boom of genealogical research over the last couple of decades, [with the efforts of Antoinette Harrell](#) being among the most notable. [More on Harrell.](#)

It is especially off-putting to reference American ancestral history as "slavery papers." It is a contemptible dismissal. Make no mistake: the accrued disadvantage and stigma of being a descendant of enslaved people in the United States is already here, embedded, and part of the lived experiences of ADOS citizens. Pretending that the unearthing of these historical artifacts somehow adds stigma reveals an ignorance that the stigma was already there.

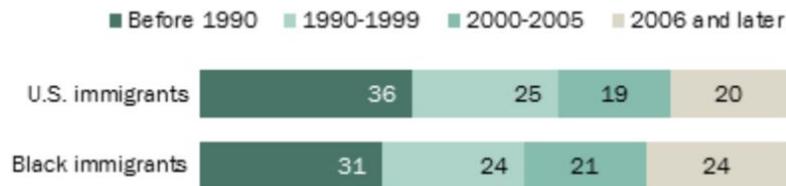
One of the more persistent complaints that we receive about the ADOS claim is, "what about Black immigrants to the United States?" The operative word here is **immigrants**, a voluntary migration to the United States. [Before 1965, immigrants made up less than one percent of the total Black population in America.](#) With most immigrants, those that were here across generations, some have likely intermarried with ADOS making their progeny eligible for reparations. Ones that would be excluded would be recent arrivals who, according to the statistics, came to the U.S. from 1980 forward. We ask, how does a person of any color or origin become eligible for redress for harms their ancestors were not here for? We would like that process to be explained. For Black Americans who have migrated to America post-1980, the ADOS 101 Black Agenda can address some level of any redress they may have.

There is no doubt that to be Black in America is to experience anti-Black discrimination. That said, there is nothing unreasonable about the ADOS demand to settle-up its centuries-long debts. That said, why allow confusion between the demands to repair double-digit generations of a people who've endured targeted oppression and human atrocity, versus people who elected to come to the United States of their own accord in the last twenty years? [Nearly half, 45% of American Black immigrants came to the United States after 2000.](#)

Year of Immigration Varies by Region of Birth for Black Immigrants, 2013

Year of Immigration Varies by Region of Birth for Black Immigrants, 2013

% of immigrants who say they first came to live in the U.S. ...



Pew Research Center

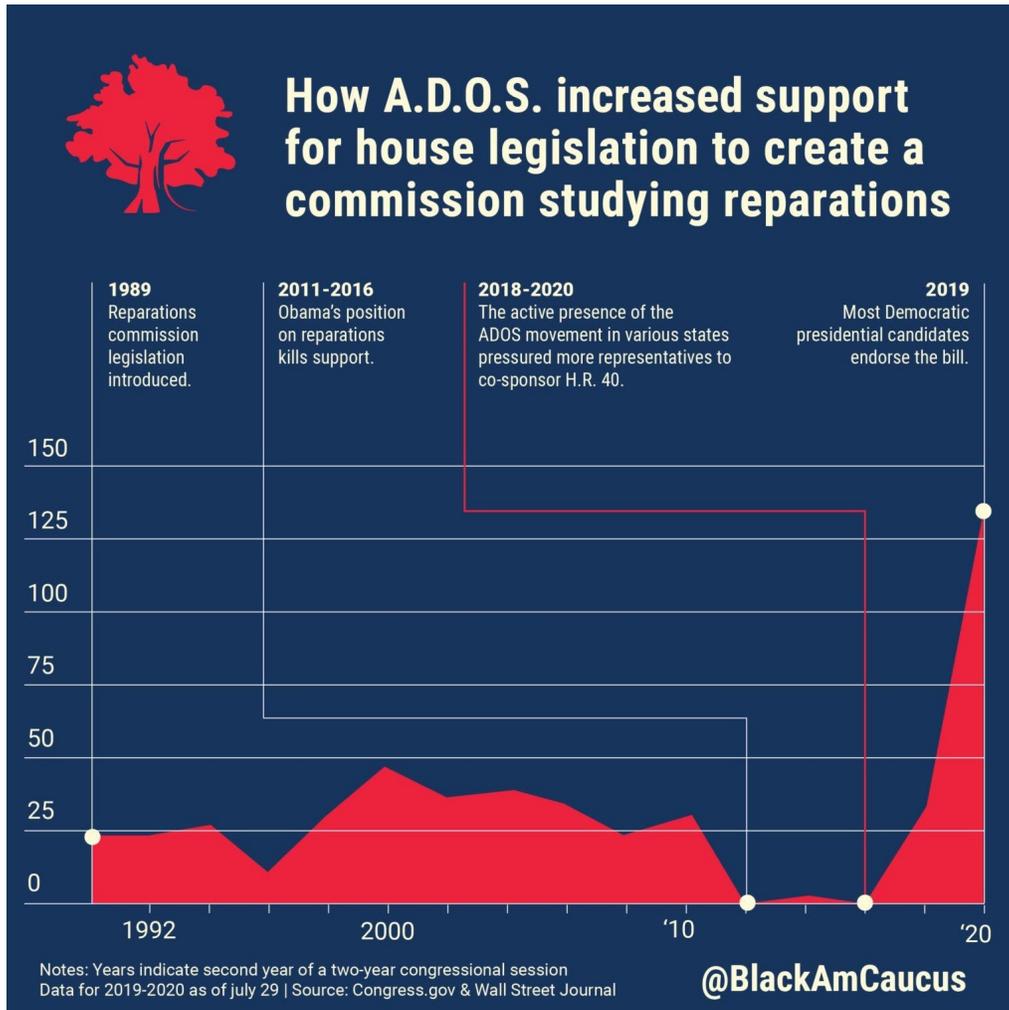
90 percent of Black Americans are American descendants of slavery (ADOS) in lineage. We would ask the readers to observe the landscape that creates and influence popular culture, and note the overrepresentation in public-facing positions (media, institutional authorities, etc.)

There is an undercurrent behind this line of attack that ADOS would be leaving out a massive chunk of Black America out of reparations, and that is simply untrue. Overwhelmingly so, most Black folk in this nation are ADOS and would be eligible to receive reparations.

N'COBRA “bashing” and refusals of partnership

No one human, no organization, no movement is above criticism. The core of ADOS political ideology is an assertion of our American-ness, our American citizenship. This represents a threat to partisans of N'COBRA and many of those who identify as Pan-Africans in America. Aiwuyor seems to perceive this distinction as a personal attack, **but how can one expect two groups that are ideologically opposed to work together?**

ADOS, with our justice claim, seeks such specifically for Black Americans, while N'COBRA has a global orientation and focus. With their focus, Caribbeans and Africans take precedence over ADOS Black Americans, and ADOS resists that strategy. The founders of ADOS and a number of ADOS partisans defending themselves against unprovoked slander are misrepresented. Again, we assert that HR 40 trended upward **directly because of ADOS activism and advocacy**:



Accusation: ADOS “attacks” Black historians, scholars, activists and leaders via “swarming.”

Our political movement has been forced to deal with unasked-for declarations full of misrepresentations and dishonest readings, and when our partisans react to such vitriol with correction and defense of our ideals, they are framed as “attacks” and “swarms.”

As a cohort of wealthless people in what is the richest nation in human history, aggravated by the reality that our ancestors, dragged to this nation in the hulls of slave ships against their will to toil with centuries of stolen labor and their very bodies used and abused as American capital, ***we reserve the right to implement every legal tool at our disposal to gain leverage for the advocacy of our people’s self-interests.*** In a political environment where *Citizens United v. FEC* has allowed the money of the uber-wealthy to matter more than the votes of the citizens of our so-called representative democracy republic, ***people mobilization matters more now than ever. We will not be shamed into not pursuing the self-interests of our people.***

We are a collection of overwhelmingly poor and working poor American citizens, ADOS and those who have allied in support of our righteous justice claim, using nonviolent, yet confrontational, tools at our disposal to build consensus, educate the public and ultimately press Congress and the President of the United States about the debt owed to ADOS. ***We are a distinct group, going beyond “race,” (although “race” was used as the tool to enslave and marginalize us) as a group of aggrieved Americans who have a justice claim that durably remains unaddressed.***

Accusation: ADOS leaders seek to limit Black immigrants from obtaining U.S. visas, similar to the policies advocated by white supremacists that are attempting to stop the “browning of America” by decreasing Black and Brown immigrant entry to the U.S.

The ADOS founders’ focus on immigration policy does **not** come out of a desire to “keep America white.” That is a disingenuous, perhaps libelous charge. ***We assert that a demand for reparations strikes a death blow to white supremacy as it has manifested through American chattel slavery and its ensuing mechanisms to keep ADOS as a bottom caste.***

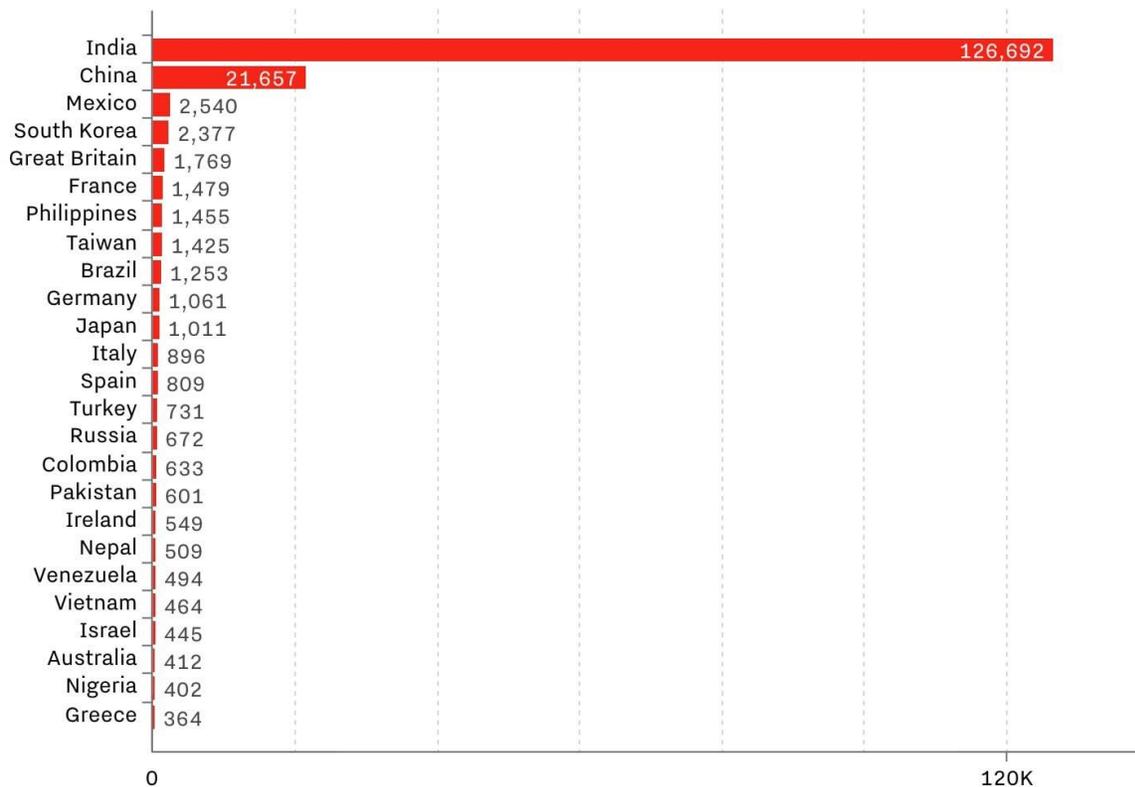
ADOS reserves the right to work, speak anywhere and join the boards of whomever we please. Sitting on the board of PFIR is no different than someone working for Media Matters, Daily Kos or Planned Parenthood. ADOS will not allow themselves to be bullied into conformity with any American political party or by any American political party through its appointed functionaries.

Our interests are focused on the collective self-interests of our ethnic group that takes a step towards making our people whole through a closing of the racial wealth gap.

We do wish to limit H1-B visas, and for these jobs to be made available to ADOS. As gulfs remain in the numbers of qualified Americans, particularly ADOS, to fill these positions, then our national resources should be invested in the education and training to narrow those gaps.

The most affected countries would be India and China. Also, Black immigrants who come from the elite. These are higher-paying white-collar positions. Why would we advocate for elites to gain high-paying American positions (and in some cases, be shamed by this class of people for being unmotivated and lazy) and not the poor and working-class ADOS who have suffered over 400 years of oppression?

Where U.S. specialty visa recipients came from in 2016



Source: U.S. Department of State

recode

2016 H1-B Visa data from vox.com, "[Workers from India and China received 82 percent of U.S. H-1B visas last year.](#)"

April 13, 2017.

Following them is Mexico, South Korea, Great Britain, France, the Philippines and Taiwan. Nigeria barely makes the top 25 nations of Visa recipients, and the number of Afro-Latinx people from South American nations receiving Visas are negligible. **So then, how is the limiting of H1-B visas an anti-Black policy?**

Is the Aiwuyor accusation advocating on behalf of elite Asians or Black people? Also, H1-B visas are for workers with advanced education and training and not of the poor and working class. Which class of people, which group of people are being advocated for? The elite from other countries or the bottom caste in this country?

Accusation: ADOS leaders do not believe that Black Americans can or should have any connection with Africa. They tell their followers to trace their lineage to America only and to stop acknowledging Africa as the home of our ancestors.

We are centuries removed from Africa. As co-founder Yvette Carnell says, "...you can't unring that bell." American descendants of chattel slavery are not a "lost tribe." Our ancestors come from Africa, we have never denied that. *We assert that the framing of our distinct lineage as some nefarious attempt of separation is mischaracterization. We demand to be given the same respect for our lineage and our right to define it as others do from other African and/or Caribbean nations.* Moreover, the ADOS political project supports their efforts for reparations from the settler colonies that aggrieved them with multigenerational harm.

Those Americans of African descent who seek to have connection with African nations, should lobby African leaders instead of punching down on a bottom caste of American citizens.

Accusation: ADOS leaders have stated that Pan Africanism is dead and that African Americans are more closely connected genetically to white Americans than other people of African descent.

[We are not the only ones](#) acknowledging this position. [More than a few examples exist](#) from writers from other African nations and publications who seem to agree. Does Pan-Africanism, as a serious political movement, have momentum in the United States? **Clearly, no.** Does it address the material needs and concerns of ADOS citizens in a specific way? No.

Pan-Africanism, as an ideology for operational unity, possesses multiple layers. If Pan-Africanism is examined as a geopolitical unification strategy among sovereign African and Black-led diasporan nations? **If it is not dead, it has been comatose for decades.** Pan-Africanism as an academic and a theoretical platform has had a greater level of success, relatively speaking. Even with this, theoretical and ideological offerings from the towers of academe do not often reach and affect the everyday lives of Black folk throughout the world. Pan-Africanism as an operational ideology amongst Africans of the diaspora, whether as individuals or small organizations? There are clusters of diasporan Black folk and small NGOs and organizations throughout the diaspora that adhere to its principles, Black and/or African

history book communities in the United States would be one example, but it is not a dominant position amongst the totality of Black people around the world. We would not go so far to say the ADOS community does not say that Pan-Africanism does not have merit, but it is not a primary driver or influence.

Accusation: ADOS leadership and members use radicalization tactics like “othering” by demonizing and blaming Black immigrant communities for a lack of resources and jobs. They twist facts to fit their narrative and limit successful dialogue with others by telling members to “stay on code.”

The ADOS political project does not “other,” as in marginalizing with malice, black immigrants.

Let us be clear about what ADOS works to do in discussion of black immigrants: we are problematizing a long-held narrative of black immigrant rags-to-riches stories that are frequently used to criticize ADOS communities for government-enacted socio-economic collapse.

We do point out that United States [corporations show preference in the job market](#), and are [less harsh with black immigrants once their lineage is known](#).

Moreover, the issues are with America and its immigration policy. From Europeans who migrated to this land to become slave owners, to the Irish, to the Hispanic who are [on a path to whiteness and is predicted to be the group which helps to maintain an American white majority](#).

References to “stay on code” tends to be language from those that profess to align with “Foundational Black Americans (#FBA),” Tariq Nasheed’s social media cultural campaign. Given that Nasheed himself has disavowed any association with ADOS, and certainly we as well with him and them, such rhetoric should not be linked to our movement.

Accusation: The ADOS movement is suspected to be supported by a strategic propaganda campaign propped up by a large number of anonymous online accounts likely paid trolls - pretending to be Black Americans that agree with their movement in order to increase the appearance of their popularity and gain more followers.

According to Aiwuyor, “The ADOS movement is suspected...” based upon what? Where is the evidence? “Likely paid trolls” where? And who is “suspecting?” **Wild accusations are thrown with no evidence or backing.** No proof required. It is the new “Red Scare.” Dr. Kortney Ryan Ziegler collected data on nearly 1000 twitter accounts with #ADOS in their bio. [His research shows no bot like activity](#). Ziegler is highly proficient in the tech space and has created tech startups and created bots, and understands how much of this works.

We demand the production of an IT forensic data report prepared by industry-respected digital sleuths to substantiate these claims, **or stop making them**. It remains outrageous to us that our

foes marginalize human beings as paid trolls because they do not agree with the agenda or the goals of our political movement.

Accusation: It is suspected that the ADOS movement is being elevated on digital media platforms by an election interference/ disinformation campaign. The suspicions are based on reports that similar tactics were used during the 2016 elections to stoke racial tensions.

Much has been made of an [ominous senate report](#) regarding the Internet Research Agency (IRA) that warns of Russian interference in previous and upcoming presidential elections.

Using “Understanding ADOS,” Aiwuyor attempts to place culpability onto ADOS when reality reveals the report ties to Russia’s cyber campaigns using Black Lives Matter, **Pan-Africanism**, and even intersectional feminism as vectors of voter manipulation and misinformation even going as far as to mimic the behavior Black Lives Matter pages and logos.

Let’s deal in facts. First: #ADOS did not become the large online presence it was until the U.S. presidential primaries, [specifically when Kamala Harris announced in January 2019](#). That is outside the scope of the U.S. Senate report that documents Russian activity from 2015-2017. How is ADOS a largely 2019 phenomena being tied to Russian activity from 2 years before? There are no mention of reparations.

Also, hashtags such as “#blacklivesmatter,” “#BLM,” “#blackgirlmagic,” “#africanempowerment,” “#blacknationalism,” “#blackownedbusiness,” “#staywoke,” and “#panafricanism” were used by IRA accounts called panafrican.roots and blackmatterus. The largest IRA Instagram account was blackstagram__ with over 300,000 followers. Again no #ADOS here.

The New Knowledge-curated Senate report’s YouTube analysis found that Black Lives Matter and police brutality were vector points and trigger issues for election disinformation. Aiwuyor’s attack piece praises Black Lives Matter. **Simply put, BLM is named in the SSCI Research Summary report and ADOS is not. Reparations is not.** Given the senate report’s own words, it appears more likely than not that our detractors from BLM and Pan-Africanist circles are the ones under Russian influence. **Not #ADOS.**

Our detractors are betting on you being overwhelmed with their anti-ADOS polemics and others not fact-checking for themselves.

Attacks on “Black unity”

#ADOS as a movement are accused of “dividing” something that is not, or ever may have, been together. Or at least the interpretation of what that “togetherness” means **has not been something that has socioeconomically worked for ADOS, particularly after 1965.**

It's time to move beyond the fantasies of romanticized Pan-Africanism and speaking of Africa as a single country as opposed to a continent with dozens of nations and thousands of ethnicities. It is always concerning when human beings choose **emotional reactionary outrage over what we actually say**. For example, Morgan State University professor and author Ray Winbush was quoted in a May 2019 article in *The Final Call* newspaper, "ADOS people are ahistorical. They have no understanding of how the Black Diaspora, throughout the planet, is united. So for them to come in to try and divide Black Americans from Black Jamaicans and Black Brazilians, that stuff is ridiculous."

Let's be honest. **Where is this so-called unity? By what measure?** [Initial attempts to measure this unity](#) doesn't verify this statement. [Or here](#). A [mixed finding here](#). If ADOS cannot find unity with the diaspora in areas of actual operational substance, such as: business, politics, education, economics, and security, what are we talking about?

How can ADOS possibly divide anything, at least on a mass level, that is not together? Or at least, only on levels that are already populated by groups of people that agree with each other? Confirmation bias.

ADOS does not seek to stop claims of anyone seeking justice who arrived after 1965. However, it is a different claim. If one's ancestors were here before 1965 it is more likely one will descend from ADOS people. Even for those who may have "foreign born" African ancestors prior to 1965, it is more likely that intermarriage with ADOS people will tie them to ADOS under Darity's framework. So, what are we arguing about?

Not only that, there would be "foreign born" Black descendants of American slavery that could make an ADOS reparations claim. Black folk who are descendants of those who escaped slavery to Canada via the Underground Railroad, as one example. If any population could produce documentation that reveals the proper lineage, they would be recipients.

Aiwuyor mentions Maroon communities and other people who escaped slavery and went elsewhere. The operative word is **escaped**. **Our ancestors in America did not**. If the Maroons or others want to make a claim, let them do so. Maroon communities such as the Garifuna have made specific reparations claims in collaboration with CARICOM. These arguments of "whataboutism" are more rhetorical tools to generate confusion as opposed to coming to clarity. They are nonsense.

Accusation: ADOS leaders use the work of deceased Black leaders like Queen Mother Audley Moore and Dr. Martin Luther King Jr. in their campaigns in order to build trust in the Black community. They use the works of these Black American ancestors out of context and exclude all references to African roots, African identity, Pan Africanism, or anything related to global Black movements or unity.

I cannot steal what belongs to me.

Aiwuyor claims that the ADOS movement “hijacks legacies and identities.” This is among her worst arguments. For we are descendants of slaves, as was Queen Mother Audley Moore, as was Dr. Martin Luther King Jr., Malcolm X, and so on. ***Their identity is our identity.*** One cannot steal what already belongs to them nor does anyone in that group require permission from anyone to express what that identity means to them.

Furthermore, no one can dictate how any group chooses to build upon or not to build upon legacies that are theirs. ADOS are as free to build upon the work of Malcolm X, Queen Mother Moore, and Martin Luther King as any other person who descends from Black people who were enslaved here in America. Who is Aiwyor or anyone else to assume they own the authority to dictate to us how we choose to assess, embrace, and build upon the legacies of **our** ancestors? By what right does Aiwyor, the Twitter account of N’COBRA, or any other hastily constructed concoction such as the [“National Black Cultural Information Trust \(NBCI Trust\)”](#) possess the authority to do so?

Do the Pan-African leanings of these leaders somehow diminish the fact that they were clear about the specificity of the ADOS justice claim concerning reparations? ***We assert that two truths can be held at once,*** having a sense of global black solidarity and even an affinity for reclaiming African heritage with a clear knowledge that there is the need for a distinct ADOS justice claim. Despite these critical attempts, there is no “smoking gun.”

Not only that, it is laughable to say that Dr. King is being taken out of context, [when co-founder Yvette Carnell led an October 24, 2019 book club utilizing Dr. King’s work.](#) We find it interesting that there remain critics saying that a group of politically motivated Americans and allies who have immersed themselves in this work are “cherry-picking.”

The American reparations organization that was founded by Queen Mother Moore was named [“Committee for Reparations for Descendants of U.S. Slaves.”](#) Simply put, Queen Mother Moore is ADOS. Dr. Martin Luther King, Jr. is ADOS. Their legacies are ours. ***We cannot “hijack” what is of us.*** Those of us who advocate and agitate in the dozens and growing number of American cities where we have ADOS chapters ***are the Black community.***

Accusation: ADOS leaders seek to take credit for all current reparations discussions, including the #1619 Project created by journalist Nikole Hannah-Jones and the [June 2019] House hearing on H.R. 40 during which Ta-Nehisi Coates and Danny Glover testified.

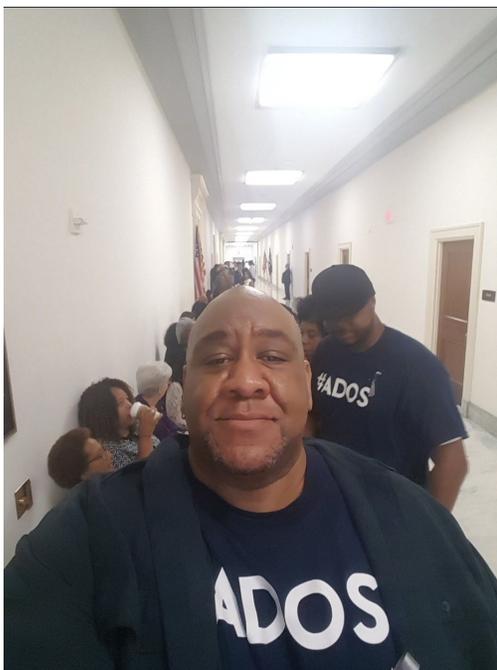
[As has been shown by fellow advocates,](#) we do not understand how our political struggle takes credit for articles with the authors’ name in the byline. **That said, articles are not movements.**

The literary talents of Coates and Hannah-Jones are not questioned, but neither are they leaders of political movements nor are they spearheading efforts to call and meet with United

States congresspeople or legislators on the state and local levels. ADOS is an actual movement and has inspired many to national political engagement.

We have bemusedly observed the “aha” moment New York Times writer Nikole Hannah-Jones had as she recognized the suitability of the specific American claim that ADOS demands, [without acknowledging the efforts of ADOS because of disdain for Yvette Carnell and Antonio Moore and the social media tactics of the #ADOS project.](#)

In these last few years, the ADOS movement has generated a willingness to bring reparations into the national discourse, and we assert that credit should be given where it is due. We had dozens of ADOS chapter representatives present at that hearing, although only eleven members were allowed in the main chamber despite all of our members being the first in line to enter the hearing hall before 7 a.m.



ADOS activists being the first in line, and Reggie Stewart from Boston, MA in the Judiciary Committee Hearing, June 19, 2019.



ADOS members from around the country at the front for the June 19, 2019 hearing on HR40 and reparations, Washington, DC.

We strongly resist, and shall remain vigilant, to efforts of erasure from those who benefit from our disappearance, whether they be “Black America’s” native Boule, black flunkies in American and international “mainstream media,” elite immigrants, or an apparently bought and paid for Congressional Black Caucus (CBC).

Let us not confuse these issues. It does *America* and ***all of us as Americans*** a grave disservice.

Others, whether it be establishment leaders of the Democratic Party, Democratic Socialists, and those that are even farther politically left more concerned with class over race; Pan-Africanists who focus asymmetric attention of the African diaspora over the afflicted ADOS population careening toward socioeconomic catastrophe and inability to afford to live in American cities; “small government” conservatives who remain in a durable denial over the centuries of atrocities that brought us to this place in American history, laissez-faire libertarians, or those politically adjacent to them or any other critics, ***cannot be the arbiters of what Black Americans, the descendants of American chattel slavery, "need" or "deserve."*** *Especially as critics choose to operate on their own perceptions and biases, and not material data.* Many people in America, most whites and even a lot of Black people and other people of color, see politicians, some entertainers, "reality stars," and athletes in modern media and it allows them to assume everything is equitable and okay...**and they are not.**

It's a curious charge to claim that we are a "trojan horse" **when we are open, clear, and intentional about our political goals.**

#ADOS have been criticized by some of our more vocal attackers as a group of arrogant neophytes, a collection of dilettantes acting as if we've invented reparations advocacy. That is not true, nor has that ever been our claim. **We do say that ADOS is the latest historic development in reparations philosophy and activism.** How can any individual or group "hijack" the formulation and execution of possible solutions to problems that are yours? The only time that something can be "hijacked" is if the one being "hijacked" **owns** what is being "hijacked." So then: does NAARC and N'COBRA claim that they own the issue of Black American reparations? **We object!**

American chattel slavery and the systemics of accrued disadvantage happened to the people we now refer to as ADOS. **A through-line from us to our betrayed, captured and sold ancestors dragged to this landmass as chattel.** Not "people of color." Jim Crow apartheid in the south, racist union discrimination in the north, redlining, and mass incarceration through the entirety of the nation — all of it happened to our forebears here in the United States of America. We are the plaintiffs in this call for the federal government of America to do reparative justice.

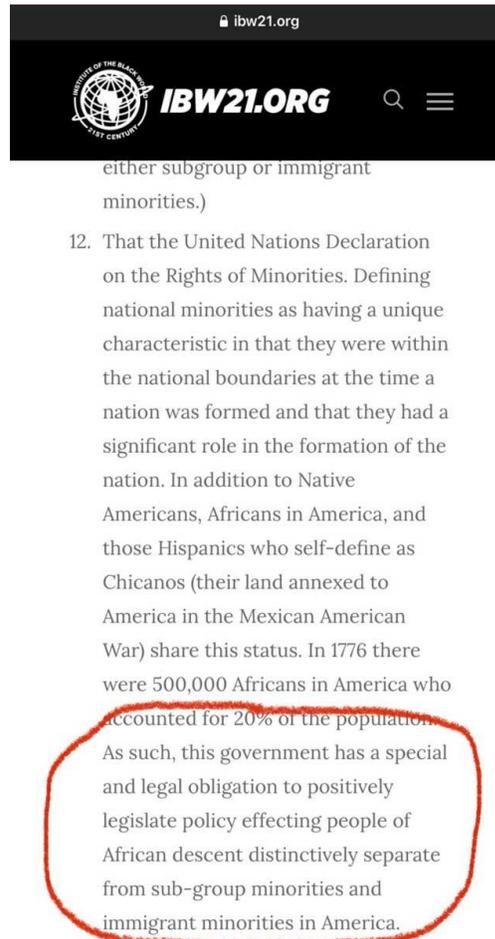
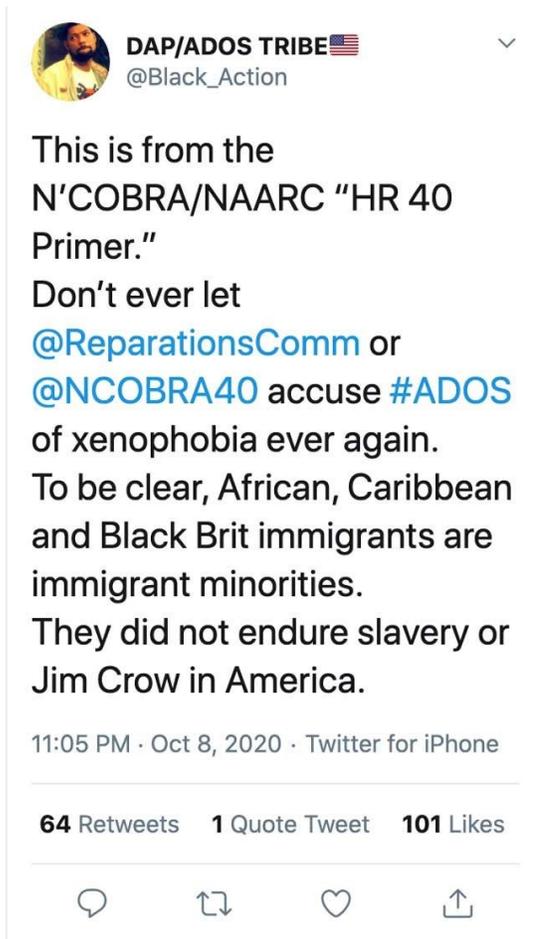
We look askance at the reparations language of NAARC that reads:

"We strongly affirm the right of all people of African descent in the U.S. to receive reparations, irrespective of when they arrived here or their country of origin," and

"NAARC firmly asserts that reparations should not be restricted to people of African descent who can prove their lineage to what is being termed 'American' enslavement."

It makes us with #ADOS wonder which statements are true—what is publicly said by NAARC representatives in mainstream media as they uncritically endorse the passage of H.R. 40 as is, or this language as posted on their organizational websites? We also understand that if these statements were publicly understood by the majority of American descendants of slavery - they would be unequivocally rejected.

Another example.



Research. [From an October 8, 2020 Tweet from a fellow activist.](#)

The #ADOS movement, especially through our co-founders Yvette Carnell and Antonio Moore, remain accused of being anti-immigrant when they are not that. Both [Carnell](#) and [Moore](#) have been clear about that. The #ADOS founders have demanded specificity for an American claim, just as the Institute of the Black World 21st Century (IBW21) statement, but as you examine NAARC's statements about **who will be the recipients of an American demand for reparations, the language does not match up**. The text in the statement of the IBW21 images (the resource center arm of NAARC and N'COBRA) above does not match what and whom they are targeting organizationally and internally.

Nevertheless, they are making the same distinctions as we are, at least on their public documents. We of the ADOS movement assert that the public discord, misinformation and attacks against #ADOS is far less about what is being said **but who are the ones saying it**. Some intellectual honesty about the fear and enmity that those have about #ADOS would at least get us all a step closer to substantive discussion.

Our critics, particularly through a “cultural storyteller” such as Aiwuyor and hastily assembled “narrative machine(s)” such as the NBCI Trust, mischaracterizations of Antonio Moore as a conservative pundit via attempts to manufacture a nefarious link between ADOS and conservative outlet Newsmax.

[In each Newsmax article, Moore champions justice for ADOS people.](#) Moore also publishes in progressive media. [Moore co-authored a paper with noted economists Dr. William A. Darity and Darrick Hamilton.](#) Besides, the publisher of Moore’s articles are less important than the content of the article and its philosophical direction.

If an article by Moore is published in a conservative-leaning media platform, that is in line with our interests. If work is published in a left-leaning or heavily left platform, that is also in our interests. The ADOS political push for reparations and a Black agenda is agenda-driven, not party driven. Co-founder Antonio Moore provides an alternative point of view around a critical ADOS issue with a conservative audience. Making demands for justice on a conservative website does not equate to supporting conservative values. What it reveals is Antonio Moore’s message is consistent regardless of venue or audience. We of the ADOS movement consider it a wise transmission of education and alternative thought.

It is curious that the ADOS movement is bitterly criticized over not who we as an organization are, but **a strawman construction of what our critics say that we are.** This particularly shows itself over the issue of immigration. There is a special dishonesty in these ongoing deranged efforts to present the “ugliest possible interpretation(s)” of our responses to the socioeconomic and political efforts in our lives and the truths of our collective experience. This is especially seen in the ham-handed attempts to malign co-founder Yvette Carnell’s intent, and to then indict hundreds of thousands of Black Americans by extension. It is outrageous, and we do not abide this naked bad faith.

Carnell accepted no salary as a board member of PFIR other than travel expenses. Could the same be said for Dr. Anderson? FAIR, especially through Choose Black America, certainly must have provided compensation for Dr. Anderson to speak at the event. Dr. Ron Daniels, president of Institute of the Black World 21st Century (IBW21) and convener of NAARC, [mentions Anderson as a party who has helped revitalize the reparations movement.](#)

Much has been made about the ominous “connection” between Yvette Carnell and the late John Tanton by way of Progressives for Immigration Reform (PFIR), a subsidiary of the Federation for American Immigration Reform (FAIR).

This problematic argument scapegoats Yvette Carnell as some Manchurian Candidate for right-winged and/or white-supremacist skullduggery, despite the fact that she is a Howard graduate of political science, the same degree from the same institution as the current 2020 Democratic Vice-Presidential candidate Kamala Harris. She served as a Congressional aide,

first to Senator Barbara Boxer (D-CA), and later to former Congressman Marion Berry (D-AR). and worked for the Democratic National Committee.

Carnell served as a board member for PFIR. She did not receive any salary while serving on the board. Aiwuyor, and those that ideologically and financially support her, would have you believe that the ADOS movement endorses eugenics and white supremacy because of this specious “connection.” Using Aiwuyor’s logic:

#ADOS = Yvette Carnell → FAIR/PFIR – John Tanton (now dead) → Eugenics

Ironically, the same degrees of separation exist between Aiwuyor’s coalition partners and the villainous Tanton network. Dr. Claud Anderson, author of “PowerNomics” and known advocate of socioeconomic and political power for Black Americans, is supported by members of N’COBRA and NAARC. Aiwuyor makes no secret about her affinity and working relationship with both NAARC and N’COBRA members.

[In a 2006 video, Dr. Anderson spoke at an event, Choose Black America, another subsidiary of FAIR.](#) In the press conference, Anderson spoke of the negative impact of immigrants on the labor prospects of ADOS. Anderson also addressed the watering down of affirmative action and how it violated the original intent of the executive order for ADOS access in education and employment.

Using Aiwuyor’s specious deductions made about Carnell and applying them to a [kindred spirit in the fight for Black reparations](#), then:

NAARC/N’COBRA = Claud Anderson → FAIR/Choose Black America → John Tanton (alive in 2006) → Eugenics

Throughout the “Understanding ADOS” screed, the sources Aiwuyor cited as fact, [Stockman investigated and found to not be credible. Neither did ABC News.](#) There is no “there” there. For the sake of a thought experiment however, if we would allow that there is a right-wing connection to ADOS then using her uniquely lazy method of sleuthing we must also accept the same connection exists with N’COBRA, NAARC, and perhaps Aiwuyor herself. After all, FAIR is FAIR.

It is patently unserious and absurd. The ADOS movement has no connection or affiliation with such organizations.

So then: we of ADOS and #ADOS reject Aiwuyor’s problematic, and sloppy malformed observations and analysis. Legitimate concerns about the impacts of undocumented labor upon the lives of American citizens who have been forced into bottom-caste status is in no way support and endorsement of white supremacy. If anything, it is a political exploration of white supremacy and how to relieve its negative impacts on the sons and daughters of the American

enslaved.

Others have spotted the problems of this misrepresentation. In [a 2019 article](#), blogger Michael Graham of Actify Press and Reset Race noted, “There have been rumors that #ADOS is funded by a right-wing billionaire. There are no outward signs of big-money investment. This trafficking in rumor and conjecture has become a Russiagate-style attack campaign. No one has produced concrete evidence to support the claims. No emails, no meeting transcripts or minutes, no proof of money changing hands. Nothing. What’s worse, no one is demanding definitive evidence of this type.”

The Pan-African Congress North American Delegation’s position of ADOS’ “false narratives” may work for them, but it doesn’t define reality. They are over-concerned with drowning out and censoring our message via chaos versus uplifting theirs. They’ve had decades to do so. Pan-Africanism does not resonate with the majority of Black Americans, and it has certainly done nothing to close the racial wealth gap between white and Black American households.

Conclusion

We as members and participants of and in ADOS, **are fighting for Black American reparations, specifically for the American descendants of slavery.** Rhetoric about “ADOS leaders and other outside forces” is fear-mongering and falsehoods. It is political misinformation created to pacify the concerns of establishment Democratic politicians and their political operatives, a class of folk genuinely frightened about the prospect of frustrated ADOS facing economic catastrophe receiving nothing for their vote and choosing to no longer give it away. It is meant to confuse hard-working Americans of all races, ethnicities and creeds who are yet unaware of the happenings and political machinations amongst “Black America.”

The run-up to the 2020 Presidential election has become an ever-increasing chamber of lies and confusion about the ADOS political project. The current media blitz grows increasingly shrill with abusive defamation of character and false accusations of all involved with #ADOS: the founders of this political project Yvette Carnell and Antonio Moore, the leadership of our dozens of local chapters, and our activist membership.

We shall not allow the ongoing suggestions of charges that have never been proven to pass as facts and/or conventional wisdom, no matter how silly and desperate the Democratic Party becomes in attempting to own the Black American vote without sufficient address of Black American justice, payment of the debts avoided and owed.

We wrestle with Pan-Africanists in ideological conflict. We surmise one of the main motivations in their zeal to engage in misinformation about ADOS are that 1) we have the audacity to demand a self-directed ethnic carve-out; 2) identify as Americans which particularly outrages them; and 3) that American reparations should not be universalized “to all Black people” in the United States.

Domestic reparations advocacy and Pan-Africanism are different ideals. Conversations and debates to be had in different venues. Attempts to blend both issues as reparative policy out of American legislatures has only produced a scattered, muddled, toxic mess.

Shaping a domestic legal and legislative claim and nurturing Pan-Africanist collectivist impulses are separate ideals, ones that are so unlike each other that we do not think that they can be blended and made operational.

Their key argument is that they are “long-standing” organizations, as if longevity in and of itself confers legitimacy. How is legitimacy conferred? Who is the accrediting agency? How long? Most of our active ADOS members are between the ages of 19 to 35. They are the inheritors of the results of political mission drift (relying on symbolism and tokenism to replace policy and justice), a severe lack of representative government, and continued marginalization and stigmatization.

Let us return to NAARC, convened by Dr. Ron Daniels and their position on reparations:

“We strongly affirm the right of all people of African descent in the United States to receive reparations, irrespective of when they arrived here or their country of origin.”

This makes absolutely no sense to our younger activists, as well as the rest of us ADOS who are Generation-Xers or older. We believe that Africans of the diaspora have genuine reparations demands, but the United States is not and should not be their default paymaster — it should be the settler colonies that enslaved their ancestors and/or colonized their countries.

We continue to remain concerned with the considerable influence that NAARC and N’COBRA have held over the reparations debate, particularly in the understanding of who the injured parties are and how to make these parties more whole with reparative justice. We are concerned that these rival organizations are less concerned, and perhaps even unconcerned, about closing the racial wealth gap. We are concerned that the creation of “trust authorities” packed with the leadership of these legacy organizations with spotty effectiveness will be stewards that the American descendants of slavery cannot trust at all. We are gravely concerned that allowing these groups to choose winners and losers, along with holding little interest in the provision of direct cash payments to the afflicted who’ve endured generational poverty and maldevelopment, will be a devastating death-blow to a people being starved out of the ability to afford to live in America.

“Trust authorities” that cannot be trusted reminds us of [the plunder of the Freedmen’s Savings Bank](#). We cannot, and will not, accept that.

We assert that anything is legislatively possible. Bad platforms can be written into a reparations law. We acknowledge that NAARC and N’COBRA, as long-standing organizations, have many

connections and associates in government and media that they have cultivated over the years, connections that we as ADOS do not yet have. These realities demand our vigilance and is why we must continue to be the loud voice in the room.

Long-time activism does not equate to legal and economic expertise in the formulation and execution of a reparations program.

We, from our ancestors as the American Descendants of Slavery (ADOS), built the wealth of a nation that facilitated the United States following Great Britain in the Industrial Revolution and needing additional white European labor to man the factories and develop America's urban cities. That history extended the wealth of America while our ancestors were systematically not only locked out, but punished, quarantined and marginalized every step of the way.

We demand the grace for, and if not allowed it shall seize it anyway, the necessity to legalistically self-identify as a group of American citizens who have had justice repeatedly denied. Ghastly lies about #ADOS supporting eugenics because we challenge shallow constructions about what "Black solidarity" must look like...how are we dehumanizing others?

This political journey for justice is an exercise in self-actualization. **Not one where #ADOS are stating that we are better than our African brothers and sisters in the diaspora, but our centuries in America are distinct, our American claim for justice since its Declaration of Independence in 1776 is also distinct and demands particular specificity, and we reserve every right that we must to exercise and actualize that justice claim.** We reject the bad-faith gestures, the status quo allowances that other Blacks of the diaspora can claim affinities to the nations where they were born while ADOS are allowed to claim nothing, slandered with the lies of working with Right-Wing white supremacists when we live in an America that operates with this:



IADOSKentucky 🇺🇸 (IAM 🚫 POC)
@iadosky



#ADOS are agenda driven, lineage base and are bi-partisan. Why? because we aren't stupid. #ADOSDownBallotVoting #LineageMatters #ADOSReparationNow

This is the most accurate depiction of US politics I've ever seen.

Republican
Party
Platform

Democratic
Party
Platform



11:11 PM · Aug 1, 2020



52 38 people are Tweeting about this

The #ADOS Conundrum. ADOS activist, [August 1, 2020 Tweet](#).

#ADOS will continue to do what we must, until we extract what we deserve—the American debt that is owed so that we can honor the suffering of our ancestors and provide a future for our descendants, no matter the misinformation, no matter the lies.

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