

A 3 DAY PAN AFRICAN CONFERENCE

16TH - 18TH OCTOBER 2015



AFRICA IN THE WORLD

Sir Geoff Palmer OBE
Prof Hakim Adi
Dr Umar Johnson
Cecil Gutzmore
Zita Holbourne
Lee Jasper
Jordan Stephen
AKALA
Naa Aquah
Viv Ahmun
Kadija George
Roger McKenzie
Rameri Moukam
Sai Murray
Temi Mwale

FRIDAY 5.30 - 10PM - THE UNION
21 HIGHER CAMBRIDGE ST. M15 6AD

SATURDAY 9.30 - 6PM
BRUNSWICK PARISH CHURCH
BRUNSWICK ST, M13 9TQ

SUNDAY 10 - 3PM
BROOKS BUILDING

MIMU, BIRLEY CAMPUS
BONSALL ST, M15 6GX

INTERNATIONAL SPEAKERS LECTURES WORKSHOPS FOOD
STALLS PERFORMANCES

WELCOME

PAC45 AFRICA IN THE WORLD CONFERENCE

October 2015 marks the 70th anniversary of one of the most significant world events, the 1945 Pan African Congress, which inspired the decolonisation movements in Africa and other Colonised countries throughout the world. The 1945 congress was also concerned with the racism and the discrimination faced by people of colour in the United Kingdom, the US and South Africa.

The Pan African movement gives relevance to the continuous struggle against White Supremacy, Social Injustice, Racism and Discrimination of all kinds, and the championing of peace and equality in the world.

So on behalf of ThePAC45Foundation I would like to WELCOME you ALL to this year's commemoration conference 'AFRICA IN THE WORLD'.

We feel that it is fitting not only to commemorate the events which occurred around the 1945 Pan African Congress but also to draw upon the unity between the Pan African Movement and workers movement in order to forge a united front in the continuing struggle for unity, equality and justice.

'Africa in the World' 70th International Commemoration Conference, 2015, provides us with an opportunity not to merely celebrate the time in passing but to take an honest look at the issues, concerns, development and advances that the global African community have made over the last 70 years.

This year's conference will also provide us with the opportunity to re-engage as a collective to discuss contemporary issues, such as Black Lives Matter, Neo-Colonialism, Economics, Climate Change, Science & Technology, Women in the struggle, Reparations, Education and looking at the political, social and economic status of Africa and Africans; both home and abroad – Pan Africanism fit for the 21st Century. An essential part of this conference, unlike previous ones, is to give a role to young people in promoting and sustaining the future of Pan-Africanism world-wide.

I am sure you can see that we made every effort to build a legacy and to ensure that this commemoration goes beyond an event merely to celebrate the historic 1945 5th Pan African Congress, it should be regarded as an opportunity to ensure that we recreate the inspiration created by the 5th Pan African Congress for Unity, Justice and Peace.

It is our aim to Recreate the Inspiration and Belief of Change which was so evident in the 5th Pan African Congress. Therefore it is our intention to make a contribution to initiating a global African diaspora in what is the future for African people a neo liberal, globalised world.

Thank you for joining us to celebrate this momentous event in the history of the liberation of Africa and the African diaspora – the critical question that we ask today is 'which Way Forward for Pan Africanism in the 21st Century'

Colette Williams
1945PACFoundation



Daniel Davidson
Secretary



Colette Adande Williams
Event Manager



Deyika Nzeribe
Project Administrator

WOMEN

Pan-Africanism stresses the need for "collective self-reliance. Modern Pan-Africanism began around the start of the twentieth century. The African Association, later renamed the Pan-African Association, was established around 1897 by Henry Sylvester-Williams, who organised the First Pan-African Conference in London in 1900.

As originally conceived by Henry Sylvester-Williams (note: some history books credit this idea to Edward Wilmot Blyden), Pan-Africanism referred to the unity of all continental Africa.

During apartheid South Africa there was a Pan Africanist Congress that dealt with the oppression of Africans in South Africa under Apartheid rule. Other pan-Africanist organizations include Garvey's Universal Negro Improvement Association-African Communities League, TransAfrica and the International People's Democratic Uhuru Movement.

Additionally, Pan-Africanism is seen as an endeavour to return to what are deemed by its proponents singular, traditional African concepts about culture, society, and values. Examples of this include Léopold Sédar Senghor's Négritude movement, and Mobutu Sese Seko's view of Authenticité.

An important theme running through much Pan-Africanist literature concerns the historical links between different countries on the continent, and the benefits of cooperation as a way of resisting imperialism and colonialism.

In the 21st century, some Pan-Africans aim to address globalisation and the problems of environmental justice. For instance, at the conference "Pan-Africanism for a New Generation" held at the University of Oxford, June 2011, Ledum Mittee, the current president of the Movement for the Survival of the Ogoni People (MOSOP), argues that environmental justice movements across the African continent should create horizontal linkages in order to better protect the interests of threatened peoples and the ecological systems in which they are embedded, and upon which their survival depends.

Given the context of increasing globalisation, the economic growth of the African continent, the threat of climate change and the rise in racism across the world Europe, North America, Australia and Brazil, the role of African women in the struggle for race and gender equality, we now need a new vision of Pan Africanism fit for the 21st Century; A vision that can inspire youth and focus on the consistent and ever present threat to Africans across the planet.

In Britain Pan Africanism has failed to reflect these changing circumstances and has lost relevance with many of our young people and yet, ironically this decline in relevance and popularity occurs at the set time as they face the most gravest of threats,

This conference offers a unique opportunity to rebuild a movement that reflects the 21st Century and resonates with the concerns of young people, enabling them to become empowered and inspired by Pan African principles whose relevance today have become ever more important.

To re-energise a mass movement here in the UK we believe we should focus on Women and young people and therefore we call upon you in the name of our glorious ancestors to join in good faith in an open discussion about what such a movement should look like and what should be its priorities.

FRIDAY'S PROGRAMME

Venue: The Union MMU

6.00pm Registration
6.30pm PAC@70 Youth Question Time

'Get Involved? Problem Solved!'

Chair Jordan Stevens
Panel Prof Hakim Adi
Dr Uamr Johnson
Rameri Moukam
Kadija George
Naa Acquah

The PAC@70 Youth Question Time event has been inspired to celebrate the truly ground breaking 5th Pan African Congress event on MMU All Saints campus, Manchester in 1945.

The Youth Question Time forms part of the 3 day conference which has been organised by PAC45Foundation supported by The Union MMU, University of Manchester Student Union, The Nubian Times and The Youth Charter.

The PAC@70 Youth Question Time event gives access to meaningful discussion of Pan African issues for young people by young people. Using education, art, creative, digital and historical knowledge to hear voices that are not heard and keep our ear to the ground of what is really in the hearts and minds of this new generation of Pan Africans.

8.00pm Refreshments & Food Live performances from award winning Scratchylus and Empress Reggae of the official Black History Month 2015 single 'Our Story' & King Burga.

10.00pm End

SATURDAY'S PROGRAMME

Venue: Brunswick Parish Church

09.00 am	Registration	
09.30 am	Start of Program Opening ceremony – Libation	Zita Holbourne Brother Marcelle
10.00 am	Significance of the Manchester Pan African Congress	Prof Hakim Adi
10.30 am	Garvey and Revolutionary Pan – Afrikanism	Cecil Gutzmore
11.00 am	The wonders of Science and Technology	Sir Geoff Palmer
11.30 am	Break	
11.45 am	Workshop introduced and Chaired by	Lee Jasper
12.30 pm	Lunch	
1.25 pm	Resume	Zita Holbourne
1.30 pm	Pan African in the 21st Century	Lee Jasper
2.00 pm	Women In Pan Africanism	Kadija Geogre
2.30 pm	Trade Union & Grass Roots	Roger McKenzie
3.00 pm	Break	
3.15 pm	Workshop Chaired by	Cecil Gutzmore
4.00 pm	Youth at the forefront	Temi Mwale
4.30 pm	Pan Africanism - A Global Affair	Dr Umar Johnson
5.30 pm	Conclusion	
6.00 pm	Close	

SUNDAY'S PROGRAMME

Venue Brooks Building MMU

10.00 am	Registration	
10.30 am	Start of programme	
	Opening	
10.45 am	Pan Africanism in the 21st Century: Bad Boy Social Action	Viv Ahmun
11.30 am	Climate Change and justice	Sai Murray
12.15 pm	Lunch	
1.00 pm	Decolonisation My Curriculum	Akala
2.00 pm	Plenary	
2.45 pm	Lee Jasper – Thanks and drumming exit	
3.00 pm	Ends Final Pictures - Direct attendees to Exhibition	

WHAT COMES NEXT LEE JASPER

Pan-Africanism is an ideology and movement that encourages the solidarity of Africans worldwide. It is based on the belief that global African unity is vital to economic, social, and political progress and aims to "unify and uplift" people of African descent.

The ideology asserts that the fate of all African peoples and countries are intertwined. At its core Pan-Africanism is "a belief that African peoples, both on the continent and in the diaspora, share not merely a common history, but a common destiny".

The Organization of African Unity (now the African Union) was established in 1963 to safeguard the sovereignty and territorial integrity of its Member States and to promote global relations within the framework of the United Nations. The African Union Commission has its seat in Addis Ababa and the Pan-African Parliament has its seat in Johannesburg and Midrand.

THE 1945 PAN AFRICAN CONGRESS

HAKIM ADI

The Fifth Pan-African Congress held in Manchester in October 1945 has been seen as representing the zenith of the Pan-African movement and as the most important of all the Pan-African congresses. It was held in the immediate aftermath of the Second World War and the victory of fascism and reflected the aspirations of that time. There were demands not just independence from colonial rule but also for a new world liberated from the imperialist system of states, which the organisers saw as responsible for their oppression, poverty and war.

The previous four Pan-African congresses had been largely organised by the African American writer and activist W.E.B. Du Bois and the National Association for the Advancement of Colored People based in the US. However, although Du Bois attended the Manchester Congress, as the only delegate from the US, he played only a minor role in the preparations. The Manchester Congress was dominated by the thinking of its organisers, Anglophone and largely British-based Pan-Africanists, such as George Padmore, Kwame Nkrumah, Issac Wallace-Johnson and Amy Ashwood Garvey.

The Manchester Congress grew out of the radicalism of the 1930s; the labour rebellions in the Caribbean, farmers' and workers' protests in West Africa, the struggle against fascist Italy's invasion of Ethiopia, as well as the experience of Padmore, Wallace-Johnson and others as former organisers for the communist-led International Trade Union Committee of Negro Workers. One of the main features of the Congress was that its participation was restricted to representatives of workers' and farmers' organisations, 'the masses,' who were considered to be the main force that would end colonial rule, by force if necessary. It therefore also broke with previous gathering that merely had the aim of lobbying the governments of the imperialist powers. The congress expressed its opposition to the 'rule of capital' and the imposition of Eurocentric values and political institutions in the colonies. It also condemned the colonial borders that had been imposed on African states, an issue that would later become controversial in the post-independence period.

Above all the Manchester Congress reflected an internationalist spirit with its espousal of the slogan 'workers and oppressed people of all countries unite.' Several of the participants had also attended the recent founding conferences of the World Federation of Trade Unions. Even before the Congress, the organisers had participated in convening two 'Subject Peoples' conferences in London, alongside anti-colonial activists of Asian origin.

The Manchester Congress was able to give a voice to the voiceless, to articulate many of the demands for liberation being made in Africa and the Caribbean. At the same time it did not neglect the problems faced by those of African and Caribbean heritage in Britain. It condemned the 'rule of private wealth and industry for private profit,' demanded 'genuine independence' and asserted the 'right of all peoples to govern themselves.'



PROF. HAKIM ADI (PhD SOAS) is Professor of the History of Africa and the African Diaspora at the University of Chichester. Hakim is the author of *West Africans in Britain 1900-60: Nationalism, Pan-Africanism and Communism* (Lawrence and Wishart, 1998); (with M. Sherwood) *The 1945 Manchester Pan-African Congress Revisited* (New Beacon, 1995) and *Pan-African History: Political Figures from Africa and the Diaspora since 1787* (Routledge, 2003). His most recent book is *Pan-Africanism and Communism: The Communist International, Africa and the Diaspora, 1919-1939* (Africa World Press, 2013). Hakim has appeared in many documentary films, on TV and radio and has written widely on the history of Pan-Africanism and the African Diaspora, including three history books for children.

He is currently working on a history of Pan-Africanism www.hakimadi.org

PAN-AFRICANISM REVISITED

CECIL GUTZMORE

Pan-Afrikanism is the theory and practice, the movement for the political, economic and cultural liberation and unification of Afrika and of the Afrikan Nation globally. For serious Afrikans, there is no viable alternative to it and this actually encourages disagreement over Pan-Afrikanism as race, class and gender factors impact live/ly the debate over the now existential threat Afrika/ns face.

One debate is over the origins of Pan-Africanism. It's agreed that the term was coined in the 1890s. But did the movement itself exist before that? Did it arise in Afrika or was it the Diaspora's "gift" to the Continent, as some say? Serious commentators, including C. L. R. James and P. O. Esedebe, argue that it started in the Diaspora sites of the USA and Haiti in the late 18th century. Others (Tony Martin and John Henrik Clarke) trace it to much earlier resistance to European encroachment and enslavement in Afrika and the Americas.

Pan-Afrikanism has always had more and less radical strands with the most radical being called Revolutionary Pan-Afrikanism. In the 20th century the movement was directed against colonialism and racism. It formed organisations, held conferences/congresses/conventions and fought wars of national liberation. Marcus Garvey's UNIA was undoubtedly the most important organisation and Garvey the most important leader.

The first conference/congress took place in 1900 organised by Henry Sylvester Williams. It is usually said that eight/8 of these have now been held but this ignored eight International Conventions of the Negro People of the Word (1920 to 1938) organised by Garvey. These were genuine and important Pan-Afrikan Congresses.

There is no dispute that the 5th/Fifth Pan-African Congress held in Manchester UK in 1945 was the most important of the Congresses. Garvey's rejection of gradualism was embraced as were his ideas that Afrika should be immediately free and united. This became effectively the programme of post-1945 Pan-Afrikanism taken forward in the most thorough going manner by Kwame Nkrumah and George Padmore. This became the Afrikan Anti-colonial revolution that led to the independence (but without real self-determination) of more than fifty Afrikan states and the founding of the OAU (1963) that became the Afrikan Union (AU). Some Afrikan leaders (those influenced by Marxism) recognised that the international White Supremacy was not just colonialism but was also, fundamentally, the system of capitalism and imperialism and that this was and remains the real enemy.

Because Afrikan 'political independence' and the OAU/AU are the outcomes of the anti-colonial struggle they are very partial

victories. White Supremacy and its Afrikan allies have effectively installed neo-colonialism throughout Global Afrika. This is a state of Affairs that threatens the very existence of Afrikans and the possibility of a free and united Afrika. The Afrikan neo-colonial leadership has signed up to a pattern of international relationships in which Afrikan land, oil, minerals, fish are being taken for next to nothing in extraordinary quantities. A disunited Neo-colonial Afrika failed against AIDs and Ebola, presided over a dramatic fall in Afrikan life expectancy and could not defend such Afrikan countries as Libya, Ivory Coast from Western 'regime change' drives. Nor did neo-colonial Afrika stand up for Zimbabwe when it took its decision over taking back the land.

There lies the current challenge to Revolutionary Pan-Afrikanism. Can it complete the Afrikan revolution during which Afrikans will also be involved in the necessary self-repair while finally bringing about real liberation and unity, ending our deepening exploitation and oppression and placing ourselves in a position to demand financial reparations from the damage inflicted by the system.

The great work of Revolutionary Pan-Afrikanism remains to be performed in the future, beginning now.

Cecil Gutzmore 05.10.2015

CECIL GUTZMORE Cecil Gutzmore is a former lecturer at London Metropolitan University and in the University of the West Indies Institute of Caribbean Studies and Department of Government (Mona, Jamaica). He is currently an independent researcher and writer as well as being involved in political & community activism in Jamaica and the UK. Cecil is widely published in journals of international repute and has been columnist/contributor to the Daily Gleaner and the Jamaica Observer.



BIO OF SPEAKERS



NAA AQUAH Originally from London, Naa was educated at James Allen's Girls' School in Dulwich and came to The University of Manchester to read The Study of Religion and Theology 2011 and in 2012 undertook a semester abroad at the National University of Singapore. She has held several positions in various societies including President of the Manchester Model United Nations society and Head of News at Fuse FM radio station. Naa's passion and involvement with the Model United Nations led her to pursue a master's in International Relations at Manchester. She ran to be elected as the General Secretary of the Students' Union because she wanted to give more students the great experience she had at the Union and increase access and ability to excel. Alongside her role, Naa maintains her interest in the United Nations, volunteering with the United Nations UK Association as a youth coordinator.



AKALA BAFTA and MOBO award-winning hip hop artist, writer/poet and historian 'Akala' is a label owner and social entrepreneur who fuses unique rap/rock/electropunk sound with fierce lyrical storytelling. Inspired by the likes of Saul Williams and Gil Scott-Heron, over the years Akala has developed a stellar live show; headlining 6 UK tours as well as touring with the likes of Jay-Z, Nas & Damian Marley, M.I.A. and many more. Akala is more recently known for his compelling lectures/seminars, journalism, TV presenting and script-writing talents and has gained a reputation as one of the most dynamic and literate talents in the UK. Akala has also featured on numerous TV programmes promoting his music, poetry as well as speaking on wide ranging subjects from music, youth engagement, British / African-Caribbean culture and the arts as a whole. In 2009, Akala launched the 'The Hip-hop Shakespeare Company', a music theatre production company which has sparked worldwide media interest since its inception.



ZITA HOLBOURNE is a trade union, community & human rights campaigner /activist, visual artist, curator, poet, writer. She is Co-Founder/ National Co-Chair of Black Activists Rising Against Cuts (BARAC) UK. Zita is elected to PCS National Executive Committee, TUC Race Relations Committee, ACTSA & Movement Against Xenophobia. She is founder/ curator of Roots, Culture, Identity Art Collective showcasing art of young black creatives. Zita is a spoken word artist / published poet. Performances include TV, radio, Glastonbury, UK Parliament and official UK Memorial Service for Nelson Mandela. Her new collection of poetry will be published by Hansib Publications. Zita won positive role model for race award at the National Diversity Awards 2012, was listed in the top 10 African & Caribbean Women of the Year 2013 & a finalist/ people's choice poet in Manorlogz Xtreme Spoken Word Contest 2013. She is one of 17 campaigners featured in the book Here We Stand; Women Changing the World, winning the Bread and Roses Award for Radical Publishing in 2015.

BIO OF SPEAKERS

VIV AHMUN has spent the last 30 years advising on and building businesses that make money whilst reinvesting in communities. He is a successful multimillion-pound generating business, and an uncompromising community organiser and advocate of social action as a vehicle for black empowerment. He is degree and postgraduate level training is in social and European Policy, Psychotherapy and organisation development. He is passionate about his community, his is passionate about black men, and he is passionate about humanity.



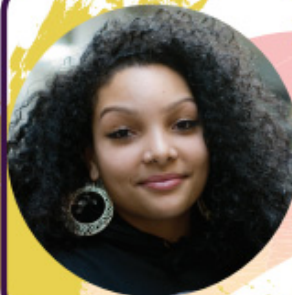
KADIJA GEORGE is a British born Sierra Leonean literary activist. She's the founder/publisher of SABLE LitMag and editor of several anthologies. She created Inscribe, a professional development programme for writers of African and Asian descent based at Peepal Tree Press and is series editor for their Inscribe imprint. She has also project managed various literary events. Her first poetry collection Irki was shortlisted for the Glenna Luschei Prize for African poetry. She was awarded a research and development grant from Arts Council England to research her forthcoming collection, The Modern PanAfricanist's Journey. She recently received a TECHNE/AHRC scholarship to undertake doctoral research on 'Black Independent Publishers in Britain'. She's currently editing an anthology of essays, 21 February : Progress and Possibilities for a Pan Africanism Future. Kadija is a Fellow of the Kennedy Centre for Performance Arts Management, the George Bell Institute and received several awards for her work in the Creative Arts.



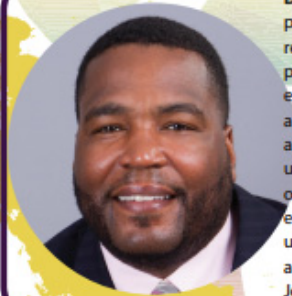
LEE JASPER Lee Jasper originally from Cheetham Hill Manchester. An activist join the back community for 30 years. Having served time in Strangeways Prison he emerged to take a degree at Manchester Polytechnic in the late 1980's. He then went to work with Frank Crichlow at the Mangrove Community Association on All Saints Road Notting Hill, London for 15 years, becoming Chair of Mangrove Community Association and helped develop Mangrove Trust. He help lead the a series of campaigns against police brutality. He was worked on the Rolan Adams C and Stephen Lawrence campaign's and worked on a score of nationally renown deaths in custody and miscarriage of justice campaigns. He was a leading member of the nation Black Caucus and a founder member of: 1990 Trust, Anti Racist Alliance, National Assembly Against Racism, Jubilee 2000 Campaign, National Black Alliance, Black Activists Rising Against Cuts (BARAC), Movement Against Xenophobia (MAX). He has presented at the United Nations Assembly in New York and European Union advocating for Black communities experiencing racism the UK. He was senior policy affixer to former Mayor of London for eight years and led the project to establish the Mandela statue in Parliament Square London. He also pioneered Africa Day on Trafalgar Square London and the Rise Anti Racist Festivals. He has worked In Ghana and South Africa and has spoke on platforms with late Nelson Mandela, Fidel Castro, Angela Davies, and the late President of Venezuela Hugo Chavez.



BIO OF SPEAKERS



TEMI MWALE is the CEO & Founder of Get Outta The Gang, an organisation tackling gang culture and youth violence in London, which she set up at sixteen years old following the murder of her childhood friend Marvin Henry. Now aged 19, Temi balances running the organisation with studying a Law Degree at the London School of Economics and other activism, including her involvement in the Justice For Mark Duggan Campaign. Despite her age, Temi has already become a multi-award winning campaigner with her work being acknowledged by the Prime Minister, Cosmopolitan Magazine and IARS who named her 'Peacemaker of the Year' in 2014. She has twice been recognised as one of the UK's top Black students with Powerlist Foundation ranking her No.2 in the Future Leaders Top 100 Black Students Awards and RARE ranking her No.3 in the Rare Rising Stars Top 10 Black Students. More recently she has been given a Back2Black award and was also shortlisted for a Liberty Human Rights Award.



DR UMAR ABDULLAH-JOHNSON A Certified School Psychologist who practices privately throughout Pennsylvania and lectures throughout the USA. Umar is a blood relative of Frederick Douglass the great Black Abolitionist and Orator. As a school psychologist Umar evaluates children ages 3-21 in an effort to determine if they have educational disabilities and a need for special education services Umar is considered a national expert on learning disabilities and their effect on Black children as well as an expert on helping schools and parents modify challenging behaviours that can ultimately lead to disruptive behaviour disorder diagnosis in Black boys. As 37 years old Dr Umar Johnson is a shining beacon in the fields of Black Psychology and Black education. Dr Umar has presented before embassies, stadiums, museums, schools, universities, churches, correctional facilities, community centres & international audiences. With the genealogy of Douglass and the determination of Garvey Bro Johnson's fire is unstoppable!!!!



JORDAN STEPHEN. Jordan Stephen is the elected President for Manchester Metropolitan Students' Union. This is his second year in office as he was Vice-President Cheshire in 2014/15. Jordan is also a member of the Students' Union Trustee Board. Jordan studied BSc Psychology of Sport and Exercise at the Cheshire campus. Whilst studying Jordan was active in many extra-curricular activities including being a long serving committee member of the African Caribbean society (ACS) and playing Men's Basketball. Jordan also volunteered his time whilst at University; as a course rep and as a volunteer in the local community. Jordan believes that it is vital for every student to have the opportunities to make the absolute most out of their time at the University, whether through clubs and societies or volunteering and academic activities. Jordan's interests range from music and socialising to a good book, African Caribbean history and different world cultures.

BIO OF SPEAKERS

RAMERI RESHKHI MOUKAM. Rameri Moukam Clinical Director of Pattigift therapy CIC, an African Centered therapy service developing and providing culturally congruent therapeutic interventions and training to the African, African Caribbean community. Currently based in Birmingham. She has a background in mental and psychosocial nursing and has published with in these areas in previous identities of Sonia Stephen nee Francis, She has been on the front line of issues pertaining to Black mental health since the early 1980s. Chair of the first black mental health service, and co founder and facilitator of Black therapy diploma. A UKCP, UK counseling and Psychotherapy Association, UCPA, University counseling and psychotherapy association, and Abpsi, Association of black psychology, USA, member. Mother of two and initiate priestess with in the Asuar Auset society Europe.



ROGER MCKENZIE is an assistant general secretary for Unison – the public services union. He is responsible for organising and recruitment as well as activist and member education. He has held this post since December 2010. Roger has also previously held the post of TUC Race Equality Officer. During that time he was the secretary of the TUC Stephen Lawrence Task Force to tackle institutional racism within the trade union movement. He was also the lead organizer of the UK union delegation to the 2001 United Nations World Conference Against Racism in Durban South Africa. Roger is a long-time activist and advocate of black self-organisation within politics and the trade union movement. He has been instrumental in helping to establish numerous black self-organised groups within a number of unions. He was also a leading activist within Labour Party Black Sections which he chaired for two years.



PROFESSOR SIR EMERITUS GODFREY (GEOFF) PALMER OBE DSc. Professor Palmer has worked in research on cereal grains for nearly fifty years. His work involved worldwide travel and he has lectured at the Heriot Watt University for nearly thirty years. He holds five Honorary Doctorates. His innovative research on barley is well known and his research on sorghum expanded its industrial use in Africa, Asia and other parts of the world. He was awarded the OBE and Honorary doctorates for scientific and charitable work. He was the fourth person (and then the only European) to be awarded the Distinguished American Award for his research on cereals. He was awarded a Knighthood (KB) in the New Year's Honours list of the United Kingdom in 2014 for his work in science, human rights and charity.

