

Pan Africanism:

- Pan-Africanism is a political and social movement that has historically encouraged both a political agenda of African unity and a broad cultural orientation of Black identity in Africa and the African diaspora.
 - At a basic level, Pan Africanism is a belief that African people, both on the African continent and in the Diaspora, share not only a common history, but a common destiny.
 - Pan-Africanism has ignited political struggles, inspired artistic endeavors, and sparked diverse academic inquiries all over the world.
- Some of the earliest iterations of Pan Africanism happens around the late 1780s through the establishment of religious institutions that spoke to the needs of Black people, the abolitionist movements in the United States, the West Indies, and England, and the early Back to Africa movements
 - The colony of Sierra Leone was created in the late eighteenth century by British abolitionists, in part as a home for freed Blacks and the Black poor of England; the American Colonization Society played a similar role in the creation of Liberia in the 1820s. But other schemes were proposed to colonize parts of Latin America, the Caribbean, and the American western frontier.
 - All of these schemes, of course, presupposed that Africans (and their descendants in the New World) belonged naturally together in a political community, separated from other groups of people.
 - Early Black intellectuals pioneering this movement and the forerunners of Pan-Africanism were:
 - **Martin R. Delany:**
 - Credited with originating the phrase in 1861, “Africa for Africans,” one of the later slogans of the Pan-African movement, though the original formulation was actually “Africa for the African race, and black men to rule them
 - **Alexander Crummell:**
 - a nationalist who also supported small-scale emigration to Africa. But he was primarily a missionary who had very little interest in or knowledge of indigenous African culture and called for the Christianization of Africa in order to “civilize” it.
 - **Edward Wilmot Blyden:**
 - Originated the concept of the “African personality,” by which he meant the unique characteristics of African culture and psychology: “Among the conclusions to which study and research are conducting philosophers, none is clearer than this—that each of the races of mankind has a specific character and specific work.”

- The Pan-Africanism institutional history starts with Henry Sylvester Williams. Williams, a London barrister born in Trinidad → seen as the grandfather of Pan-Africanism. He convened the first Pan-African Congress in London in 1900.
 - Delegates attended from the United States, the Caribbean, and Africa and agreed to form a permanent Pan-African Association with headquarters in London and branches overseas, and to hold future meetings.
 - The London Pan-African Conference produced the Pan-African Association (PAA) which focused on building a Pan-African movement. Its goals included securing civil and political rights for African people; promoting friendly relations between races; encouraging African people in education, industry, and business; lobbying governments on behalf of African peoples; and ameliorating conditions of black people in Africa, America, the British Empire, and other parts of the world. The proposed scope portended a dynamic organizational and intellectual current that would join the multiple segments of the Diaspora in a global movement.

- By the 20th century → two of the most prominent intellectuals in the Pan Africanist movement were Marcus Garvey and W.E.B DuBois
 - The practice of convening international Pan-African meetings was revived by Du Bois, who in 1919 organized what he called the First Pan-African Congress (as opposed to conference), which met in Paris at the same time as the post–World War I Peace Conference.
 - Du Bois was a co-founder of the National Association for the Advancement of Colored People (NAACP) in the United States. His scholarly writings on the struggle against white supremacy, the social conditions of African Americans, and the connections between Black Americans and Africans gave Pan-Africanism a truly global scope.
 - Marcus Garvey → Jamaican-born black nationalist → creator of the Universal Negro Improvement Association (UNIA)
 - UNIA sought to promote racial pride, economic self-sufficiency, and the formation of an independent black nation in Africa. Though Garvey had founded the UNIA in Jamaica in 1914, its main influence was felt in Black neighborhoods in the northern part of the United States after his arrival in Harlem, in New York City, in 1916
 - The UNIA quickly grew into one of the largest organizations in the history of Pan-African liberation movements and the African Diaspora. UNIA envisioned and made plans for a return “back to Africa.” Garvey’s Black Star Line, a shipping company established in part to transport blacks back to Africa as well as to facilitate global black commerce, was ultimately unsuccessful.

- **Pan-Africanism after World War II**

- After World War II, the primary focus of Pan-Africanism shifted to independence movements on the continent of Africa.
- In 1944, several African organizations in London joined to form the Pan-African Federation, which for the first time demanded autonomy and independence for Africa and the demise of European colonialism on the continent.
- The Pan-African Federation organized the Sixth Pan-African Congress in Manchester, England, in 1945.
 - Among those who attended were future important political figures, including Jomo Kenyatta from Kenya, Kwame Nkrumah from the Gold Coast (from 1957, Ghana), Nigeria's S. L. Akintola, I. T. A. Wallace Johnson from Sierra Leone, and Ralph Armattoe from Togo. During the Manchester event, Nkrumah founded the West African National Secretariat to promote a so-called United States of Africa.
- In 1957, Nkrumah led the Gold Coast to independence, with the nation renamed Ghana. He also promoted the cause of liberation of the whole continent. The First Conference of Independent African States, held in 1958 in Accra, Ghana, launched Pan-Africanism as an intergovernmental movement on the continent.
- In the latter half of the twentieth century, most African colonies had attained independence and Pan-African activism waned. However, the civil rights movement in the United States brought social and political changes, and some observers would place leaders such as Malcolm X and Martin Luther King within the Pan-Africanist tradition. From the 1970s to the 1990s, many of the underlying goals of Pan-Africanism were kept alive in liberation struggles in places such as Jamaica and Zimbabwe, and in the black nationalist struggle against the apartheid regime in South Africa.
- **Pan-Africanism in Detroit:**
 - Pan-Africanism movements in Detroit become important during 1960s particularly during the 1967 rebellion.
 - "Earlier [Pan-Africanist] movements laid the groundwork for the 1967 Detroit Rebellion. Sparked by a police raid of a local bar known as blind pig, the uprising was ultimately the product of more than two decades of racial discrimination in housing, suburbanization, deindustrialization, and racist policing. The insurrection was an uprising from below; many self-reporting participants in a Detroit Urban League survey after the rebellion claimed to be young and unemployed. It was the costliest and deadliest in the nation's history. The total damage was between \$40-45 million. More than 2,000 stores were vandalized, looted, and destroyed. Forty-three Detroiters were left dead while more than 7,000 were

arrested. More significantly, however, the uprising reordered city politics. In the aftermath of the rebellion, Black Power advocates in the city advanced their visions of a new, independent Black Detroit in this unstable political milieu.” - Austin McCoy

- **Shrine of the Black Madonna**

- Founded by Bishop Albert B. Cleage in 1956, the Shrine of the Black Madonna of the Pan African Orthodox Christian Church was a place that married Christianity with Black Nationalism. In Cleage’s church, Black power is a religious concept and the bible, a documentation of faith, served as inspiration and enlightened the community on God’s involvement in the Black struggle. He preached that Jesus Christ was really a Black revolutionist that liberated the oppressed. The church is still an active part of the Detroit community.

- **Nation of Islam**

- Black political and religious movement and organization, the Nation of Islam (NOI) was founded as a movement to improve the spiritual, mental, social, and economic condition of African Americans in the United States and all of humanity. The organization was founded in 1930 in Detroit, MI by Wallace D. Fard (or Wali Fard Muhammad), NOI used teachings that combined elements of traditional Islam with Black nationalist ideas. The organization is still active, moving its headquarters to Chicago, IL.

- **The Malcolm X Society**

- A revolutionary nationalist organization established in 1967 by Milton and Richard Henry (who later changed their names to Gaidi Obadele and Imari Obadele), issued a set of demands for Black Detroit. In addition to calling for cooperative housing, they also called for a full employment economy like many progressives before and after them.
- The Malcolm X Society released their ambitious plan—“New Community: A Proposal for Reconstruction Area #1 in Detroit”—in August 1967. It featured 12,000 homes, youth activity centers, shopping centers, a new school and library, a community and civic center, a community theater and art center, and a business plaza and an industrial park. This plan was also cooperative-based.

- **The Republic of New Afrika (RNA)**

- RNA was a social movement organization that proposed three objectives. First of these objectives was the creation of an independent Black-majority country composed of the states of Louisiana, Mississippi, Alabama, Georgia, and South Carolina and the Black-majority counties adjacent to this area in Arkansas, Tennessee and Florida. A similar claim

was made for all the Black-majority counties and cities throughout the United States. Second, they demanded \$400 billion in reparations for the injustices suffered by African Americans during the slavery and segregation periods. Third, they demanded a referendum of all African Americans in order to decide what should be done with their citizenry. Regarding the latter, it was claimed that Black people were not given the choice to decide in regard to what they wanted to do after emancipation. These concessions would then form the basis of an independent Black nation. The Republic of New Afrika's provisional government was founded at a conference of militant Black nationalists meeting in Detroit in 1968.

- Pan-Africanism + Afrofuturism
 - Afrofuturism builds off of Pan-Africanism in that it's all about social transformation and the black utopian → Black people are in the future → looking through the lens of technoculture and science fiction → Black people as technologist

Potential Collaborations:

1. On campus
 - a. The Department of Afroamerican and African Studies
 - i. DAAS is celebrating their 50th anniversary beginning January 2020. The department's founding is rooted in Black activism that happened on campus and nationally.
 - b. African Studies Center
 - c. Department of American Culture
 - d. Semester in Detroit
 - e. Black Student Union
 - f. African Student Association
 - g. Black Radical Healing Pathways (BRHP) (School of Social Work)
 - h. Students of Color of Rackham (SCOR)
 - i. NAAPC U of M Chapter
 - j. University of Michigan - Detroit Center
2. Off Campus Partners (potential)
 - a. Ingrid LaFleur
 - b. John Collins, Submerge, UR
 - c. Arts.Black
 - d. Seraphine Collective
 - e. Black Youth Project 100
 - f. Complex Movements
 - g. adrienne maree brown - co-editor of Octavia's Brood
 - h. Detroit Narrative Agency

Programming Ideas:

1. Film Screening

- a. Films like:
 - i. Black Panther by Ryan Coogler
 - ii. Sankofa by Haile Gerima
 - iii. Pumzi by Wanuri Kahiu
 - iv. An Oversimplification of Her Beauty by Terence Nance
 - v. Footprints of Pan-Africanism by Shirikiana Aina
 - vi. The Burial of Kojo by Blitz the Ambassador
 - vii. Work by Ousmane Sembène
 - viii. Black To Techno by Jenn Nkiru
 - ix. Sidelots by Atieno Nyar Kasagam (local Detroit filmmaker → apart of the Detroit Narrative Agency)

2. Conversations

- a. With Bishop Albert Cleage (or other older organizers) and young activist around, Blackness and activism, and the diaspora
- b. Conversation around the DAAS 50th anniversary and the work of John Lockard (and his students). A lot of his work focused on Pan-Africanism and Black Power Movements. They were all over the University in various dorms on campus.
- c. Conversation with Taylor Renee Alridge and Meleko
- d. Conversation and a screening

Music and DJing:

- Most of the DJs I spoke to said that they would charge anywhere from \$75 to \$125 per hour for their individual sets.
- Most Collectives would charge \$500 to either play as a group or to do workshops

Reading Groups:

- Book from Kwame Nkuruham to Malcom X to Marcus Garvey to Octavia Butler to bell hooks to Audre Lorde
 - For this, we could partner with bookstore like Literati or Common Source Book Store in Detroit