



Marcus Garvey, Jr. Has Passed

A large branch of the African Babobab tree (the Tree of Life) has broken off and fallen. Marcus Garvey, Jr., the eldest son of Marcus and Amy Jacques Garvey, died on December 6, 2020. He was 90 years of age at the time (born September, 1930), and he had extended the life of his father's advocacy for African fundamentalism and Pan African sovereignty for a hundred years forward.

We, the surviving Garveyites (particularly the Government of the UNIA-ACL RC 2020), send our deep condolences and master respect to his immediate surviving family.

Marcus Jr., you did your part and you did your father and mother proud, sir. May you rest in peace and pride at a job well done.

21st Century Pan Africanism: Announcing Garvey's PADU MA'AT

For those who have so far missed the various signs, clues and symbols, there is a 21st century Pan African Movement afoot during this Decade of the African Diaspora, and beyond. Given the fact that there are hundreds of existing Pan African and African-centered organizations currently operating in North America, and literally thousands globally, there is a serious need for some agreed upon rules of engagement for those who actually intend to accomplish something lasting and meaningful during this period.

Energy and enthusiasm alone are not enough. At this stage, mother wit, the ability to respect others' work, the ability to focus and follow through on one's own responsibilities, etc., are crucial to move us all forward.

Please be clear: 21st Century Pan Africanism, particularly as characterized by the development of the African Diaspora 6th Region and its evolving relations with the AU's project of a Union of African States, cannot abide elitism, mutual disrespect, territorial arrogance, nor narrow-mindedness in order to accomplish its myriad goals. The elephant in the room is entirely too big for us to waste time on nonsense.

PADU, the Pan African Diaspora Union, a role model organization of organizations (i.e., a partnership of African-centered organizations based on unity without uniformity), and the Government of the UNIA-ACL RC 2020 – the modernized version of Marcus Garvey's Pan Africanism – offer the following Ma'at Principles to be used in organizing the African Diaspora toward "Africa for the Africans, at Home and Abroad." We can get there together if we discipline and monitor ourselves. The following recommendations are taken from SRDC Ma'at (see www.srdcinternational.org), aka, the Sixth Region Dias-

pora Caucus, and it, in turn, is based on a modern interpretation and pragmatic summation of the 42 Principles of Ma'at:

- (1) From Amilcal Cabral, "Tell no lies, claim no easy victories."
- (2) Practice mutual respect with each other in and out of organizational settings until such practice is perfected and becomes natural.
- (3) Acknowledge and constantly remind each other that one's participation in the struggle to redeem and unify Africa cannot be based on gender, ethnicity, religion or age.
- (4) In all engagements, meetings, projects and interactions, try to do no harm physically and psychically, and always find a way to move forward.
- (5) Always resist being arrogant and ill-mannered. Be patient with the diversity of participants, some of whom will lack experience, and others who will always seek the limelight. Remember that the struggle is much too big for anyone or any single organization to complete the journey alone.
- (6) Find what you can do best in the struggle forward and do that well, rather than wasting precious energy undermining and obstructing what others are doing. Strongly resist being disrespectful to others in the struggle, but defend well against being disrespected, particularly without just cause.
- (7) Learn to accept both accolades and constructive criticism in equal measure. Be honest and truthful to your colleagues.
- (8) Always measure/evaluate one's own worth by the quality and quantity of the Pan African work one has done and is doing; and if one must judge

others, use that same standard.

(9) Do not lie on, scandalize, make up or spread false rumors of, colleagues and fellow Pan Africanists. Demand compelling evidence of alleged wrongdoing or skullduggery, and if none is presented, disregard any charge as malicious gossip not to be tolerated.

(10) In all things Pan African, conduct oneself with character, courtesy and common sense.

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The African Union

Although there are various Pan African oriented organizations in the world currently, there is only one that commands the stage and that is carrying the mantle forward. That is the 55-member state organization, the African Union. Love it or hate it, there will be no successful Pan African unification without it.

Agenda 2063 is the AU's signature future plan. Slowly, the AU is working to realize it. Note: 2063 does not mean the Af-

rican Union does not expect to be successful until that date.

A SUMMARY OF AGENDA 2063

Agenda 2063 is: The AU's endogenous plan for transformation. It harnesses the continent's comparative advantages such as its people, history and cultures; its natural resources; its position and repositioning in the world to effect equitable and people-centred social, economic and technological transformation and the eradication of poverty. It seeks to fulfil our obligation to our children as an intergenerational compact, to develop Africa's human capital; build social assets, infrastructure and public goods; empower women and youth; promote lasting peace and security; build effective developmental states and participatory and accountable institutions of governance. (1) It is, Africa's vision and roadmap for sequencing our sectoral and normative, national, regional and continental plans into a coherent whole. (2) And, it is a call to action to all Africans and people of African descent, to take personal responsibility for the destiny of the continent and as the primary agents of change and transformation. (3) It is a commitment from citizens, leadership, governments and institutions at national, regional and continental levels to act, coordinate, and cooperate for the realization of this vision.



The 7 Aspirations of Agenda 2063

- Aspiration 1.** A prosperous Africa based on inclusive growth and sustainable development:
- Aspiration 2.** An integrated continent, politically united and based on the ideals of Pan-Africanism and the vision of Africa's Renaissance:
- Aspiration 3.** An Africa of good governance, democracy, respect for human rights, justice and the rule of law:
- Aspiration 4.** A peaceful and secure Africa:
- Aspiration 5.** An Africa with a strong cultural identity, common heritage, shared values and ethics 2063:
- Aspiration 6.** An Africa whose development is people-driven, relying on the potential of African people, especially its women and youth, and caring for children:
- Aspiration 7.** Africa as a strong, united and influential global player and partner.

ASPIRATION 1 EXPLAINED.

A prosperous Africa based on inclusive growth and sustainable development Goals: African people must have a high standard of living, and quality of life, sound health and well-being. There will be well-educated and skilled citizens, underpinned by science, technology and innovation for a knowledge society as the norm and no child will miss school due to poverty or any form of discrimination. Cities and other settlements will be hubs of cultural and economic activities, with modernized infrastructure, and people will have access to affordable and decent housing including housing financed together with all the basic necessities of life such as, safe water, sanitation, energy, public transport and ICT. Economies will be structurally transformed to create shared growth,

decent jobs and economic opportunities for all. Modern agriculture for increased production, productivity and value addition will contribute to farmer and national prosperity and Africa's collective food security. Africa's unique natural endowments, its environment and ecosystems, including its wildlife and wild lands must be healthy, valued and protected, with climate resilient economies and communities.

ASPIRATION 2 EXPLAINED.

An integrated continent, politically united, based on the ideals of Pan Africanism and the vision of Africa's Renaissance Goals: There will be a United Africa, one with world class, integrative infrastructure that will criss-cross the continent. Africa will have dynamic and mutually beneficial links with her Diaspora;

and be a continent of seamless borders, and management of cross-border resources through dialogue.

ASPIRATION 3 EXPLAINED.

An Africa of good governance, democracy, respect for human rights, justice and the rule of law. This Africa will be a continent where democratic values, culture, practices, universal principles of human rights, gender equality, justice and the rule of law are entrenched; and have capable institutions and transformative leadership in place at all levels.

ASPIRATION 4 EXPLAINED.

In order to secure a peaceful and secure Africa there must be mechanisms for peaceful prevention and resolution of conflicts functional at all levels: There must be an

entrenched and flourishing culture of human rights, democracy, gender equality, inclusion and peace. There must also be prosperity, security and safety for all citizens and readily available mechanisms to promote and defend the continent's collective security and interests.

ASPIRATION 5 EXPLAINED.

There must be an Africa with a strong cultural identity, common heritage, values and ethics. Pan Africanism will be fully entrenched and the African Renaissance will have reached its peak. There will be recognized diversity in culture, heritage, languages and religion as a source of

strength, including the tangible and intangible heritage of Africa's island states.

ASPIRATION 6 EXPLAINED.

There will be an Africa whose development is people-driven, relying on the potential of African people, especially its women and youth, and caring for children. All the citizens of Africa will be actively involved in decision making in all aspects, where the care and development of children will be first, along with the empowerment of women, in order to play their rightful role in all spheres of life. There will be full gender equality in all spheres of life, and the

engagement and empowerment of youth.

ASPIRATION 7 EXPLAINED.

Africa will take its role as a strong, united and influential global player and partner, and a major social, political and economic force in the world, with her rightful share of the global commons (land, oceans and space). Africa will be an active and equal participant in global affairs, multilateral institutions, and a driver for peaceful co-existence, tolerance and a sustainable and just world. Africa will be a fully capable entity and have the means to finance her own development.

Another Summary Of Agenda 2063

by Fetsum Berhane

Kwame Nkrumah, the most notable of the leaders of pan-African movement, heralded the arrival of "the Union government of Africa" at the 1st summit of the Organization for African Unity OAU, the predecessor of African Union AU by saying:

"We have come to the end of a historic and momentous Conference. The decisions we have taken here have made African Unity a reality and we can see clearly a Union Government of Africa in the horizon."

He was off by 50 years, the time it took for Africa to overcome the colonial hangover and lay a feasible plan to make that happen.

Maybe Nkrumah underestimated the state of ruin of the post-colonial African social structure and the neo-colonial challenges facing Africa. He may have also overestimated the ability of the existing few intellectual elite to drive the post independence agenda and the capacity of Africans to easily overcome inherited colonial ills. Africa took its time to sail through troubled waters to arrive at this point in which she set up a plan for her transformation.

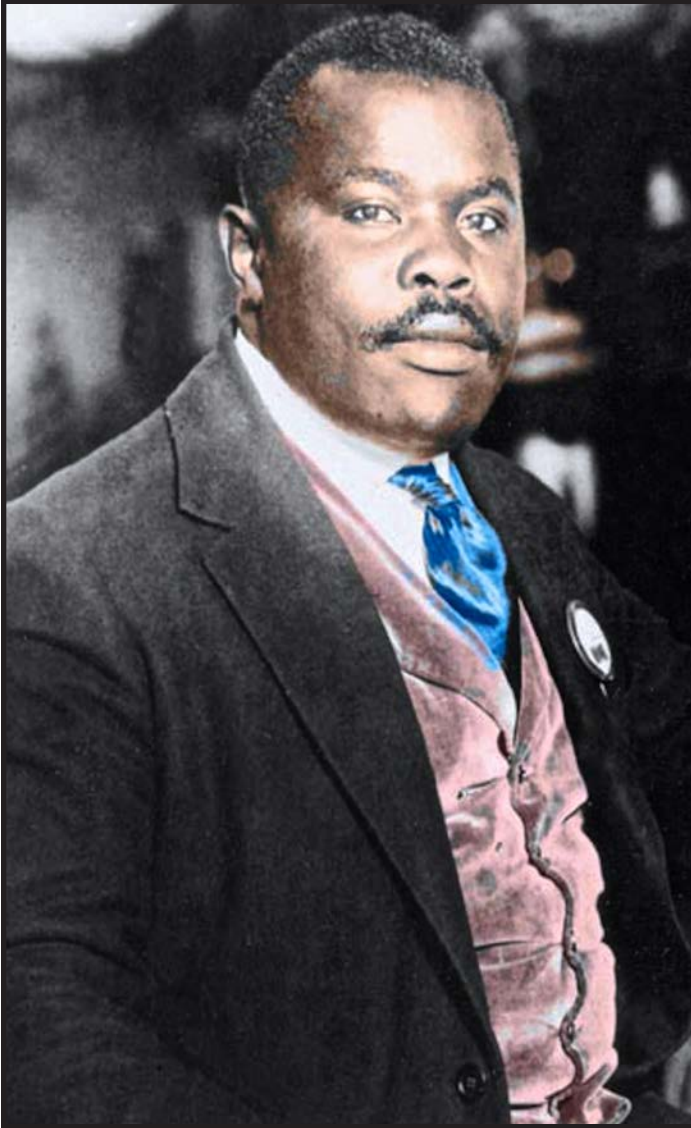
Agenda 2063 is a roadmap that is supposed to guide Africans and their half a century old organization towards a realization of an old but enduring pan-African vision of unity. It was agreed upon by the African Union Golden Jubilee of May 2013 on which the AU rededicated itself to the Pan African vision of — an integrated, prosperous and peaceful Africa, driven by its own citizens and representing a dynamic force in the global arena."

The building of the African Economic Community is currently one of the major concerns of the African Union Commission (AUC). The authorities of the Pan-African organization have set many initiatives in motion, among which are: the rationalization and consolidation of the Regional Economic Com-

munities (RECs); the acceleration of the establishment of the institutions provided for in the Constitutive Act of the African Union, including the African Central Bank with the mission of minting the single African currency, the African Monetary Fund and the African Investment Bank.



21st Century Garveyism



The Honorable Marcus M. Garvey said in, “*The Course of African Philosophy*,” that at the end of the day, Garveyites will be measured by how much they did to create Pan African unity in the world, and by how much they had done to help African people obtain and maintain African sovereignty.

What exactly is this Pan Africanism that he speaks of? Is it an Africa organized under scientific socialism, as some say? No. Is it an Africa with a large combination of individual and independent potentates not taking care of the daily needs of their citizens? No. Is it an Africa totally dependent on outside entities like China, Russia, the EU or the United States? No. Pan Africanism, according to Mr. Garvey and others, is African independence, solidarity, and self-determination, i.e. an Africa that commands the respect of the world for its genius, achievements, unity and leadership.

Below is a succinct exploration and definition of Pan Africanism, per se, not Pan Africanism wedded to a particular economic system (capitalism, socialism, etc.), governmental organization (federalism, confederalism, unitary) or govern-

mental system (democracy, autocracy, oligarchy, etc.), although democracy is strongly suggested.

Pan Africanism is always defined as anti-imperialist, anti-colonialist, and anti-neocolonialist. Additionally, Pan Africanism is a Concept, a Philosophy, an Ideology, a Methodology, a Theory, and a Movement.

- (1) Concept: Pan Africanism is a multi-faceted phenomenon whose ultimate goal — yet unachieved — is the unification and complete liberation of the African continent, the redemption and rehabilitation of African people, the unification of African descendants in the diaspora, and the restoration of the dignity of African contributions to world progress.
- (2) Philosophy: The belief that all African peoples on the planet are connected by their unbreakable linkages to the African continent and that Africans deserve to be free, independent and self-sufficient.
- (3) Ideology: The unification of Africa into a United States of Africa or a Union of African States so that Black folk wherever they are in the world will share in the respect and prestige earned by that unification
- (4) Methodology: Using an African-centered approach in all areas of research, investigation, writing and reporting. African-centeredness here means a focus on what part Africans played and /or are playing in the origins, establishment and development of the process or issue being looked at.
- (5) Theory: Africa exists as a third world entity of former colonial territories and diluted populations constantly under attack from various external and internal adversities. Africa can, will and should transcend and transform that existence to political, economic and cultural control of its own destiny through the African-centered approaches and consistent progressive efforts of succeeding generations of African people. Africa will undergo several stages of transformation, some very ugly and vicious, but it will eventually rise to higher, victorious ground. All analyses of current African conditions should include an understanding that such conditions are transitional states, not permanent arrangements.

**Comments, Discussions, Responses,
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