Pan-Africanism
A legacy of slavery
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Pan-Africanism has been studied as an ideology, an epistemology, a theory; and also, as a social movement. However, it has insuffciently been studied as an institutionalized phenomenon and as a producer of knowledge. Most work has been conducted on the emergence of Pan-Africanism in the African diaspora in the mid-to-late 19th century. Yet, far less has been written about Pan-Africanism as an epistemology, that is as a set of ideas and ideologies.

In this dissertation, it is argued that Pan-Africanism is part of an Africana intellectual tradition. Both Pan-Africanism, as a series of epistemologies – and the Africana intellectual tradition - emerged directly from history and experience. It is therefore argued that epistemic Pan-African knowledge production uses history and experience as its reference. That is, it does not construct its intellectualisms from reading the enlightenment writers, such as is commonly practiced within the European intellectual tradition.

Throughout its history, Pan-Africanism saw numerous unreasonable responses from predominantly (former) colonizing powers to reasonable arguments voiced in Pan-African congress petitions and speeches. This happened against the background of a changing world order. Whereas Pan-Africanism started in a situation dominated by the necessity to engage, it moved to a situation in which it increasingly was able to confront (former) colonial and imperial powers. As the circumstances of world politics changed, so did the epicenter of Pan Africanism, and in this dissertation, the author highlights how Pan-Africanism moved its epicenter from the Diaspora to Africa, where it was transformed and institutionalized.
Pan-Africanism

A Legacy of Slavery
PAN-AFRICANISM: A LEGACY OF SLAVERY

ACADEMISCH PROEFSCHRIFT

ter verkrijging van de graad van doctor

aan de Universiteit van Amsterdam

op gezag van de Rector Magnificus

prof. dr. ir. K.I.J. Maex

ten overstaan van een door het College voor Promoties ingestelde commissie,
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# CONTENTS

**Acknowledgments**

**Preface**

1. **Introduction**
   1.1 Context: Slavery, Abolition and Pan-Africanism 1
   1.2 Theoretical Framework 8
   1.3 Methodology 15
      - *Sources of Data*
      - *Methods*
      - *Framework*
   1.4 Overview of chapters 17

2. **World Historical Context, 1850-1899** 21
   2.1 The World in the Period of Abolition 21
   2.2 Pioneers: People, Ideas and Voices 22
   2.3 Lead up to the 1900 Pan-African Conference 44

3. **Pan-Africanism as Social Movement, 1900-1945** 47
   - *Rise of the Pan-African Movement*
   - *Pan-Africanism as a Social Movement*
   3.1 Overview of the Conferences 52
   3.2 Personnel Changes – from the Diaspora to Africa 65
   3.3 Opposition from the West 68
      - *Media and Governmental Responses to the Pan-African Congresses*
   3.4 The turning point – 1945 75
   3.5 Achievements from conferences overall 78
   3.6 Legacy of the Conferences 79
      - *1945 Concluding Remarks*
      - *Epistemologies*

4. **Decolonization and the Logic of Pan-Africanism, 1945-1957** 85
   4.1 The World Historical Context Revisited 85
   4.2 Colonial Crisis and the Emergence of the United Nations 86
   4.3 Nkrumah and Ideas: From Petitions to Political Mobilization 91
   4.4 Nkrumah and Strategy: From Self Government Now to Positive Action 96
   4.5 Nkrumah and Tactics: Moving Towards Independence 100

   5.1 The Architects: Redefining Africa 110
      - 5.1.1 Conference of Independent African States, 1958 110
5.1.2 The First All-African Peoples’ Conference, 1958: State and Social Movement
Petition and legacy

5.1.3 The Second and Third All-African Peoples’ Conferences, 1960-1961
Petition and legacy
Epistemologies

5.2 The Architecture

5.2.1 The Establishment of the Organization of African Unity, 1963
Charter of the Organization for African Unity
Legacy
Epistemologies

6. The Decline and Revival of Pan-Africanism: From OAU to AU, 1964-2002

6.1 Economic and Political Crisis in Africa
Pan-Africanism in decline
The OAU in practice

6.2 The Sixth Pan-African Congresses, 1974
Petition and legacy

6.3 The Seventh Pan-African Congress, 1994
Petition and legacy

6.4 Pan-Africanism 100 years later

6.4.1 The World Conference Against Racism, 2001
Petition and legacy

6.4.2 The Establishment of the African Union, 2002
Epistemologies

7. Conclusion: African Sovereignty and the Sovereignty of All Africans

Bibliography

Summary

Samenvatting

About the author