



WORKS

States, the Caribbean, and in the continent of Africa. That's what classical Pan-Africanism is. Now, most people don't make this distinction. My distinction is neo Pan-Africanism is for the empowerment of all African people, wherever they might be, without the state, the empowerment of African communities all over the world in unity with the rest of the people all over the world. So that's what I call neo-Pan-Africanism. Now, most people don't make that distinction. So if you talk to somebody, you tell them that that's the distinction that I'm making. So they won't think that you haven't thought about it as well. To be clear, classical Pan-Africanism is associated with a response to classical colonialism. Classical colonialism is the period in human history where European nation-states sent their direct administrative apparatus to administer their colonies. They lived there. Neocolonialism is the period in human history where indigenous groups of people emerge to take over control of these states and administer them like they're doing now. The period of classical Pan-Africanism is a response to classical colonialism, the idea of neo-colonialism, neo-Pan-Africanism is a response to that.

TFSR: And is the need within the neo-Pan-Africanist push, or as you experienced it, or that delineation that you make, you said that the nation state format is an unnatural, or at least a detrimental form...

MK: Yes, it is unnatural, and it needs to be swept aside, along with these various confederations of states, like the Organization of African Unity. People see them as that. People just say, "Why don't they act right? Why don't they be what they're supposed to do that?" The Organization of African Unity and various governments, they call socialist governments in Africa, like in Tanzania, sometimes, Ghana sometimes, and even Nelson Mandela. Nelson Mandela never was anything but really a classical Pan-Africanist and, actually, he was a more broad-based classical Pan-Africanist, because he united with the Cubans as well, and the Chinese as well. But he never was a socialist, even of the old classical socialist ilk, but he's like Martin Luther King. You can say nothing against Martin Luther King because that's being racist, and he's denying black people and he was turning against your race and all that, but you got to criticize him. Even Malcolm X. These people understood liberation in the context of nationalism, black people, white people have got nation-states. And what we need to do is have nation-states of our own, and that's how you liberate yourself. To me, that was bullshit from the beginning.

TFSR: But you do feel that it's important that people of African descent have been able to organize together, right?

MK: Yeah. Being organized together in places where they have a commonality with other people organized with them too. I don't see it as a separation thing, it's

