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**REVOLUTIONARY PAN-AFRICANISM, THE LINK TO INTERNAL AND EXTERNAL
GLOBAL INTERNATIONAL REPARATION MOVEMENT WORLDWIDE**

Pan-Africanism and reparation are worldwide movements with the primary objective of solidarity among Africans on the African continent and the African diasporas. Based on a common culture of enslavement beginning with the Atlantic slave trade, the Pan-African and Reparation Movement extend beyond the continent of Africa to the Americas, Europe, and the Caribbeans. Pan-Africanism and the Reparation move has its origins in the struggles of African people worldwide against enslavement and colonization.

“As a philosophy, Pan-Africanism represents the aggregation of the historical, cultural, spiritual, artistic, scientific, and philosophical legacies of Africans from past times to the present. Pan-Africanism as an ethical system traces its origins from ancient times and promotes values that are the product of African civilizations and the struggles against slavery, racism, colonialism, and neo-colonialism.” (Falola, Toyin: Essien, Kwame (2013), Pan-Africanism and the Politics of African Citizenship and Identity)

“Modern Pan-Africanism begin around the beginning of the 20th century. The African Association, later renamed the Pan-African Association, was established around 1897 by Henry Sylvester Williams, who organized the First Pan-African Conference in London in 1900.” (The History of Pan-Africanism: August 5, 2000, p.326) “The Pan-African Congress series of meeting followed the First Pan-African Conference in 1900 in London. A meeting of the Congress in 1919 in Paris (1st Pan-African Congress), 1921 in London (2nd Pan-African Congress, 1923 in London (3rd Pan-African Congress), 1927 in New York City (4th Pan-African Congress, and 1945 in Manchester (5th Pan-African Congress) advanced the issue of decolonization in Africa. (Hill, Sylvia 2007), From the sixth Pan-African Congress to the Free South Africa Movement.) “The fifth Pan-African Congress brought together anti-colonial activists from the African continent and the Diaspora

women such as Nana Amy Ashwood Garvey and Nana Amy Jacques Garvey helped to organize the congress meetings and played a crucial role in the conference.” (Blain, Keisha N.; Leeds, Asia; Taylor, Asia. “Women, Gender and Families of Color. Page 139-145).

“The sixth Pan-African Congress was held in Manchester, England in 1945 brought together several intellectuals and activists who would go on to become influential leaders in various African independence movements and the American civil rights movement, including the Kenyan independence leader Jomo Kenyatta, and American scholar W. E. B. Du Bois. (www.wcml.org.uk)

“The 7th Pan-African Congress held in Uganda in 1994 specifically addressed women’s issues. This was the first time the Pan-African Congress addressed the role and needs of women.” (Young, Robert 2001. Post Colonialism: An Historical Introduction, page 368) “Pan-Africanism has seen the contribution of numerous female African Activist, such as, Nana Amy Jacques Garvey, who founded the international newspaper Negro World. Claudia Jones started the West Indian Gazette, (a Trinidad and Tobago-born journalist and activist) to fight against racism toward Black people in Britain.” “In the United States, Queen Mother Audley Moore and Nana Dara Abubakari played a vital role in developing Pan-African ideology. These significantly shaped the ideological and organizational structure of Pan-Africanism, developing a gender-conscious approach of Pan-Africanism that focused on the realities faced by African-women born in America, separate from those of African men born in America. Both Nana Queen Mother Moore and Nana Abubakari were prominent members of the Universal Association of Ethiopian women in Louisiana, which engaged in anti-colonial activities, welfare rights, and Pan-Africanist activism. In 1972, Nana Queen Mother Audley Moore was a featured speaker at the All-Africa Women’s conference in Dar es Salaam where she encouraged solidarity and unity among Black African women across the continent and demanded the inclusion of African American women into the conversation, emphasizing that they too were committed to liberating Africa” (Farmer, Ashley D. (2016). (Women, Gender, and Families of Color, pp. 274-295)

Revolutionary Pan-Africanism and Global worldwide Reparation Movement are similar in organizational structure. They are closely related and inter-relational as

it relates to human rights issues. Africans = Black people are coming together worldwide communicating, collaborating and organizing the Reparations Movement into a global Pan-African united front fighting for dignity, justice and peace. United we are stronger in our struggles against imperialism, capitalism, decolonization, injustice, and racial discrimination. Revolutionary Pan-Africanism / Reparations is a human rights fight of the 21st century.

Pan-Africanism gives us the opportunity to hear what people are doing, learn from and support each other's struggle. We need public dialogue as to what we are struggling for in each community / country. Reparation in relation to international law refers 'measures to redress violations of human rights by providing a range of materials and symbolic benefits to victims or their families. Reparations must be adequate, effective, prompt, and should be proportional to the violations and the harm suffered'. According to International law there are five forms of reparation:

1. Restitution: restoration of a victim's rights, property, and citizenship status
2. Compensation: It is important to remember that compensation or the payment of money is only one of many different types of material reparations. Other types include the restitution of civil and political rights, physical rehabilitation, and granting access to land, housing, health care or education.
3. Satisfaction: acknowledge of guilt, burial, construction of memorials, etc,
4. Guarantees of non-repetitions

"Different types of reparations are being fought for across the Pan-African world. In the USA enslavement was formally ended in 1865, another 100 years of institutional violence followed against Black people in the form of segregation, the Jim Crow laws, discrimination in mortgage lending, the 'war on drugs' and the us prison system. All have created enormous wealth for white Americans". (Can reparations help us to re-envision international development? Priya Lukka, January 21, 2020) "In the UK, the fight for reparation is equally strong, with detailed financial analyses on potential compensation currently being undertaken. Strong activist movement in the UK include the annual African Emancipation Reparation Day march which is the world's largest public lobby dedicated to the call for reparations". (Priya Lukka) "Land reparations is another area of struggle for reparations. Focusing on historic and contemporary land capture and land

grabbing across the world. Even after the period of European colonization, land was not returned to communities. Instead, white settler groups were granted priority access to land in many African countries. The current reality is that many people with historic links to their land cannot easily prove or enforce their rights to ownership or reclamation.” (Priya, Lukka)

The National Coalition of Blacks for Reparations in America (N’COBRA) is central in the International Pan-African Reparation movement. “NCOBRA’s mission is to win full reparations, (cessation/assurance of non-Repetition, Restitution and Repatriation, compensation, satisfaction, and Rehabilitation) for Black African Descendants residing in the United States and its territories for the genocidal war against Africans that created the Transatlantic Slave Trade chattel slavery, Jim Crow and chattel slavery’s continuing vestiges (the maafa). N’COBRA participates in organizing and mobilizing all strata of these Black communities, into an effective mass-based reparation movement. N’COBRA shall also serve as a coordinating body for the reparation movement within the United States and its territories. N’COBRA recognizes reparation is a just demand for all African peoples and shall join with others in building the international reparation movement. (“About: Our mission” officialcobraonline.org)

N’COBRA’s recommendation is that PFPAD support and unite with others in building the Pan-African International Reparation Movement.

Free the land, reparations now, the struggle continues!

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