

CONVENTION FOR PANAFRICANISM AND PROGRESS

ACCRA DECLARATION

JUNE 27, 2021

GENERAL DISCUSSIONS

This document « Convention for Pan-Africanism and Progress-Accra Declaration » is a summary document of the discussions and decisions taken by a small committee of members of the Convention for Pan-Africanism and Progress (CPP) who met in Accra to discuss ways and means of promoting Pan-Africanism, the Ubuntu philosophy and of contributing to the coordination of Pan-Africanist initiatives.

This strategic meeting of the Convention for Pan-Africanism and Progress which was held from June 23 to 27, 2021 in Accra (Ghana) was themed: "What sovereignty for Africa in the 21st century? Coming from some African countries and from the United States, the members of this strategic committee discussed the following items :

- ✓ The promotion of Pan-Africanism
- ✓ The promotion of the Ubuntu philosophy
- ✓ The promotion of the movement « Convention for Pan-Africanism and Progress (CPP) »
- ✓ Strategies for the coordination of Pan-Africanist initiatives
- ✓ The implementation of the Vision Action Plan of the CPP

During the discussions on the aforementioned items, the committee agreed on the fundamentals of Pan-Africanism and the Ubuntu philosophy. It was agreed that Pan-Africanism is a multidimensional movement that promotes Pan-African unity. After referring to some of the dimensions of the movement including the political, economic, cultural, and educational, the committee then focused on the values of Pan-Africanism, some of which are unity, solidarity, self-determination, and sovereignty. Pan-Africanism emerged as a movement in the early 20th century from the confluence of three predecessor movements, namely Pan-Negrism, Ethiopianism, and the Back to Africa. In the context of the Cold War, this movement was influenced by conflicting ideologies such as capitalism and socialism. Socialism was sometimes brought to bear on African cultural realities in the quest to structure narratives of return to African civilization, notably with Zambian humanism, Consciencism, and Tanzanian Ujamaa.

Several favorable historical factors contributed to the positioning on the international scene and in academic circles of the Ubuntu Philosophy, which emerged at the end of the Cold War in the line of the narratives of return. It gained prominence in South Africa at the time of the dismantling of apartheid, during the nation-building process of the new South African, and during the organization of the Truth and Reconciliation Commission. Two of its greatest champions were Nobel Peace Prize winners Nelson Mandela (South Africa's first black president) and Archbishop Desmond Tutu, chairman of the Truth and Reconciliation Commission. There are several variants of the word Ubuntu in several hundred Bantu languages spread across the African continent, from north to south, from east to west and in central Africa.

The Ubuntu philosophy, which is an expression of collectivism among the Bantus, has become the symbol of a communitarian vision of Africa as a Pan-African ideology.

The committee then assessed the situation of Pan-Africanism on the ground. Its members observed that the Pan-African movement is experiencing a revival of enthusiasm with the creation and formation of movements claiming the Pan-African ideology on the African continent and in the diaspora. It was noted that the Pan-African discourse is trending, echoed here and there by several categories of people in the public and private sectors.

Participants in the meeting also observed that although African countries have internal borders that do not facilitate the growth of Pan-Africanism and African cohesion, it is possible to find actors, albeit without political training, unconsciously helping to preserve and consolidate Pan-African activity through migratory flows across borders and informal intra-African trade done with various currencies such as the CFA franc, the Cedi, and the Naira.

Participants lamented the absence of a true Pan-African Liberated zone like Ghana, Guinea-Conakry, Tanzania, and Ethiopia in the wake of African independence, and which could serve as a basis for coordinating pan-Africanist actions in the conquest of African sovereignty and of the communities of peoples of African descent. The lack of coordination of Pan-African activities makes less effective actions that should logically be an accelerating factor in the quest for African liberation.

Moreover, the birth of Pan-African movements, although appreciated, but which is carried out in a dispersed way and in a spirit of competition at times, greatly weakens the Pan-African impetus, because the survival of Africa lies in solidarity and in union, just like the prosperity of Pan-African movements. The participants then referred to the importance of the existence of a coordination office for Pan-African actions which would have the major task of listing each movement, its actions, its goals and of coordinating the initiatives in order to strengthen the capacities in the Pan-African universe. Participants also noted that in the fervor of Pan-Africanism, many claim to be part of the movement without knowing its principles and history. There is a lot of information circulating on the subject and very little space to educate oneself on Pan-Africanism. The same is also the case for the Ubuntu philosophy, which is wrongly considered as an exclusively South African philosophy, despite its Pan-African dimension. Many people who often refer to Ubuntu have a superficial knowledge of it.

After agreeing on the fundamentals of Pan-Africanism and of the Ubuntu philosophy, and after assessing the situation of Pan-Africanism and Ubuntu, the committee discussed strategies for the promotion of Pan-Africanism, the Ubuntu philosophy, and the Convention for Pan-Africanism and Progress (CPP). At the end of these interactions, the participants have made resolutions to be implemented in a gradual and strategic way.

ACCRA RESOLUTIONS

The resolutions are as follows :

- To break the linguistic and geographical barriers so that Pan-Africanism can express itself properly on the entire African territory. Africa in its current state, with the presence of the borders inherited from colonization and with the omnipresence of neo-liberalism, is not able to benefit fully from the multiple opportunities available to it in terms of the potential of a strong African market and free trade area.
- To provide political education to those involved in migratory flows and cross-border trade who contribute to the development of everyday Pan-Africanism but have no theoretical knowledge of the movement.
- To provide political education to people involved in migratory flows.
- To consider sharing experiences with comrades of the different national committees especially with the one in the Democratic Republic of Congo.
- To identify and consolidate the Liberated Pan-African zones and to mobilize and to strengthen the resources (material, financial, human) in the said zones so that they can contribute effectively for the coordination of Pan-Africanist initiatives and for the expansion of Pan-Africanism.
- To establish a Bureau of Pan-African Affairs with the following objectives :
 - To develop or to create an address book of all credible Pan-African movements,
 - To identify Pan-African initiatives,
 - To work for the consolidation and coordination of Pan-African initiatives.
- To create a media group whose mission will be to teach and promote the Ubuntu philosophy and Pan-Africanism.
- To sensitize young people (in elementary school, junior high school, senior high school, and universities) in order to clear up the mystery surrounding Pan-Africanism and the Ubuntu philosophy at a very early age.
- To promote awareness at the community level, which also seeks to involve young people, properly educated, in the fight for the liberation of Africa.
- To create a platform « Ubuntu Awards » in order to acknowledge and pay tribute to the actors who are imbued with the collective Pan-African consciousness and who promote the values of Ubuntu in their daily actions.
- To boost the knowledge of young people on Pan-Africanism and Ubuntu through knowledge games.
- To create small media modules (flyers, audiovisual documents, etc.) in order to effectively sensitize African populations on the need to participate in the attraction of Panafricanism and Ubuntu.
- To create an Ubuntu Cultural Center for training on Panafricanism, Ubuntu philosophy, and on the promotion of African culture and African arts. This center will contribute to the promotion of Panafricanism and Ubuntu, and will also serve as a building block for the Panafrican Ubuntu School.
- To create a training school for African cadres who will be required to have in-depth knowledge in leadership, Pan-Africanism, and in Ubuntu, and in other disciplines so that

they can be equipped with needed knowledge and skills in order to respond competently and efficiently to the challenges of the 21st century.

At the close of the meeting, participants pledged to work towards the implementation of the Accra Resolutions and to promote them individually, collectively, and with people who are justice and freedom lovers, and who are promoters of Pan-Africanism and Ubuntu. The participants are planning a similar meeting with a larger number of people in late 2021 in Accra, Ghana.

Names of the Participants in the meeting :

- Auricia Sakiriki (Democratic Republic of Congo)
- Rovanol Kamagou (Cameroon)
- Benodji Honoré (Chad)
- Koue Mahe Remark (Ivory Coast)
- Ahoussi Franck (Ivory Coast)
- Ange David Baimey (Ivory Coast)
- Mjiba Frehiwot (United States of America posted in Ghana)
- Gnaka Lagoké (Ivory Coast based in the United States of America)
- Wisdom Kofi (Ghana)
- Brandford Kwasié Tay (Ghana)

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Convention for Pan-Africanism and Progress (CPP)

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