

LIBERATION TIMES



Message from the Editor



Revolutionary greetings! This second newsletter is dedicated to the memory of one of our greatest heroes, Marcus Mosiah Garvey.

We at PASCFC look forward to seeing the community out in force at the Marcus Garvey African Family Day on Saturday 15 August at Max Roach Park, Brixton. Further details can be found inside this issue.

At this time we also look forward to the commemorative event for another African hero Osagefyo Kwame Nkrumah, in the year of the centenary of his birth, on Saturday 19 September.

Marcus Garvey is a pivotal figure in African history, influencing many Pan-Africanist leaders, Kwame Nkrumah and Malcolm X among them. In this month of August, as we celebrate the life and works of Marcus Mosiah Garvey, let us also remember our ancestors at African Remembrance Day and that event over 300 years ago which led to the first successful uprising in the Caribbean. I speak of course of the Haitian revolution. Ashay.

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About PASCF

PASCF exists to: equip African people locally and globally with skills, knowledge and a common understanding to achieve self determination. Its objectives are:

- To further study and promote the ideas of Marcus Garvey and the UNIA to all African people regarding methods of organization, unity and economic self reliance
- To work toward ending universal racism / white supremacy in all areas of people activity
- To promote and work toward the unity and understanding of all African people
- To promote the teaching of African world history and its specific connections with African Liberation today and the ending of Racism (white supremacy)
- To further develop and promote African peoples' potential to create economic growth
- To realize the call for reparations
- To respect and find a unitary way of working with Africans of varying faiths and political persuasions within the objectives of the PASCF.

The newsletter will be published quarterly and aims to publicise the work and activities of the PASCF and community campaigns. We welcome your comments, ideas and suggestions as well as your contributions in the form of articles, community announcements and events for future issues. Please send your contributions to The Editor, email: pascf.editor@yahoo.co.uk.

Marcus Garvey – African Family Day



The Marcus Garvey African Family Day was founded in Durban, South Africa, at the October 2001 United Nations World Conference Against Racism and Xenophobia. Its purpose was to acknowledge Marcus Garvey's Birthday (August 17th) as a day to symbolise the determination of the peoples of Africa to achieve just reparations for the greatest ever crime against humanity, the past and current enslavement and exploitation of African people.

The day recognises the achievements of Marcus Garvey, one of the greatest organisers of African people in the 20th century. His formidable organisation the Universal Negro Improvement Association (UNIA) established branches in five continents and incorporated its own independent: mass nursing organisation; fleet of ships; weekly newspaper which was the most widely distributed African newspaper in the world; School

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of Afrikan Philosophy and business corporation comprising factories and a chain of retail outlets.

Although Garvey was born in Jamaica he never forgot his Afrikan roots and argued passionately that no matter where Black people are born we are still Afrikan. This line of thinking was at the heart of his outstanding success in uniting Afrikan people worldwide.

Garvey's movement gave rise to virtually every Afrikan organisation that we have today and inspired the anti-colonial struggles of many colonised countries throughout the Caribbean and Afrika. For instance, the first president of Ghana Kwame Nkrumah was so influenced by Garvey that he adopted the Black Star from Garvey's Black Star Liner shipping company and incorporated into the Ghanaian national flag.

Today, Marcus Garvey day celebrations are being organized in Afrika and all over the world where Afrikan people are living and struggling. In 2009, Garvey celebrations are being held in London. This year's PASCf event will be at Max Roach Park in Brixton. Under this year's African Liberation Day theme African Freedom means Defeating Neo-colonialism: Nkrumah @ 100; a series of workshops on Garvey is being held throughout August. See inside this newsletter for details.

Nkrumah @ 100

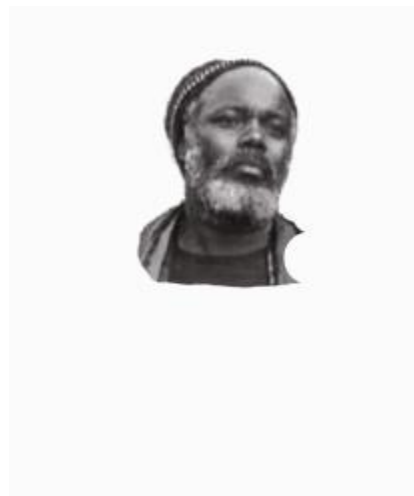
The African community will come together to commemorate the centenary of one of history's most celebrated African - Osagyefo Kwame Nkrumah. An event will be held on Saturday 19 September to celebrate his life and works. Visit website www.pascf.org.uk for further details.



Community News

Victory for Brother Minkah!

Veteran community activist Brother Minkah emerged victorious from Camberwell Magistrates court on 4 June when his case won thrown out. Brother Minkah had been charged with assault against Brixton police officers who had in fact assaulted him when he went to the aid of an Afrikan youth being stopped and searched.



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Police Attack on Innocent Youths – Your youth could be next!



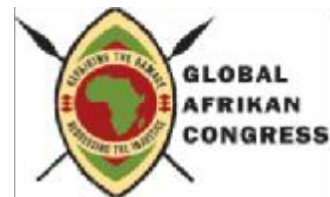
The increased stop and search tactics used by the Met police's terror squad is putting innocent lives at risk. Recently, two mothers visited the studios of Galaxy (Afiwestation) to inform the community about the near fatal attacks on their sons. In both cases mistaken identity was the cause of the stops. But as we know all too often it's a matter of beat up, handcuff, taser – then ask questions. As a result of his encounter with the police one youth was to appear at Camberwell Magistrates Court on 20 August, but the case has now been dropped.

We are asking the community to come out in force to campaign against police and state violence. Don't wait until it happens to you or a loved one. PASCf are working with these sisters and any interested community members to join a campaign to stop police brutality against our community. For further information call 07940 005 907 or visit the PASCf website at www.pascf.org.uk

Afriika Bantu – The Woman, The Mission, The Legacy

The Afriika Bantu Saturday School presents the 8th annual lecture in honour of warrior queen Afriika Bantu (aka Annette Blair) 11th Sept 1955 to 12th Sept 1999). She devoted much of her life to the Black community and raising her son. Her key works involved improving the education opportunities of our youth. There will be a keynote presentation on the theme 'From Black Power to Barack Obama ... who will save our youth?' The event will take place on Saturday 5th September 2009. (See Events section p.8 for further details).

Obama in Ghana – GAC Report



President Obama has stated that Afrika needs to be less dependent on aid, and needs to earn its living in the world. He has further said that there must be an end to the conflicts affecting Afrika, and there must be more democracy.

GACuk would like to remind President Obama of the following:

The continent of Afrika has been a victim of crimes against humanity for over 500 years. These crimes have included chattel enslavement – which the West, including the USA, used as finance for their own development. Afrika was also subjected to direct colonial rule, which destroyed the continent's natural nation states and directed the development of the continent in a way that was beneficial for the West. The result of this has been the negative consequences that are still reverberating today – many of today's conflicts have their roots in the European drawn borders and the legacy of direct colonial rule. Afrika was drawn into the European created international system to a far greater extent than South Korea or Singapore, to its detriment.

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We agree that Afrika should not be dependent on aid from the West, which is often tied and not really aid. Instead, Afrika should receive financial Reparations for the crimes against humanity that has been committed against it by the Western nations that have perpetrated the crimes mentioned above.

In addition to the financial Reparations, we call for Reparations in the form of a new international economic order, which would include a restructuring of the current international systems such as the UN, IMF and World Bank - all have played their part in being the bane of the Afrikan continent. This will also involve ensuring that nations such as the USA do not deliberately exacerbate conflict situations in Afrika via such vehicles as Africom. Rich nations such as the USA must also keep a tighter leash on their MNCs - including the oil industry operating in such regions as the Niger Delta with total disregard for the local people and their impact on the local environment. In addition, Afrika would be far more able to make its own way in the world if the world had in place fairer terms of trade that the continent could benefit from. We look forward to witnessing the USA demonstrating its President's commitment to this.

We also agree that Afrika must have good governance, and are most heartened that President Obama has stated that there will be no interference from the USA when there is good governance in an Afrikan country. Therefore, if a leader of the caliber of Patrice Lumumba of Congo, Kwame Nkrumah of Ghana or Thomas Sankara of Burkina Faso were to emerge, we can sleep easily in our beds in the knowledge that the USA will not be involved in any coup or assassination, as has unfortunately happened in the past.

Linked to the above point, and a reference that President Obama made, we would like to add that the economic situation in Zimbabwe today has much to do with the sanctions that have been imposed on it by the West, including the USA.

President Barack Obama could have demonstrated his commitment to the plight of Afrika by attending the UN World Conference Against Racism Geneva Review, where the issue of Reparations was indeed discussed.

For further info contact GACuk's Press Officer Funmi Alder - MediaGACuk@aol.com or GACuk's General Secretary Glenroy Watson - 07956 133 450 SecretaryGACuk@aol.com
International Website: www.globalafrikancongress.org



Representatives from the United Haitians in the UK recently participated in one of the regular workshops hosted by the PASCF, where they updated the community on the latest situation in Haiti. Sister Judith, the Campaign & Events Organiser on the UHUK Committee describes their work.

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United Haitians in the United Kingdom (UHUK) is a small, but growing group of Haitians, Haitian descendants, and friends of Haiti living in the United Kingdom. Haiti, once the richest colony of the New World, is today the most impoverished nation in the western hemisphere and as Haitians we decided to address some of our country's needs by creating this charity. UHUK's members are volunteers who meet regularly to find innovative ways of financing our projects. We hold various social events throughout the year to keep Haitian culture alive in the United Kingdom by educating the British community about Haiti, its people, and customs and raising funds to support non-governmental, and sustainable educational projects throughout Haiti with an emphasis on children's school fees, uniforms and supplies. We live in a world where nations are inter-related and dependent on each other financially, environmentally and otherwise. What happens in each country, affects everyone. Today's children are not bound only to one nation. We must give the children of Haiti the opportunity to prove themselves and we look forward to your support. Please visit our website at www.uhuk.org or contact us at info@uhuk.org to find out more and how you can get involved.

Seeking Joint Solutions

Popular community broadcaster, Sister Prophetess [Blues FM] is a campaigner against guns, knives, and gang culture. Here she describes how this work became more personal when her son was attacked by the Met Police.

I have been approached by a number of Families via Community radio where I have been a volunteer broadcaster since 2006, leading on the 'Seeking Joint Solution's Campaign' (SJS) against guns, knives and gang culture and was one of the main initiators of the Peckham to Brixton Peace March in 2007. Other initiatives include providing an on-line forum for families and young people affected by violence in the community, to enable them to have honest dialogue in a safe confidential setting whilst promoting solution focussed community initiatives that serve to reduce anti-social behaviour. SJS currently have over 1000 members nationally, inclusive of positive action community projects, on-line radio stations, DJ's, Artists and entertainers.

Recent on-line statistics indicate an increase in stop and search on young people, families being harassed unnecessarily, innocent youths having their DNA taken without knowledge of how this will be used in the future and other youth being victimised by anti-terror squads who suspect them of carrying firearms yet fail to follow civil procedures in the process of carrying out their interception.



My Son's Brutal Assault

I will share my most recent experience whereby on Friday 17th July at approximately 9:30 pm, the anti-terror squad tried to kill my 21 year old son, similar to what they did to Jean Charles de Menezes at Stockwell Tube Station. My son had recently bought himself a moped to travel to University. While riding along Brixton Road junction of Ferndale road traffic light he was attacked by an on-coming police vehicle with a number of Anti-terror officers. They failed in their duty of care in respect of explaining the reason they were

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stopping

him.

In fact they drove head-on into him, and knocked him off the bike in full view of the public. While he lay blacked out in the middle of the road they proceeded to kick and stomp on his head, pointing guns at him and shouting at him to get up, when he couldn't the next thing he remembered was being kicked in the head and being searched on the ground, then handcuffed, dragged up, thrown against a wall in the alleyway that leads to the Brixton Recreation Centre, where they searched him again and forced him to give his finger print and his DNA. When he began to cough up blood, the officers called an ambulance, which was instructed to take him to the police station instead of hospital. The Met could find nothing on him as he has had no previous convictions and when they realised that he had a clean record they decided to release him without even a call to his parents. He was unable to walk due to pain from his physical injuries so an officer took him home at 4am and told him to collect the remains of his bike the next day. Obviously my son was in no position to be home so I took him to casualty on the Saturday and then sought legal help from Fisher Meredith. They have looked into the matter, and following their findings, they are now helping my son to file a police complaint as well as a Civil Abuse Case against the Met.

The Met having realised their error have subsequently tried to pacify things with details of their insurance for my son to claim repairs for his moped, and admitted that they noted from his records held on police profile that he has always been a victim of crime and confirmed that the bike incident was unfortunate. However, they still think that their intelligence indicated that a lad fitting a similar description had left the Angel Town estate with a firearm, hence their justification for stopping him with such aggressive force, effectively they attempted to kill him and had he not been wearing a helmet at the time he would indeed be history. My son is now advised not to enter into any out of court negotiation nor any discussion about the issue with the Met particularly in our home and without witnesses. My son is now out of hospital and at home recovering. He is also a dancer with a youth group who is expected to perform at the Michael Jackson tribute at the O2 at the end of August 09 and due to his injuries this is affected, additionally he is a Graphic Design student who needs the use of his eyes and hands, which are also affected by dizzy spells and headache.

Media Interest

The South London Press wants to do the story but we are being cautious about certain media at this stage. I met with a number of mothers for example Miss Donna Sinclair whose 20 year old son met a similar fate, whereby he and his two younger cousins were gassed and dragged from their vehicle and taken to the Brixton police station and beaten because the police said they failed to stop when signalled, yet they did stop when it was safe to do so but was attacked while attempting to remove their seatbelts to see what the police wanted. He is due to appear in Camberwell Green Magistrate Court in August 09 because he refused to accept a caution. Additionally, a few mothers went to Galaxy Radio on Sunday 26th July to take part in a talk show with other mothers who rang up with similar tales. One in fact had her son killed while going about his business when he was stopped by officers carrying out their anti terror activities, and he too was innocent and mother silenced.

I believe the Met have lost the plot re: knives, gangs and gun crime and I understand that Lambeth Borough Commander and others from Southwark and Lewisham have agreed to bring in the Terror squad to deal with our black youths, they have also imposed a secret Exclusion Zone between 9pm - midnight in town centres. Now innocent youths are

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being victimised in the process and this is the summer holidays and families are at a loss as to what to do under the current climate. My son had guns pointed at his head, was sworn at and physically abused by officers claiming to be carrying out Operation Neon under Code 19 of the anti-terror act. The BME Community is in a state of fear and confusion as I write.

Support our Campaign

This is a call for your support with our Campaign which is a national problem with sounds of similar issues and experiences taking place in Manchester, Birmingham, and Liverpool etc. I have joined up with a range of community organisations to mobilise their voices and the experiences of those families who find themselves caught up in a similar fate, hoping that they will have courage in coming forward to tell their stories as we launch a national campaign against police brutality on our youth, particularly against young black men. A Southwark Parent Forum was held on last month at Southwark Town Hall strategise for a big public meeting, which is planned for Friday 14th August 2009 from 6:30pm at 44-46 Offley Road. There is a lot more detail to what is happening to our BME youths but I have to be brief in respect of upholding peoples confidentiality in the hope that elected Councillors like you can find it relevant to unite in action against this atrocity upon our community.

MARCUS GARVEY REMEMBERED

Every year since 2001 the PASCF has held a Marcus Garvey Afrikan family day in memory of Marcus Mosiah Garvey. Here, the writer Ronald Elly Wanda looks at the life and the 'memorialisation' of Garvey focusing on the Marcus Garvey library in Tottenham.

Marcus Garvey - His Life and Times

Marcus Mosiah Garvey, the renowned fiery Jamaican writer, anti-racist, social and political justice crusader who famously advocated *Pan-Africanism* as a solution for many problems (primarily racism and slavery) that plagued Africans especially those outside of Africa, led the largest organized mass movement of people of African ancestry ever. Garvey has come to be best remembered as a champion of what singer and Rastafarian philosopher Bob Marley, also inspired by Garvey, once tunefully termed the "exodus" movement. The movement sought to inspire all Africans in the diaspora to "redeem" Africa, and for the European colonial powers to leave Africa. At one time, he also said: "I have no desire to take all black people back to Africa; there are blacks who are no good here and will likewise be no good there".

He was born on the 17th of August 1887, the youngest of his father's 11 children in St. Ann's Bay, Jamaica. He was a bright student from the start; attending infant and elementary schools in St. Ann's Bay later receiving private tuition from his godfather Alfred Burrowes, a Printer, whom he later became apprenticed to. His passion for social and political activism is said to have been triggered at an early age by his love of books from his father, a skilled mason, and Mr Burrowes, who were both widely read and had private libraries. Although born in Jamaica, he lived for years in New York City, the Caribbean and London, making study visits to Panama, Ecuador, Nicaragua, Honduras, Colombia,

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Venezuela and other parts of what was then British protectorate or the so called "Empire".

"Everywhere", noted Garvey in his travel journal, "Black people are experiencing great hardships". His appeals to the colonial administrators, following the distressing situations in Central America, Europe, America and Africa itself were ignored. Convinced that unity was the only way to improve the conditions for black people, he returned to Jamaica on the 1st of August 1914 and launched the Universal Negro Improvement and Conservation Association and African Communities League (UNIA). He then led the association with the motto "One God! One Aim! One Destiny!" It sought to unite "all the people of African ancestry of the world into one great body to establish a country and Government absolutely their own." In 1928 he presented a Petition to the League of Nation (now UN) in Geneva, on behalf of black people around the world. The petition outlined the abuses that black people around the world face and sought redress through the Organization. One other important aspect of the petition was its exposure of the barbarity of the South African regime and its unfitness to govern Namibia.

To say the least, Marcus Garvey was a successful publisher, journalist, entrepreneur, and international crusader for Black Nationalism. He achieved his aims of promoting a positive spirit of pride and love, assisting the needy, reclaiming black empowerment, and establishing universities and colleges for purposes of educating the 'black child'. From 1935 until his untimely death in June 1940, he lived and worked in London. In November 1964, his remains were extracted from Kendal Green Cemetery in London and finally returned to Jamaica, having been proclaimed Jamaica's first National Hero; he is rested at the National Heroes Park.

Today, the rights and freedoms that the 'black man' partially enjoys are immensely owed to the bruising battles that were fought by Garvey and others like him, the courage they took and victories they secured we must never forget.

Memorialisation.

In the past, the problem of the memorialisation of slavery was the absence of memorials. In 1988 for example, the then managing director of Heritage Projects Limited dismissed the very idea of a Museum of Slavery as being "unacceptable" to the British public. He exemplified the fact that for slave-holding and slave trading nations, remembering the facts and redressing the legacy of African slavery across the Atlantic remains a controversial and fraught exercise. Such attitudes are slowly changing and Garvey's memory and other significant anti-slavery crusaders kept alive worldwide; from 'The Marcus Garvey library' in England to 'The Garvey Pan-African Institute' in Mbale, Uganda, his spirit and inspiration continues being memorised in all cultural of the world.

The Marcus Garvey Library, Tottenham

The contemporary building hosting The Garvey Library in Tottenham, is fittingly by a foundation stone of Marcus Garvey planted by Marcus Garvey Jr. on the 7th August 1987 to commemorate a century birth. The stone, noticeably scripted



Marcus Eastern corners

Marcus greeted that was of since his entirely

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in capital letters, states:

"IT COMMEMORATES THE CENTENARY OF THE LIFE AN'D WORKS OF THE RIGHT HONOURABLE BROTHER MARCUS MOSIAH GARVEY THE AFRIKAN BORN JAMAICA W.I ON THE 17TH AUGUST 1887, THE PEOPLE OF HARINGEY AND INDEED THROUGHOUT THE WORLD HONOUR HIS LIFE COMMITMENT TO HIS PEOPLE IN REGENERATING BLACK PRIDE SELF RELIANCE AND CONFIDENCE".

A large section of the library is dedicated purely to Marcus Garvey, with books and speeches by him as well as books and essays written about him. It also contains a vast selection of materials on slavery.

The Marcus Garvey Library is not only a library but an interactive forum, where the community meets to discuss relevant issues and problem that it faces. This library actively engages and liaises with the local further and higher education providers such as the College of North East London (CONEL) and Middlesex University (MU) and their students. Black History month events are held which include lectures by invited guest speakers, plays and dances and new book launches.

What Haringey Council seems to have achieved at number one Phillip Lane in Tottenham is a redefinition of the library for our modern age. The Marcus Garvey library has become a template for what can be called a 'civic outcome', the library as a place of respect, mutuality, and enlightenment in our increasingly antagonistic multi-racial, multi-cultural society. It has played a key role in extending 'learning' to disenfranchised members of the community on matters ranging from the civic to the domestic, thus in a sense transforming them into informed citizens.

Garvey made a seminal contribution to the pan-African movement and the Marcus Garvey Library represents a redefinition of the library for the modern age and as such is a definitive memorial to the great man himself.

The writer, Ronald Elly Wanda MCIJ, is a London-based political and social critic His work which recurrently features in many publications in Africa, Europe and the US focuses mainly on socio-cultural and political dimensions.



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Nkrumah @ 100 – A retrospective look at the great man and leader.

Brother Omowale examines the political legacy of Osagyefo Kwame Nkrumah in the centenary year of his birth.



Kwame Nkrumah (1909-1972) was and will always remain a great son of Afrika. He was born in Afrika's Gold Coast (Ghana). As a young man, he was a school teacher before leaving his homeland to further his education in American universities. He later traveled to England where he worked for the decolonization of Afrika and in the Pan-African movement before returning to Ghana.

Urged on and supported by Ghana's progressive youth, Nkrumah became the founder and leader of the Convention People's Party (CPP) - a mass-based political organisation. As leader of the CPP he carried out an outstandingly successful social revolution that removed British colonial rule and led to the Gold Coast being transformed into independent Ghana. This simultaneously spearheaded the dismantling of European colonisation in Afrika and made Nkrumah the first African head of state to actively lead his people to independence from European colonial rule.

His government set up many public corporations, factories and state institutions. Ghana became the first country in Afrika to provide free compulsory education and free health care for its people. In the area of education, he introduced: an accelerated development programme; new school buildings and teacher training facilities; an ideological institute at Winneba; two new universities, one at Cape Coast and the other in Kumasi, bringing Ghana's total to three; and a mass public education programme aimed at tutoring adults in basic literacy and numeracy.

Nkrumah's government also set up Ghana's Medical School at the University of Ghana and the Biological Research Institute. He also built hospitals and clinics around the country as part of the programme and introduced a Mobile Medical Unit. The proactive side of his healthcare measures included the provision of pipe-borne water facilities.

His industrialisation programme created a diverse and comprehensive range of profitable new state owned factories around the country. Totalling well over 60 in number, they included: factories for timber products, cocoa products and a national steel works; a diamond mining corporation; a coconut oil factory; two breweries - one in Kumasi and the other in Accra; a flour mill in Takoradi; a milk processing plant; and a bicycle and lorry plant. On the agricultural front there was even a state farm corporation which developed a 20 square mile rubber plantation. These initiatives were part of an ongoing programme of industrial development and plans were already agreed for an expansion of facilities to include for a large modern oil refinery in Tema; an iron and steel works, sugar, textile and cement factories.

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Nkrumah also made substantial improvements to the physical infrastructure of the nation. He built the harbour and the new township of Tema and re-established the Black Star shipping line in honour of Marcus Mosiah Garvey for whom he had great admiration. He established the gigantic hydroelectric Volta Dam at Akosombo together with a significant housing scheme and laid the foundations for Ghana's atomic energy reactor at Kwabena. Ghana Airways was also brought into being by Nkrumah.

Nkrumah a champion of unity and Pan-Africanism

Nkrumah actively encouraged unity amongst African people and actively discouraged tribalism, sectarianism, sectionalism and other divisive tendencies amongst Ghanaians. In addition, he established the Ghana Federation of Women and the Young Pioneers' Institute as institutions to help facilitate the greater inclusion of Women and Youth within the affairs of the nation. As a Pan-Africanist, he advocated self-determination through promoting his concept of the African personality i.e. identity with Africa and things African. This contributed greatly to national cohesion, peace and unity of post-independent Ghana. His achievements remain unequalled by any successive Ghanaian government.

As a Pan-Africanist, Nkrumah committed totally to African political unity in both theory and practice. He resolutely advocated the idea that the independence of Ghana was meaningless unless it was part of the process of the total unification and liberation of the entire African continent. In practical terms he ensured that Ghana's constitution allowed for the surrender of Ghana's national sovereignty in favour of wider African continental sovereignty.

As leader of Ghana he convened the 1st Conference of Independent African States in April 1958 which brought together Africa's independent nations to fight for the liberation of the remainder of the continent which was enslaved under European colonial bondage. He also convened the first of three All-African People's Conferences in December 1958 which brought together African freedom fighters and their liberation movements to organise the political and military aspects of African liberation. He gave financial and military aid to African freedom fighters including providing them with safe havens and training facilities in Ghana whilst simultaneously advocating his brainchild the Organisation of African Unity (OAU) - which came into being in May 1963

Furthermore, in November 1959 Nkrumah also convened a conference of African trade union representatives with the objective of organising an All-African Trade Union Federation to counter attempts by unions in imperialist nations to tie African unions into networks that were counter-productive towards African unity. This was followed in July 1960 by the first of two All-African Conferences of African Women which were designed to bring the strength of African women fully into the concerted drive for African political unity and liberation.

These four above mentioned conferences, all held in Accra, Ghana, included Diasporan African participants and confirmed the practical and systematic nature of Nkrumah's commitment to African unity and global Pan-Africanism. In effect, he had created political frameworks aimed at uniting: (i) independent African governments to create a Pan-African super-state; (ii) African national freedom fighters who through their various liberation organisations sought to be future governments able to participate in the super-state; (iii) African workers through their trade unions, whose role in achieving revolution was crucial; and (iv) African women in recognition of the fact that a nation can rise no higher than its women.

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Kwame Nkrumah's notion of Pan-Afrikanism went beyond mere continentalism. He understood that everyone in the world with Black skin was an Afrikan regardless of where they were born. He reminded Diasporan Afrikans that the critical issue for Afrikan people is not where they are located in the world, but what they do in that location. He informed those Afrikans that wanted to stay in the Diaspora that they had a duty to organise for Afrikan liberation. Within their organisational frameworks, they had a duty to mobilise educate and re-awaken fellow Diasporan Afrikans to their full revolutionary potential. For those who wanted to come home, he welcomed them with open arms.

Through his life experience, Nkrumah proved that Afrikan people could struggle against imperialism for state power and win. In doing so, he set the ground for Afrikan people all over the continent and in the Diaspora to do the same. He was multi-dimensional in that he used state power to struggle for Afrikan liberation at the nationalist, Pan-Afrikanist and internationalist levels. At each one of these levels, he utilised his control of state power to the advantage of the masses of Afrikan people more effectively than any other modern Afrikan leader.

The promising start to his tenure in office was not to last. Political and economic difficulties, believed to be instigated by CIA, led to his downfall. In February 1966, Nkrumah was overthrown while on a state visit to China. He never returned to Ghana but from his exile in Guinea, Nkrumah gained worldwide recognition for his continued efforts on behalf of Pan-Afrikan unity.

Despite the efforts of imperialism to erase his outstanding contribution to Afrikan liberation from the annals of history, over 30 years after his death he was voted by a BBC poll as the greatest Afrikan of the 20th century.

The Garvey-Nkrumah Mission - Make Africa a United and Strong Industrial Nation

At a recent PASCf workshop guest speaker Kwame Agbodza outlined the connections between Marcus Garvey and Kwame Nkrumah on which the article below is based.

Marcus Aurelius Garvey was born in Kingston on the northern coast of Jamaica on 17th August 1887. He was very black-skinned and considered a full-blooded African. He was born in an urban intellectual milieu rooted in a modern tradition

Kwame Nkrumah was on the other hand born on 21st September 1909 in a village - "Bush" - called Nkroful in the Nzima area in the extreme south-western part of the Gold Coast. The Nzima are the most westerly least-respected Fanti sub-ethnic group of the Akan ethnic group of The 4th Republic of Ghana.

Garvey was a poor black boy. His father is said to be a descendant of the Maroons who are rebellious ex-slaves in the mountains, died in an almshouse although he was very wealthy at one point. Kwame Nkrumah was also poor. His father was goldsmith. His mother was descended from two chiefs thus making Kwame an heir to the stools according to Akan tradition.

So both Garvey and Nkrumah came from very humble beginnings.

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Garvey received little training in the Church of England Grammar School and then learned the trade of printing and working for years as foreman of a printing plant. Kwame Nkrumah went to the village Catholic primary school. He became a pupil teacher at Half Assini at about 17 years old after eight years of primary education. In 1926 until 1930 he entered Achimota College to train as a teacher. After qualifying he became an elementary school teacher at the Catholic Junior School in Elmina. In 1931 he was transferred as Head Teacher in a Catholic Junior School in Axim.

Garvey had no chance for a university education. He went to Europe and wandered about England and France working and observing until he finally returned to Jamaica and formed on 1 August 1914 The United Negro Improvement and Conservation Association (known in short as UNIA). He went to USA to meet Booker T. Washington and arrived in Harlem on 23 March 1916. But Booker had died in 1915. While there he formed a branch of UNIA which he operated until his deportation from the US by the children of Slave-Masters. Garvey still lives in our hearts.

Kwame Nkrumah had the chance of a university education. After he failed the London matriculation exams, S.R. Wood of National Congress of British West Africa wrote a letter of recommendation for him to Lincoln University in Pennsylvania, USA, where he was accepted as a student in 1935. He left the Gold Coast in autumn of 1935 for USA through Liverpool. He went through Harlem in the hope of meeting Marcus Garvey but he was too late as Garvey had already been deported. At Lincoln University he read BA Theology 1939-1942, M.Sc. 1942, M.A. 1943, and started work on a PhD. In his spare time, he read Kant, Hegel, Descartes, Schopenhauer, Nietzsche, Freud for philosophical studies and Marx, Engels, Lenin, Mazzini and Garvey out of political interest; Garvey impressed him most. So Nkrumah was impressed by Garvey but why? Because of UNIA and its achievements! Garvey said of the UNIA:

"We are...engaged in nation building...determined that 400,000,000 of us shall unite ourselves to free our motherland...for their own industrial, political, social and religious emancipation...to give expression to their own feeling...for the purpose of building a civilisation of their own... in that effort bring together the 15,000,000 of the United States, the 180,000,000 in Asia, in the West Indies and Central and South America, and the 200,000,000 in Africa. We are looking toward political freedom on the continent of Africa the land of our fathers...You and I fare no better...than any black man where so ever he shows his head. And why? Because we have been satisfied to allow ourselves to be led, educated, to be directed by the other fellow, who has always sought to lead in the world in that direction that would satisfy him and strengthen his position. We have allowed ourselves for the last 500 years to be a race of followers, following every race that has led in the direction, that would make them more secure. The U.N.I.A is reversing the old-time order of things. We refuse to be followers anymore. We are leading ourselves."¹

This is how The New York Evening Bulletin, described Garvey: "The Bulletin gains nothing by taking up Garvey's cause but truth demands that it be admitted that he offered his race an ideal. He proposed a free republic of Negroes in the land which should be owned and governed by Negroes - Africa. Some day his ideal will be accepted and it will materialise. Some day Negro Africa will be free Africa, and it will not be divided between France and Great Britain."¹

¹ Garvey, Amy Jacques (Compiler) (1986), Africa for the Africans Volumes I & II, The Majority Press , USA, pg 149

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The ideal of a republic of Africans in Africa was realised by Kwame Nkrumah, who laboured and suffered to lead his people into the land of freedom; inspired by Garvey he redeemed and championed liberty and human equality.

What is our duty today in this Centenary of Kwame Nkrumah@100 (1909-2009)?

Let us recall June Milne on the meeting between Modibo Keita and Kwame Nkrumah not long before he died.

"I was present most of the time he was with Kwame Nkrumah. Heard him tell Kwame Nkrumah that many of Sekou Toure's ministers were involved in sedition, and how disgusting it was. He thumped his fist on the chair and said Africans needed strong government, and there appeared to be very strong character weaknesses in black people, e.g. corrupt etc. Kwame Nkrumah sat back in his chair, tapped Keita's left hand and said slowly and quietly: 'It is not the colour of the skin. The solution is the political unification of Africa. When Africa is a united strong power everyone will respect Africans, and Africans will respect themselves.' Keita, dumbfounded at the simplicity and lucidity of KN's solution, instantly agreed."²

For over 40 years after the death of Marcus Garvey, Kwame Nkrumah carried the torch of African Liberation, Unity and Progressive Development which he received from the UNIA.

After Kwame Nkrumah's death, no African in any part of the world has carried forward the torch.

African Unity must go beyond the African Union to a political and economic union. Only a United and Strong Africa can enable us to take our place in the Commonwealth of Nations.

So, as we honour the birthday of Marcus Garvey and celebrate the forthcoming centenary of Kwame Nkrumah under the theme "Afrikan freedom means defeating neo-colonialism?" our mission today is to take up the Garvey-Nkrumah Vision of a united African Republic to make Africa the most powerful industrial nation on this planet earth.

Fellow Africans, let us Salute Africa's Great Sons Marcus Garvey and Kwame Nkrumah!

Kwami Agbodza is a Ghanaian from the Motherland. He is a Garvey-Nkrumaist trained in Nkrumaist Thought and Action. He is the Regional Education Secretary of the UK & Ireland Branch of Kwame Nkrumah's Convention Peoples' Party which led decolonisation movement of Africa. Kwami believes that the Garvey-Nkrumah vision of a strong and united Africa is the only guarantee of a peaceful world in which Africans respect themselves and others respect us.

References

¹ Daley, James (Ed) (2006); "Marcus Garvey, The Principles of the Universal Negro Improvement Association (1922)" in Great Speeches by African Americans, Dover Publications, Inc, Mineola, New York, pgs 104-5.

¹ Garvey, Amy Jacques (Compiler) (1986), Africa for the Africans Volumes I & II, The Majority Press, USA, pg 149

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¹ Milne, June (Compiled) (1990), Kwame Nkrumah, The Conakry Years, His Life and Letters, PANAF, London, page 406. The name Kwame Nkrumah was shortened to “KN” in the book.

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Geiss, Immanuel (translated by Ann Keep) (1968), The Pan-African Movement, Methuen & Co Ltd, London

Pan-African Women’s Day – A History of Struggle and Resistance

PASCF member Sista C reflects on the importance of African women’s struggle and resistance to mark this year’s Pan-African Women’s Day

Pan-African Women’s Day, 9 August is the annual date of recognition for African women everywhere. The event celebrates Africa women on the continent and the Diaspora. It’s an important occasion and its significance remains strong for African women wherever we are in the world. The message is clear and one that is based on ‘struggle’ and ‘resistance’, which underlies the celebration of the achievements of our women past and present and the recognition of ordinary women as the makers of history. The theme for Pan-African women’s day this year ‘Celebrating African Women’s Resistance: Asserting the human rights of African Women at Home and Abroad’ highlights the struggle for the human rights of women, which is part of the broader struggle for the liberation of both men and women. The liberation of women cannot be divorced from the freedom and emancipation of African people.

Today on the African continent women are bearing the brunt of war and conflict – in Sudan and the Congo in particular. Gender-based violence, in the form of rape, is being used as a weapon. The stigma attached to such violence and the outcome for most – resulting in a child – is enough for many of these unfortunate women (and girls) to be cast out by their husbands and ostracized by their families. Meanwhile, in Mauritania there are reports of girls as young as five being force-fed for marriages and in Sierra Leone a female journalist was kidnapped, stripped naked and publicly humiliated for daring to report on female genital mutilation. In the Sudan women are being flogged for ‘dressing inappropriately’ – wearing trousers – under Sharia Law, and just this week one brave sister is taking on the authorities demanding that if found guilty she will take her punishment in public simply to show up a repressive and patriarchal system for what it is. Women campaigners and activists are becoming much more vocal on these and other issues and are breaking the code of silence surrounding such taboo subjects, but at high personal cost to them.

But while women come together during this period to celebrate a day which signifies the struggle for equality, justice and peace, it is also a time for reflection. To reflect on the progress made, to call for change and to celebrate acts of courage and determination of women who have contributed to the long history of struggle and resistance. Women have engaged in forms of resistance against slavery, colonialism and oppression and continue to do so today.

As far back as the 7th century Dahia al-Kahina of Mauritania as head of an army led African forces against Arab invaders – rather than face defeat – she took her own life. In the 14th century Queen Nzingha of Angola/Zaire stood firm against the Portuguese army bent on enslaving her people. Her military experience held them off for close on 40 years. She died fighting on behalf of Africans. In the 18th century Queen Mother Yaa Asantewa was a leader among the powerful warrior Ashanti nation from Ghana who waged

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guerilla warfare against the British and Queen Nanny of the Maroons in put up fierce resistance against the British army from 1725-1740. In the 19th century Queen Nehanda played a key role in mobilizing resistance to colonial rule in Zimbabwe 1896-7 known as the first Chimurenga.

These African Queens fought, sacrificed, and lay down their lives in the name of humanity and freedom. When we talk about women's resistance throughout history we need to acknowledge those that have gone before, who paved the way for others to follow - it is our duty and their right.

In the year of the centenary of Osagyefo Kwame Nkrumah birth, we must also acknowledge what Nkrumah did to enhance the lives of Ghanaian women politically, socially and economically. Nkrumah said: 'The degree of a country's revolutionary awareness may be measured by the political maturity of its women'. During the 1950s and 1960s women were among the most vocal and active supporters of the Convention People's Party (CPP). Nkrumah, as leader of the CPP and then as President, enhanced women's participation in politics both in the CPP and in Government. Women such as Mabel Dove Danquah, Akuah Ayisi, Leticia Quaye and Stella Dontoh were placed in positions of authority within the party. Women were great campaigners, organizers and speakers and in his autobiography Nkrumah acknowledges that the success of the CPP was due to the efforts of its women members.

Azanian women were at the forefront in the political struggle of the 1950's and 1960's. In their campaigns against the extension of pass laws to Azanian women and in other struggles, the women represented a strong, united force to be reckoned with. Their strength and determination inspired the men who fought alongside them and in so doing women made great strides in advancing the liberation struggle. From as far back as 1912, with the formation of the African National Congress (ANC), Azanian women organized demonstrations against being forced to buy new residence permits each month with countless women being beaten, killed, arrested, detained and banished. This repression did not stop the women. There followed the mass arrests of women involved in the campaign against the pass laws - which required African to carry ID papers showing residency at all times being extended to women. On 9 August, 20,000 women marched to Pretoria against the State. That event is commemorated every year when we mark Pan-African Women's Day. Women of all races took part in that historic event. A line in a song by Azanian protesting the pass law states:

*"Now you have touched the women,
You have struck rock,
You have dislodged a boulder:
You will be crushed".*

Women have had a significant impact on the national liberation struggles on the African continent in Azania, Angola, Zimbabwe, Mozambique. Mozambican women took up arms alongside their men. Josina Machel, wife of the late President Samora Machel died in struggle. The women of Zimbabwe under the leadership of ZANU played a key role in their liberation; they formed approximately 30% of the liberation forces. The women of Guinea, Angola, Ethiopia, Guinea-Bassau, Cuba have all made a clear contribution to the socialist revolution paying with their blood and at the same time ensuring ongoing participation through political involvement, through trade unions and women's groups and having a say in the development of female equality and equal rights in society.

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Today the struggle takes on a different meaning - women in these communities are at the forefront of the movement against issues such as privatization of water, electricity, environmental damage, health care, education, housing pay and conditions, gender rights etc., still fighting the economic apartheid which never ended.

We have always struggled – as a people – and especially as African women, both physically and metaphorically. And I mean struggle in the widest sense – not just taking up arms and fighting alongside our brothers to rid the Europeans from our land as women warriors such as Queen Nzinga, Yaa Assantewa, and Nanny have done in the past to loud and enduring acclaim. Not as leaders at the forefront of struggle such as Amy Jacques Garvey and Amy Ashwood Garvey who were exemplary leaders and organizers; or the militancy of the women in the Black Power Movement of the 1960s like Assata Shakur, Angela Davis and who held leadership positions and took up arms in support of the cause for African liberation; or even women such as Winnie Madikizela-Mandela, staunch activist and opponent of apartheid in Azania and who in her time headed the ANC Women’s League and held government positions before her untimely and publicly manipulated fall from grace. There are many more women worthy of note Sojourner Truth, Harriet Tubman, Rosa Parks, Claudia Jones, the list goes on and my point is that these were struggles rooted in political organisation, with collectivism being the key to political activism.

Whatever one’s views about former political icons such as Winnie Mandela and Angela Davis, who have since ‘sold out’ and betrayed their political roots, one cannot deny the contribution they made to the liberation process. To put this into context we must be clear about the importance of their active resistance back then and the changing political climate that determines the choices they make now, however unpalatable.

But there is also the other side of struggle, by which I mean the ordinary individual everyday struggle that women face from poverty, social and economic deprivation, domestic violence, struggling as a single parent, struggling to get our children into good schools, struggling against the system when they exclude our children, struggling to stop our children dying in the streets victims of street violence, gang warfare and state assassins.

So during this time, let us reflect on the role of African women in all forms of struggle set in the context of race, class and gender; the resistance against slavery, capitalism, imperialism and neo-colonialism and the continued struggle to address those legacies and to forge a positive future for ourselves and our descendants.

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Events

Marcus Garvey Day 2009

The 8th Marcus Garvey Family Day takes place on Saturday 15th August at Max Roach Park, Brixton Road, SW9 7ND, from 12 noon until 8pm. For further details contact panascf@yahoo.co.uk or visit the website www.pascf.org.uk.



Pan Afrikan Society Community Forum

Presents the 2009 annual theme and series of workshops

Afrikan Freedom means Defeating Neo-colonialism:

Nkrumah @ 100 (1909-2009)

August - Workshops

Youths are especially welcome – All free of charge

Friday 7th August 2009 @ 6.30pm

**Marcus Garvey
The Writer & Publisher**

Friday 14th August 2009 @ 6.30pm

**How Garvey Responded During
Capitalism's Economic Crisis in His Time**

Friday 21st August 2009 @ 6.30pm

**Remembering the Haitian Revolution
Our Role in the Abolition of Slavery**

Friday 28th August 2009 @ 6.30pm

**Afrikan People's Declaration of Rights
& Their Relevance Today**

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Venue for Workshops: 44-46 Offley Road, The Oval, London SW9 0LS
Nearest Tube: Oval (Northern Line); Buses: 3, 36, 59, 133, 155, 159, 185, 333, 436
Afrikan Liberation Day planning meetings – Same venue alternate Mondays @ 6.30pm
For more information: Ring 07940 005 907; email – Panascf@yahoo.co.uk; Website – www.pascf.org.uk

Afruika Bantu Saturday School 8th Memorial Lecture in honour of Warrior Queen

Afruika Bantu

(AKA Annette Blair) 11th Sept 1955 to 12th Sept 1999

10 years since she passed, we remember her.

She devoted much of her life to the Black community and raising her son. Her key works involved improving the education opportunities of our youth.

Keynote Presentation on:
The Woman, The Mission, The Legacy

From Black Power to Barack Obama ... who will save our youth?

Date: Saturday 5th September 2009.

Time: 3 to 7pm

Venue: St Martin's Community Centre, Abbot's Park, St Martin's Estate, Upper Tulse Hill, SW2

Buses: 2, 201, 432, 415

Train: Tulse Hill

Sponsored and supported by the APLO

Further info: 07950 903 503 / 07940 005 907

Saturday 19th September 2009 @ 12 noon

Nkrumah@100

A once in a lifetime commemoration of
Osagyefo Kwame Nkrumah

Presents the 2009 annual theme and series of workshops

Kwame Nkrumah – Training Course An introduction to the life and ideas of Kwame Nkrumah

Date	Session	Facilitator
Friday 25/9/09	The importance of understanding and overcoming Neo-colonialism in order to achieve Afrikan liberation.	Cecil Gutzmore

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Friday 2/10/09	Nkrumah in his early years including the struggle to achieve state power in Ghana.	Kwami Agbodza
Friday 9/10/09	How Nkrumah's control of state power advanced the people of Ghana; how it helped other Afrikan nationalist organisations to achieve state power; and how it was used to progress Afrikans towards greater continental unity.	Asari St Hill
Friday 16/10/09	How state power was stolen from Nkrumah and how the loss impacted on Afrikan liberation and other progressive movements in the world.	Asari St Hill
Friday 23/10/09	The political growth of Nkrumah after the theft of his legitimate control of state power in Ghana.	Brother Omowale
Friday 30/10/09	Consciencism: Nkrumah's grounded approach to Afrikan spirituality	Kwami Agbodza
Friday 6/11/09	Applying Nkrumah's ideas in the modern world	Sister Affiong

Venue for Workshops: 44-46 Offley Road, The Oval, London SW9,



Cartoon by PASCF member
Bro Swaby
