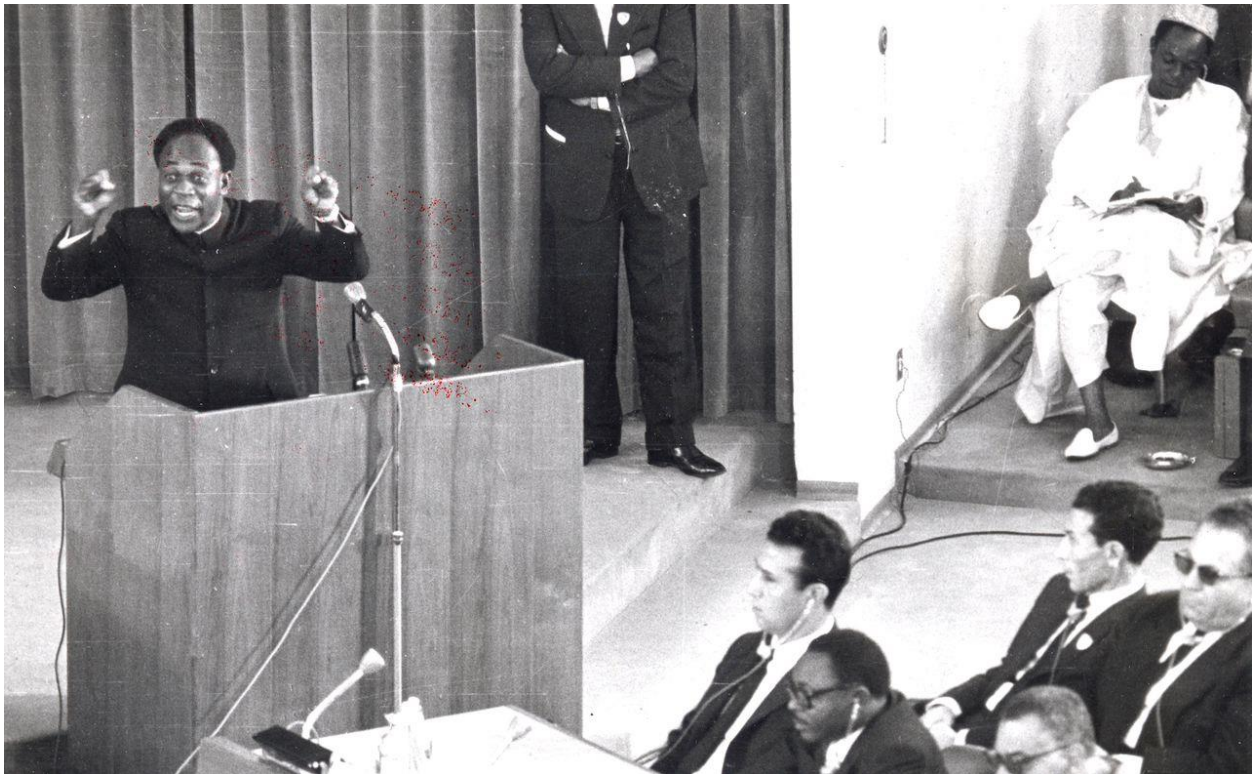


## PAN-AFRICANISM & INTERNATIONALISM



*"I wish to make it clear again that we are anti-nobody. We are pro-Africa. We breathe it, we dream it, and we live it because Africa and humanity are inseparable." - Robert Sobukwe*

Pan-Africanism, which rose out of the resistance of African people to oppression, has guided and anchored the struggles of African people, both at home and abroad, over the past few centuries. The gestations of Pan-Africanism through different epochs are critical to our understanding of Pan-Africanism in today's concrete context and beyond theoretical expositions. The pan-African struggle, whether explicitly referred to as such or not, has manifested in different ways in different eras: as the struggle for recognition of our right to existence as a people; as the struggle for decolonization; and onward to a current conjuncture that again demands the anchoring of our struggles on Pan-Africanism.

How do we make Pan-Africanism a viable political programme today? How do we extend Pan-Africanism beyond a political programme? How do we make Pan-Africanism a movement again? How do we equip our people on the ground, or rather, how do we localise Pan-Africanism in a manner that enables our people to understand who their friends and opponents are? And what does decolonization mean for African social movements today?

We recognize the historical pathways to Pan-Africanism, and the struggles it guided. On the continent, Pan-Africanism was anti-colonial and anti-imperialist. In the diaspora, Pan-Africanism was anti-racist, anti-colonial and anti-imperialist. Pan-Africanism was anti-capitalist both home and abroad.

We must today move beyond a liberal and romantic conceptualization of Pan-Africanism - for the current context demands that we arrive at a political conceptualization of Pan-Africanism. A Pan-Africanism that enables the forward march of our people and movements. We must build a Pan-Africanism from below and ensure our people understand the forces they are up against in clear terms. There also must be what Prof. Issa Shivji brilliantly referred to in an evening chat with our group of Activists-in-Residence as "an insurrection of ideas". It is these ideas that inform our practice, and our practice that strengthens these ideas.

We recognize that Pan-Africanism birthed African nationalism, and that African nationalism can only make sense if it is Pan-African. Our Pan-Africanism cannot be territorial - it must be liberatory and devoid of narrow nationalisms.

Our Pan-Africanism is anti-capitalist, anti-imperialist and feminist.

We further note that at the peak of Pan-Africanism, there was synergy and solidarity between Africans in Africa, the Caribbean, Europe, and the Americas. As part of our historical responsibility, we recognize that Pan-Africanism today has a clear role to play in reviving that political moment through connections between progressive forces both home and abroad. Our Pan-Africanism is internationalist - for a Pan-Africanism that exists without standing shoulder-to-shoulder with other oppressed people around the world and their struggles is a moribund form of Pan-Africanism.

At an intellectual level, one of the main tasks of our time and generation that we all must work toward is to make Pan-Africanism a distinct category of thought as Prof. Souleymane Bachir Diagne reminds us.

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