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Pan-Africanism is a worldwide movement that aims to encourage and strengthen bonds of solidarity between all indigenous and diaspora ethnic groups of African descent. Based on a common goal dating back to the Atlantic slave trade, the movement extends beyond continental Africans with a substantial support base among the African diaspora in the Americas and Europe. Pan-Africanism can be said to have its origins in the struggles of the African people against enslavement and colonization and this s

Pan-Africanism - Wikipedia

The Pan-African Connection: From Slavery to Garvey and Beyond. Tony Martin. The Majority Press, 1984 - Pan-Africanism - 262 pages. 0 Reviews. Case studies of the Garvey Movement in South Africa, Trinidad, Jamaica and elsewhere. Includes essays on C L R James, Frantz Fanon, George Padmore, Evangelical Pan-Africanism, the Pan-African conference ...

The Pan-African Connection: From Slavery to Garvey and ...

Pan-African means of or relating to all people of African birth or descent. This store tags itself as a bookstore, art gallery and resource center. It offers things from home decor, like paintings and wood work to jewelry and books and more.

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Case studies of the Garvey Movement in South Africa, Trinidad, Jamaica and elsewhere. Includes essays on C L R James, Frantz Fanon, George Padmore, Evangelical Pan-Africanism, the Pan-African conference of 1900 and other topics.

'In this unique collection of essays contemporary thinkers from across Africa and internationally commemorate the anniversary of Amilcar Cabral's assassination. They reflect on the legacy of this extraordinary individual and his relevance to contemporary struggles for self-determination and emancipation.'--bookcover.

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**Reprint**  
Last-known survivors of the Atlantic slave trade—abducted from Africa on the last "Black Cargo" ship to arrive in the United States. In 1927, Zora Neale Hurston went to Plateau, Alabama, just outside Mobile, to interview eighty-six-year-old Cudjo Lewis. Of the millions of men, women, and children transported from Africa to America as slaves, Cudjo was then the only person alive to tell the story of this integral part of the nation's history. Hurston was there to record Cudjo's firsthand account of the raid that led to his capture and bondage fifty years after the Atlantic slave trade was outlawed in the United States. In 1931, Hurston returned to Plateau, the African-centric community three miles from Mobile founded by Cudjo and other former slaves from his ship. Spending more than three months there, she talked in depth with Cudjo about the details of his life. During those weeks, the young writer and the elderly formerly enslaved man ate peaches and watermelon that grew in the backyard and talked about Cudjo's past—memories from his childhood in Africa, the horrors of being captured and held in a barracoon for selection by American slavers, the harrowing experience of the Middle Passage packed with more than 100 other souls aboard the *Clotilda*, and the years he spent in slavery until the end of the Civil War. Based on those interviews, featuring Cudjo's unique vernacular, and written from Hurston's perspective with the compassion and singular style that have made her one of the preeminent American authors of the twentieth-century, *Barracoon* masterfully illustrates the tragedy of slavery and of one life forever defined by it. Offering insight into the pernicious legacy that continues to haunt us all, black and white, this poignant and powerful work is an invaluable contribution to our shared history and culture.

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Introduces various facts about the continent of Africa and the achievements of the black race.

A classic study of the Garvey movement, this is, the most thoroughly researched book on Garvey's ideas by a historian of black nationalism..

A Ghanaian scholar of religion argues that poverty is a particularly complex subject in traditional African cultures, where holistic worldviews unite life's material and spiritual dimensions. A South African ethicist examines informal economies in Ghana, Jamaica, Kenya, and South Africa, looking at their ideological roots, social organization, and vulnerability to global capital. African American theologians offer ethnographic accounts of empowering religious rituals performed in churches in the United States, Jamaica, and South Africa. This important collection brings together these and other Pan-African perspectives on religion and poverty in Africa and the African diaspora. Contributors from Africa and North America explore poverty's roots and effects, the ways that experiences and understandings of deprivation are shaped by religion, and the capacity and limitations of religion as a means of alleviating poverty. As part of a collaborative project, the contributors visited Ghana, Kenya, and South Africa, as well as Jamaica and the United States. In each location, they met with clergy, scholars, government representatives, and NGO workers, and they examined how religious groups and community organizations address poverty. Their essays complement one another. Some focus on poverty, some on religion, others on their intersection, and still others on social change. A Jamaican scholar of gender studies decries the feminization of poverty, while a Nigerian ethicist and lawyer argues that the protection of human rights must factor



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into efforts to overcome poverty. A church historian from Togo examines the idea of poverty as a moral virtue and its repercussions in Africa, and a Tanzanian theologian and priest analyzes ujamaa, an African philosophy of community and social change. Taken together, the volume 's essays create a discourse of mutual understanding across linguistic, religious, ethnic, and national boundaries. Contributors. Elizabeth Amoah, Kossi A. Ayedze, Barbara Bailey, Katie G. Cannon, Noel Erskine, Dwight N. Hopkins, Simeon O. Ilesanmi, Laurenti Mageza, Madipoane Masenya, Takatso A. Mofokeng, Esther M. Mombo, Nyambura J. Njoroge, Jacob Olupona, Peter J. Paris, Anthony B. Pinn, Linda E. Thomas, Lewin L. Williams

The real roots of the Harlem Renaissance lie in, the Garvey Movement. This volume presents a rich, treasury of literary criticism, book reviews, poetry, short stories, music, art appreciation and, polemics on the Black aesthetic and other never, before published literary and cultural writings of, Garvey's Harlem Renaissance.

From its beginnings in 1930s Jamaica, the Rastafarian movement has become a global presence. While the existing studies of the Rastafarian movement have primarily focused on its cultural expression through reggae music, art, and iconography, Monique A. Bedasse argues that repatriation to Africa represents the most important vehicle of Rastafari's international growth. Shifting the scholarship on repatriation from Ethiopia to Tanzania, Bedasse foregrounds Rastafari's enduring connection to black radical politics and establishes Tanzania as a critical site to explore gender, religion, race, citizenship, socialism, and nation. Beyond her engagement with how the Rastafarian idea of Africa translated into a lived reality,

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she demonstrates how Tanzanian state and nonstate actors not only validated the Rastafarian idea of diaspora but were also crucial to defining the parameters of Pan-Africanism. Based on previously undiscovered oral and written sources from Tanzania, Jamaica, England, the United States, and Trinidad, Bedasse uncovers a vast and varied transnational network--including Julius Nyerere, Michael Manley, and C. L. R James--revealing Rastafari's entrenchment in the making of Pan-Africanism in the postindependence period.

“ If I know my own heart, I can truly say, that I have not a selfish wish in placing myself under the patronage of the [American Colonization] Society; usefulness in my day and generation, is what I principally court. ” “ Sensible then, as all are of the disadvantages under which we at present labour, can any consider it a mark of folly, for us to cast our eyes upon some other portion of the globe where all these inconveniences are removed where the Man of Colour freed from the fetters and prejudice, and degradation, under which he labours in this land, may walk forth in all the majesty of his creation—a new born creature—a Free Man! ” —John Brown Russwurm, 1829. John Brown Russwurm (1799-1851) is almost completely missing from the annals of the Pan-African movement, despite the pioneering role he played as an educator, abolitionist, editor, government official, emigrationist and colonizationist. Russwurm ’ s life is one of “ firsts ” : first African American graduate of Maine ’ s Bowdoin College; co-founder of Freedom ’ s Journal, America ’ s first newspaper to be owned, operated, and edited by African Americans; and, following his emigration to Africa, first black governor of the Maryland section of Liberia. Despite his accomplishments, Russwurm struggled internally with the perennial Pan-Africanist dilemma of whether to go to

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Africa or stay and fight in the United States, and his ordeal was the first of its kind to be experienced and resolved before the public eye. With this slim, accessible biography of Russwurm, Winston James makes a major contribution to the history of black uplift and protest in the Early American Republic and the larger Pan-African world. James supplements the biography with a carefully edited and annotated selection of Russwurm ' s writings, which vividly demonstrate the trajectory of his political thinking and contribution to Pan-Africanist thought and highlight the challenges confronting the peoples of the African Diaspora. Though enormously rich and powerfully analytical, Russwurm ' s writings have never been previously anthologized. The Struggles of John Brown Russwurm is a unique and unparalleled reflection on the Early American Republic, the African Diaspora and the wider history of the times. An unblinking observer of and commentator on the condition of African Americans as well as a courageous fighter against white supremacy and for black emancipation, Russwurm ' s life and writings provide a distinct and articulate voice on race that is as relevant to the present as it was to his own lifetime.

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