

**The Black Awakening and Reconstructing the black Identity through Pan-Africanism in John Oliver Killens' *'The Minister Primarily'***

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**Abstract**

John Oliver Killens's *'The Minister Primarily'* is socio-political satire in American and African contexts. The novel is anti-colonists in nature. It focuses on international political relationship between America and the Independent People's Democratic Republic of Guanaya, an imaginary nation. John Oliver Killens explicitly focuses on nationalism and Pan-Africanism. He gives a message to the black community that the Pan-Africanism is the only solution to overcome their inferiorities. It teaches them to love their black beautiful soul, respect and nurture the African culture. Through this novel, Killens attempts to show how colonialism has imposed its will on the people of Guanaya and other nations in Africa, and how this has led to their exploitation and oppression. He suggests that the only way for the African Diaspora to overcome this is through Pan-Africanism, a movement that aims to unite all people of African descent and promote African pride, self-determination, and liberation. The research paper locates Nationalism and Pan-Africanism movement is a global movement. The present research paper is a study to explore whether John Oliver Killens' novel *The Minister Primarily* helps to sensitize and develop nationalism and Pan-Africanism in African descent people all over the globe. Does the novel help to awaken the black consciousness? Does his writing challenges the mainstream

literature and their writing style? John Oliver Killens promote the endogamy system where black race people should not marry with white race people. Does this ideology affect the individual marriage liberty? The present research work using analytical research methodology endeavors to unearth the idea of nationalism, anti-colonialism and Pan-Africanism. Does the notion of the racial peril contribute to widen the gap between black and white people?

Key Words: African Diaspora, Dixieland, Socialist, black power, anti-colonial, Nationalism and Pan-Africanism etc.

### Introduction:

‘Black nationalism is an ideology maintaining that African-American share a common history and life chances in a white or European-dominated political, economic, and social order.’<sup>1</sup> During 1960 to 1970s Black Nationalism was one of the major aims of Black power movements all over the globe. Pan-Africanism, a cultural, political, social and economic liberation movement of Africa, mushroomed in the globe to nurture and promote black culture, ethics and heritages. John Oliver Killens was the founder and significant literary figure of the Harlem Writers Guild. He was African American writer, critic, and playwright. He was an activist in the Literary and Civil Rights Movement. In one of his interviews, he stated that he wrote for African Americans and other readers s well. The purpose of his work is to awaken the black consciousness of the black community and bring attention to the various Black writers and their contribution to contemporary literature. It is a sincere attempt to make the black community

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<sup>1</sup> Scot Brown. *The US Organization: African-American Cultural Nationalism in the Era of BlackPower. 1965 to 1917s.* August 1999. A Dissertation presented to the Faculty of the Graduate School of Cornell University in Partial Fullfillment of the Requirement for the Degree of Philosophy. P-19.

aware of significant black literary and cultural movements. John Oliver Killens' previous novels *Youngblood*, *'sippi* and *And Then We Heard the Thunder* explores the black liberation movement in United States of America. *The Cotillion* and *The Minister Primarily* is an attempt to sensitize the black community about Black Nationalism. 'The Minister Primarily' is published posthumously in 2021. '*The Minister Primarily*' is a socio-political satire about America and Africa. A key objective of John Oliver Killens' *The Minister Primarily* is to make people of African descent aware about Pan-Africanism, – a social, cultural, and political movement and to bind them all to respect and nurture the culture of African people. The novel travels through global space like London, Africa, the United States of America and Vietnam. John Oliver Killens used memory as a flashback technique. The novel gradually voyages through the past and present.

### **The objectives of the Research Paper:**

1. To contribute to the existing body of knowledge about Pan-Africanism in America and the Global context
2. To highlight the Africanized English writing
3. To observe the anti-colonialism in colonial context
4. To study the nationalism in the American social context
5. To study the African Diaspora
6. To study 'The Minister Primarily' as socio-political satire in American context

### **Research Methodology:**

The researcher has applied analytical research methodology. The researcher has collected the required information from the secondary data available in reports, interviews, books, the internet, reviews and journals.

“The Orient is an integral of European material civilization and culture. Orientalism expresses and represents that part culturally and even ideologically as a mode of discourse with supporting

institutions, vocabulary, scholarship, imagery, doctrines, even colonial bureaucracies and colonial style.”<sup>2</sup> For centuries European set the ideology and rules of standard and non standard discourses. John Oliver Killens denied the labeling of European standard and non-standard discourses and come up with his own African narrative style. John Oliver Killens was known for his unique ‘Afro-Americanese’<sup>3</sup> writing style in his novels- ‘*Youngblood, ’sippi, And Then We Heard the Thunder* and especially in *The Cotillion*. He challenges the European and western writers’ cultural hegemony over literature and their Standard English writing style. In his novel *The Cotillion* he mentioned the emergence of varieties of English in contemporary global scenario- “beaucoup talk, Afro-Americanese, West Indianese, Italianese, Jewishese, Puerto-Ricanese, all screwed up with New Yorkese. African – European – Carribean. East to west, the twain was met.”<sup>4</sup> In ‘*The Minister Primarily*’ he used Africanized American English with spontaneity. In an introduction, the omniscient first-person narrator mentioned - ‘Our name is Henry Greenleaf Emerson Longfellow Shakespeare Washington Irving the second’<sup>5</sup> and ‘We have the habit of referring to ourselves in the first person plural instead of singular; hence “we” instead of “I.” It is our literary style.’<sup>6</sup> His unique narrative style can be considered as tool that

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<sup>2</sup> Said W. Edward. *Orientalism. Westerns Conception of the Orient*. Routledge & Kegal Paul. London & Henley, 1978, P. 2.

<sup>3</sup> Killens John Oliver. *The Minister Primarily*. Harper Collins Publisher. New York. ISBN 978-0-06-307959-5, 2021, (Foreward).

<sup>4</sup> Killens John Oliver. *The Cotillion; or, One Good Bull Is Half the Herd*, Trident Press, 1971, P. 2.

<sup>5</sup> Killens John Oliver. *The Minister Primarily*. Harper Collins Publisher. New York. ISBN 978-0-06-307959-5, 2021, P. 1.

<sup>6</sup> Killens John Oliver. *The Minister Primarily*. Harper Collins Publisher. New York. ISBN 978-0-06-307959-5, 2021, P. 1.

explores the real African culture and develop the sense of belongingness to African culture. John Oliver Killens also criticises the impact of national dialects on English accents. When people of various nations gathered and speak English with impact of their mother-tongue. One of the protagonists Jimmy Jay Leander Johnson was approached by many boys on London Street for a one-night stand with white and black girls for ‘pay for lay or lay for pay.’<sup>7</sup> He was tired of them and wanted to stay away from them without any kind of fight. ‘Sometimes at the “colored” gatherings in London, he’d encounter East Indian and Pakistani accents, black-straight-haired. Dark eyed and dark-to-light-skinned men (fewer of the so-called weaker sex) who talked bouncingly as if their mouths were filled with agate marbles. Their tongues seemed to him to dwell on roller coasters.’<sup>8</sup> John Oliver Killens’ aim was to bring together people of African ancestry and share a bond of togetherness with each other. The novel presents the global scenario of the multi-culture, multi-ethnic, multi-national and multi-linguistic i.e. Four continents- Africa, America, Asia and Europe, various African countries, various African ethnic groups, various places of the United States of America (New York, Mississippi, Los Angeles), various places of You-Kay (United Kingdom), Vietnam of Asia, various national and international languages and African and American Dialects like American English, African American English, British English, French and Hausa etc.

‘*The Minister Primarily*’ is a post-colonial novel that exposes the hypocrisy of white settlers. In the prologue of the novel, John Oliver Killens satirically criticized idea of discovery of the

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<sup>7</sup> Killens John Oliver. *The Minister Primarily*. Harper Collins Publisher. New York. ISBN 978-0-06-307959-5, 2021, P. 96.

<sup>8</sup> Killens John Oliver. *The Minister Primarily*. Harper Collins Publisher. New York. ISBN 978-0-06-307959-5. 2021, P.98.

continent or country. Settlers very casually says that the African continent was discovered by Western Europeans. India was discovered by Vasco de Gama, the Portuguese and America was discovered by Columbus. Those great world travellers when discovered (approached) these places; all these continents and countries already have an ancient history of thousands of years. He satirically mentioned- ‘You didn’t exist until the Western Europeans discovered you. You just waited in a kind of limbo. You just stood on some “exotic” piece of real estate in that vast continuing so-called jungle that stretched from Africa to Asia to the island of the great Pacific and the Caribbean, staring eternally out to sea looking for the boy from Europe to loom upon the horizon and discover you, you noble savage, you. You just waited to be Christianized and civilized, and shit like that. Instead of waiting for Godot or Lefty, you waited breathlessly for Whitey.’<sup>9</sup> Further, the writer satirically criticized Western European settlers who colonized motherland Africa- ‘When the white man first came to Africa, he had all the Bibles, and we had all the land. But before we knew what was happening, he had all the real estate and we had all his Holy Bibles.’<sup>10</sup> The Indian Removal Act of 1830 and The Indian Appropriation Act of 1851 legally, violently and forcefully established the reservation policies for the Indigenous Native Americans to relocate them from their ancestors’ land to allot their ancestor’s land to White American settler. The writer critically exposed the hypocrisy of white American settlers. ‘They (Indians) smoked the peace pipe with Whitey. I have no idea what was in the pipe, but by the

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<sup>9</sup> Killens, John Oliver. *The Minister Primarily*. Harper Collins Publisher. New York. ISBN 978-0-06-307959-5, 2021, P. 7.

<sup>10</sup> Killens, John Oliver. *The Minister Primarily*. Harper Collins Publisher. New York. ISBN 978-0-06-307959-5, 2021, P. 224.

time the smoke cleared, the white man had all the realty, Surviving Indians were placed in concentration camps euphemistically known as “reservations.”<sup>11</sup>

The story of the novel revolves around two protagonists- Jaja Okwu Olivamaki, the Prime Minister of Guayana and James Jay Leander Johnson, an American Folk singer. The writer has created an imaginary country known as the independent people’s Democratic Republic of Guanaya. After two months of independence, the country discovered ‘cobanium- a radioactive metallic element, five hundred times more powerful and effective than uranium.’<sup>12</sup> The novel is a record of international political upheavals that occur due to the discovery of minerals. Every country is trying to convince ‘Guayana’ to give their scientists access to excavate the ‘cobanium’. The United States of America invited Prime Minister Mr Jaja Okwu Olivamaki to visit their country. Intelligence agencies of Guayana have alerted the cabinet minister to the conspiracy of the life threat of Prime Minister Mr Jaja Okwu Olivamaki. The Cabinet Foreign Minister Mamadou Tangi, a hardcore fan of calypso and modern Jazz brings a twist to the story when he convinced the Cabinet ministry and PM to send Jimmy Johnson as PM Jaja Okwu Olivamaki to the United States of America, for the sake of PM’s security and safety. Jimmy Johnson has resemblance looks like PM Jaja Okwu Olivamaki. The novel is a satire on international politics. African political leaders Prime Minister Mr Jaja Okwu Olivamaki is aware that this ‘cobanium’- a radioactive metallic element is very powerful element. With an invention

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<sup>11</sup> Killens, John Oliver. *The Minister Primarily*. Harper Collins Publisher. New York. ISBN 978-0-06-307959-5, 2021, PP. 7-8.

<sup>12</sup> Killens, John Oliver. 2021. *The Minister Primarily*. Harper Collins Publisher. New York. ISBN 978-0-06-307959-5, 2021, P.8.

of ‘cobanium’ over a night Guayana become centre of attention of the world. Every powerful country will try to get a possession of this mineral and whoever will have possession of this will become the powerful nation of the world. After all this is the game of power. Many European-western countries are showing greatest interest in Guayana trying to get a possession of this element to control the world. He is aware of the advantages as well as consequences of the invention of ‘cobanium’. If he denies the offers of various countries, their country may face the same consequences of war like Iran and Iraq. Many powerful countries may try to invade their country. He wants to develop the new nation on their own calibres and he decides to wipe out opportunist and corrupted political leaders of his nation who may help powerful countries for money and power.

African Diaspora is one of the major themes of the novel. James Jay Leander Johnson was overwhelmed with emotions when the first time he kept his legs on mother earth Africa- ‘Jimmy was so elated, so filled up all inside him with four hundred years of homecoming, he got off the plane just to put his feet on African soil and he could not help himself, he got down on his knees and kissed the soft sweet dark earth of Mother Africa.’<sup>13</sup> ‘Diaspora Africans that is people of African descent born outside of Africa and indigenous Africans are “one people”.’<sup>14</sup> James Jay Leander Johnson African American and Jaja Okwu Olivamaki, the Prime Minister of Guayana, Africa shares the bond of oneness. James Jay agreed to help Jaja Okwu Olivamaki to repay

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<sup>13</sup> Killens, John Oliver. *The Minister Primarily*. Harper Collins Publisher. New York. ISBN 978-0-06-307959-5, 2021, P. 24.

<sup>14</sup> Stokely, Carmichael. “Pan-Africanism, land and Power.” *Black Scholar: Journal of Black Studies and Research* 1(1), 1969. PP. 36-43.



Mother Africa's debt. PM Jaja Okwu Olivamaki was very much curious to meet his African-descended brothers in Harlem during their visit to the United States of America.

The writer exposes the suppression and exploitation of black in southern America. The white people never allowed black children to grow up like man. Black people should never held their head high in front of white community. White people always treat them as inferior subject. The writer sarcastically mentioned that the protagonist James Jay Leander Johnson born spend his childhood in Lolliloppi, Mississippi and grow -'as a boy but could never grow up to be a man.'<sup>15</sup> It was very difficult to grow up with black manhood, black womanhood and dignity in race prejudiced southern America. The writer in his other novels – 'Youngblood', 'sippi' 'And Then We Heard the Thunder' depicted oppression system of white Americans over black Americans especially in Wakefield County, Georgia and Mississippi. "Life insurance policies were astronomical on Black manhood and womanhood everywhere in dear old 'Dixie'<sup>16,17</sup>

In England, James Jay Leander Johnson met many women. He had one night stand with many of them. He was very clear about his believes not have any kind of relationship or physical intimacy with white women. Meanwhile, he met with Daphne Jack-Armstrong. She is Anglo-Saxon, an

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<sup>15</sup> Killens, John Oliver. *The Minister Primarily*. Harper Collins Publisher. New York. ISBN 978-0-06-307959-5, 2021, P. 23.

<sup>16</sup> "An area of the south covering about 350,000 square miles (all of Mississippi and Alabama, almost all of Georgia, Tennessee and South Carolina and aound half of Louisiana, Arkansas, Kentuckay, North Carolina and Florida. almost all of Georgia, Tennessee, and South Carolina; and around half of Louisiana, Arkansas, Kentucky, North Carolina, and Florida.'. Reed, Shelton Reed John, "The Heart of Dixie." An Essay in *Folk Geography. Social Forces*. 54/4. 1979. PP. 925-939. Dixi-Deep South, also referred as a land of legal institutionalization of white oppression of black.

<sup>17</sup> Killens, John Oliver. *The Minister Primarily*. Harper Collins Publisher. New York. ISBN 978-0-06-307959-5, 2021, P. 23.

English woman professor at the University. She is very wonderful and intelligent. She is very studious and love to discuss about world peace and various international issues like Palestine, Israel, Lebanon, China, Russia and socialism and many more. Jimmy is very much fond of reading books so unknowingly gets attracted to her. He tries to stay away from white women but couldn't resist his feelings for her. Later she confessed that she likes him very much. This is not physical attraction rather this is a sort of platonic relationship. In very short meetings, they indulged in physical relations. She mentioned that love between black and white is the only way to overcome racism, antagonism, hostilities, wars and racial upheavals. Jimmy sarcastically replied to her that it is not love that brings white and black together. 'It is not what really makes the world Jason sought the Golden Fleece. It is not what really makes the world go around. Power and money, baby, is why Whiety went to Africa and Asia to 'civilize' the 'natives.'<sup>18</sup> In the early twentieth century, Coastal West Africa witnessed many interracial marriages between noble and respectable African families and Europeans.

Later Southern Rhodesia (Zimbabwe), Britain (Gold Coast) and many colonial and colonists witnessed the issues and controversies of 'the black Peril and White Peril.'<sup>19</sup> The interracial sex between black and white races is always opposed and criticized by both races. White supremacy, always considered the interracial sex between black and white races as illicit alliances and

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<sup>18</sup> Killens, John Oliver. *The Minister Primarily*. Harper Collins Publisher. New York. ISBN 978-0-06-307959-5 2021, P-110.

<sup>19</sup> 'Black Peril' incidents of alleged sexual violence by black men against white women, was at times a fully hysterical obsession amongst the white population of colonial Zimbabwe. Fear of black peril spawned a wide range of legislation, including the prohibition of sexual relations between white women and black men. In addition, dozens of blacks were executed. 'White Peril' or sexual abuse of black women by white men, was far more frequent. The peril were necessity in order to solidify racial and gender differences and thereby to construct a white and male supremacists social order. "Black and White : The 'Perils of Sex' in Colonial Zimbabwe" Author(s): John Pepe Source: *Journal of Southern African Studies*, Dec. 1990. Vol. 16. No. 4. December, 1990, PP. 600-720.

impure. The white race strictly opposed and forcefully tried to control the black peril by giving inhuman punishment of lynching, castrating or poisoning black men under false accusations. On the contrary black women always become the victim of forceful sexual exploitation by white settlers. In the majority of African and Asian countries, nationalists fight against the exploitation of black and Asian women. They ‘creates its own domain of sovereignty within colonial society well before it begins its political battle with the imperial power’<sup>20</sup>

John Oliver Killens highlights the interracial physical intimacy between black and white in his novel *'sippi, And Then We Heard the Thunder and The Minister Primarily*. Daphne Jack-Armstrong takes Jimmy to a nightclub. Jimmy realized Daphne’s hidden motives to introduce him to other white members of the association. The novel is a satire on the white elite society’s trend of demand for black men to fulfil their physical desire. Both white women and men irrespective of all ages try to hire or trap handsome and strong black men and bring them to their club or association to fulfil their desires. American filmmaker Jordan Peele’s ‘psychological horror and satirical film’<sup>21</sup> ‘Get Out’ (2017) came up with the issue of ‘white people want black sex slaves.’<sup>22</sup> John Oliver Killens was very much influence by Black Nationalism and Pan-Africanism. In his previous novels *'sippi* and *Then We Heard the Thunder* he shows the physical intimacy and bonding in black and white American. In *'sippi*, till the end of the novel readers expects that John Oliver Killens would bring Carrie Wakefield and Charles Othello Chaney

<sup>20</sup> Chatterjee, Partha. 1991. “Whose Imagined Community?” *Millenniu: Journal of International Studies*, P. 521.

<sup>21</sup> Get Out. WIKIPEDIA. Retrieved on 7/7/2023. [https://en.wikipedia.org/wiki/Get\\_Out#Casting](https://en.wikipedia.org/wiki/Get_Out#Casting)

<sup>22</sup> Brian Tallerico. Reviews. Get Out. Roger Ebert.com. Great Movies. Black Writers Week. February 24, 2017. Retrieved on 7/7/2023. <https://www.rogerebert.com/reviews/get-out-2017>

together. In *And Then We Heard the Thunder* the physical intimacy and emotional bonding between Sounders Solomon and Australian white nurse breaks the visible line of colour. In his next novels *The Cotillion* and *The Minister* Primarily the writer advocates Black Nationalism and Pan-Africanism where he directly gives a message to black community to stay away from white people and to not get indulge in any physical relations or emotional bonding. The author over-exaggerates the physical beauty of black people and underestimates or over-criticized the physical appearances of people of other race. In contemporary scenario every individual should have rights to select their own life-partner irrespective of their class, gender and race. Inter-racial love marriages can help to bridge the gap between two individuals. The writer could give the message of humanism and world peace to reduce the gap between East and West, to wipe out the colour line of division it is necessary to bridge the gap between to individual and races. In contemporary global scenario is it possible to stay isolated as black community from other races?

*'The Primarily Minister'* was the last novel by John Oliver Killens. In this novel writer directly connects his identity with the Pan-African movement. The novel reveals various shades of anti-colonialism, 'Pan-Africanism'<sup>23</sup> and nationalism. The beginning of the Pan-Africanism movement can be trace back in 1930s in Britain, France and Russia. Simultaneously, anti-Colonial movement was emerging to resist political and cultural phenomena of settlers. According to Chatterjee- "Anti-colonial nationalism creates its own domain of sovereignty

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<sup>23</sup> 'The concept of Pan-Africanism represented a bid to promote the political, socio-economic and cultural liberation of Africa and developed as a political movement in the twentieth century through the efforts of Africans in the Diaspora such as Trinidad's Henry Sylvester- Williams and later, American, W. E. B. Du Bois, who convened fove Pan- African Congresses in Europe between 1919 and 1945.....charted the course for post-war liberation struggles in Africa.'- "*Centre for Conflict Resolution Report*. "Pat Title: Pan-Africanism and the African Diaspora. The African Union. Regional and Global Challenges" Author(s): DAW DAWN NAGAR and FRITZ NAGANJE. Centre for Conflict Resolution (2016). Retrieved on 10.07.2023.

Stable ULR: <https://www.jstor.org/stable/resrep05178.6>

within colonial society well before it begins its political battle with the imperial power. It does this by dividing world of social institutions and practices into two domains- the material and spiritual. The material is the domain of ‘outside’, of the economy and of statecraft, of science and technology, a domain where west had proved its superiority and the East had succumbed.”<sup>24</sup> He pointed out that in India and Africa, people started resisting, boycotted use of western materials (the quality was better and the cost was very cheap in comparison to local goods) and become self reliance to produce and used local goods. There are some resemblances in Indian ‘non-cooperative movement’ and ‘Pan-Africanism movement’. In 1920s, Indian nationalist leader Mahatma Gandhi launched the ‘non-cooperation movement’ against British Government. The aim of this movement was to boycott British made good “that sustained the British government and also Economy in India,”<sup>25</sup> “includes British Industries and education”<sup>26</sup> and promote to purchase and use Indian made goods, and make ‘self-reliance’ India. This anti-colonial nationalism develops the cultural spirit in Asian and Africans. The Pan-Africanism movement’s main concern was to associate all African countries and African Diaspora under one platform for liberation as well as to develop collective black consciousness and ‘assertion of

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<sup>24</sup> Chatterjee, Partha. *The Nation and its Fragments: Colonial and Post-Colonial Histories*. Princeton: Princeton University Press. 1993. P. 3.

<sup>25</sup> Ghosh, Durba. *“Gentlemanly Terrorists Political Violence and Colonial State in India, 1919-1947. (Critical Perspectives on Empire)”* “The Reforms of 1919:Montague-Chelmsford, the Rawlatt Act, Jails Commission, and the Royal Amnesty.” Cornwell University, New York. Cambridge University Press, 2017. ISBN 978-1-107-18666-8. PP. 27-59.

<sup>26</sup> Ghosh, Durba. *“Gentlemanly Terrorists Political Violence and Colonial State in India, 1919-1947. (Critical Perspectives on Empire)”* “The Reforms of 1919: Montague-Chelmsford, the Rawlatt Act, Jails Commission, and the Royal Amnesty.” Cornwell University, New York. Cambridge University Press, 2017. ISBN 978-1-107-18666-8. PP. 27-59.

cultural identity and community’<sup>27</sup> John Oliver Killens is very much influenced by black nationalists and purposely mentioned the significant contribution of black nationalist at global level. Sideny Poiter<sup>28</sup>, Paul Leroy Robeson<sup>29</sup>, W. E. B. De Boi, Rosa Park, Douglas, Kwame Nkrumah<sup>30</sup>, Nzinga<sup>31</sup>, Nassarm Mary Bethune<sup>32</sup> and Belafonte<sup>33</sup> who gave the message of unity for liberation. He tried to make aware African people of the globe to get connected and join the movement for each and black individual’s liberation. Jimmy Johnson said- ‘We are all of us Africans. We are not minority and we have a common destiny. None of us will be free until all of us are free. From Brazil to Ouagadougou. From Cairo to Hattiesburg to Johannesburg, to Port-of-Spain to Kingston. From Timbuktu to Boston, Mass. We must not ourselves to disnite. Freedom

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<sup>27</sup> Davis Scott. *That event, this memory: Notes on the anthropology of African Diaspora in the new world. Diaspora.* 1(3), PP. 261-284.

<sup>28</sup>Sideny Poiter, Bahamian American, one of the leading actors in American filmmaker Stanley Kramer’s highly praised film ‘The Defiant One’ with Tony Curtis. The movie gives a message of unity of two black and white race to gain the liberty.

<sup>29</sup> Paul Leroy Robeson-Theatre and film actor, football player, and activist in the Harlem Renaissance and Civil Rights Movement

<sup>30</sup> Kwame Nkrumah (1909-1972) Ghanaian nationalist leader who led the Gold Coast’s drive for independence from Britain and presided over its emergence as the new nation of Ghana, He keaded the country from independence in 1957 until he was overthrown by a coup in 1966.- Retrieved on 8/7/2023.  
(Britannica ) <https://www.britannica.com/biography/Kwame-Nkrumah> )

<sup>31</sup> Ann Zingha also known as Queen Nzinga Mbande was 17<sup>th</sup> century African ruler of the Ndongo and MTAMBA Kingdoms of Mbundo people in Angola. She fought for the freedom and recognition of her Kingdoms against the Portuguese. Retrieved on 8/7/2023.  
(National Portrait Gallery - <https://www.npg.org.uk/collections/search/person/mp95201/queen-nzinga-mbande-anna-de-sousa-nzinga> )

<sup>32</sup> Mary McLeod Bethune (1875-1955) American educator who was active nationally in African American Affairs and was a special advisor to US President Franklin D. Roosevelt on the problems of minority groups. Retrieved on 8/7/2023.  
(Britannica - <https://www.britannica.com/biography/Mary-McLeod-Bethune> )

<sup>33</sup> Harry Belafonte, byname of Harold George Belafonte, Jr., (1927-April 2023) American Singer, actor, producer and activist who was a key figure in the folk music scene of 1950s, especially known for popularizing the Caribbean folk songs known as calypsos. He was also involved in various social causes, notably the civil rights movement. Retrieved on 8/7/2023.  
(Britannica - <https://www.britannica.com/biography/Harry-Belafonte> )

is indivisible.”<sup>34</sup> African Diaspora was uprooted from their Motherland African continent and exported all over the world. They were forcefully deprived of their homeland, languages, ethnic and cultural heritage. In Africa, they were proud of their colour, African identity and African culture but the new colonial world give them a new identity called inhuman, subhuman and develop the notion of inferiority. African ‘were forced to deny a decisive part of their social being: to detest their faces, their colour, and the peculiarities of their culture.... All this was done so they would idealize the colour, history and culture of Europeans.’<sup>35</sup> In ‘*The Cotillion*’ John Oliver Killens satirized black and white society who lives with false consciousness and have an aspiration for better life and acceptance of black people in white world. The Minister Primarily’s Madam Marie Antoinette Robinson has many resemble with Lady Daphne of ‘*The Cotillion*’. In the novel, the writer highlights the elite colour society.

“European culture was able to manage- and even produce – the orient politically, sociologically, militarily, ideologically, scientifically, and imaginatively during the post Enlightenment period.”<sup>36</sup> Pan-Africanism movement’s aim has resemblances with Edward Said’s conceptualization of Orientalism. John Oliver killens’ *The Minister Primarily* takes the liberty to challenges the identity created by Europeans and reconstructs the black identity. Edward Said mentioned in *Orientalism* - “the idea of European identity as a superiority one in comparison

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<sup>34</sup> Killens John Oliver. *The Minister Primarily*. Harper Collins Publisher. New York. ISBN 978-0-06-307959-5, 2021, P-229.

<sup>35</sup> Horace, Campbell . *Rasta and resistance: From Marcus Garvey to Walter Rodney*. Trenton: Africa World Press. 1990. P.274.

<sup>36</sup> Said, W. Edward. *Orientalism. Westerns Conception of the Orient*. Routledge & Kegal Paul. London & Henley, 1978, P. 3.

with all the non-European peoples and cultures.’<sup>37</sup> Pan-Africanism movement wants to break the cultural hegemony of settlers who considers them inferior and develop inferiority complexes in black community. Like Edward Said, the Pan-Africanism movement and John Oliver Killens want to wipe out the colonial man-made myth of black inferiority from the mind of people of African descent. The author wants to reconstruct and reclaim the new black identity as human. *The Minister Primarily* use Pan-Africanism movement as a tool to awaken the black consciousness in black community. The writer teaches them to love their beautiful black soul. Pan-Africanism movement create awareness about the loss of the African cultural heritage by settlers and trying to reclaim their separate identity. The Pan-Africanism literature depicted the African homeland and African culture to connect African Diaspora with their motherland. They also awaken their black consciousness and make an attempt to overcome their inferiority complexes. The writer mentioned- ‘the only cure for nigger is Pan-Africanism...Niggerism is a state of mind....A psychological disease....It is a disease of the brain...It is contracted through the process known as brainwashing.’<sup>38</sup>

The novel is the documentation of African culture and African music. James Jay Leander Johnson is a singer who loves African music and sings African songs. The writer highlights the new era of fashion (hairstyle and dress), music, dance, literature and theatre of the Harlem Renaissance. James Jay Leander Johnson as PM of Guayana critically addressed the United States of America and former colonists- ‘My price is the liberation of First World people

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<sup>37</sup> Said, W. Edward. *Orientalism. Westerns Conception of the Orient.* Routledge & Kegal Paul. London & Henley. 1978, P. 7.

<sup>38</sup> Killens. John Oliver. *The Minister Primarily.* Harper Collins Publisher. New York. ISBN 978-0-06-307959-5, 2021, P-224.



throughout this earth, including especially the people of 'Sippi and South Africa and the Caribbean and Central America, South America, the oppressed wherever they may find themselves. Hollywood can you pay me the price? Can you give me freedom for Ireland, the Lebanese?'<sup>39</sup> The writer is very much influenced by Pan-Africanism activist W. E. B. Du Bois was struggling for the liberation of African all over the globe and become a prominent voice of the African Diaspora. *'The Cotillion'* and *'The Minister Primarily'* gave a strong message of nationalism to the black community. *The Cotillion* can be considered as experimental novel with Africanized American English. The writer use African Americanised English to create an impact of African culture and Caribbean folk music.

To conclude, John Oliver Killens's *Youngblood, 'Sipp, and Then We Heard the Thunder* highlights the black struggle for equality and liberty. In contrast, *The Cotillion* and *The Minister Primarily* highlight nationalism and the quest for black African American identity. John Oliver Killens' novel *'The Minister Primarily'* criticizes colonist and it is an insightful analysis of nation building among post-colonial African countries that share the common history of exploitation and suppression by settlers and also have homogeneous cultural heritage. The present research paper examines the notion of cultural pride and togetherness through Pan-African movement in African countries. John Oliver Killens advocates the endogamy system where black people should not marry person of white race. His ideology prohibits interracial intimate relations or marriages. This may affect the liberty of individual irrespective of gender, race and class. The endogamy system may also divide black community into various groups who already had and want to have interracial wedlock in global context. This system of endogamy

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<sup>39</sup> Killens John Oliver. *The Minister Primarily*. Harper Collins Publisher. New York. ISBN 978-0-06-307959-5, 2021, P-418.

may prevent the black community from achieving unity and progress in the future. It could also cause more racial tension and division. s

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