

AFRICAN SOCIALIST INTERNATIONAL

CONFERENCE REPORT OCTOBER 7 TO OCTOBER 9, 2006

Conference Convener – Chairman Omali Yeshitela
ASI Interim Committee Secretary General – Luwezi Kinshasa
Reporter – Lisa Campbell

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CONFERENCE DAY 1

List of Delegates

Nr.	Name	Country	Organization
1.	Nkrumah Kgagudi	Azania	Secretary General, Metal and Electrical Workers' Union
2.	Sbusiso Xaba	Azania	President, Pan African Youth Congress of Azania (PAYCO)
3.	Sister Iester	Guyana	African Liberation Movement (ALM)
4.	Zintchem Pasto.	Cameroon	NAP
5.	Sandra Mussagy	Mozambique	International People's Democratic Uhuru Movement (InPDUM), London Branch
6.	Chernoh Alpha M. Bah	Sierra Leone	Founder and Leader, Africanist Movement
7.	Ali Wudde	Sweden	International People's Democratic Uhuru Movement (InPDUM)
8.	Earl Smith	UK	International People's Democratic Uhuru Movement (InPDUM), London Branch
9.	Brother Tonderayi	Zimbabwe	InPDUM
10.	Luwezi Kinshasa	UK	African People's Socialist Party, (APSP)
11.	Chimurenga Waller	US	President, International People's Democratic Uhuru Movement (InPDUM)
12.	Gaida Kambon	US	African People's Socialist Party, (APSP)
13.	Omali Yeshitela	US	Chairman, African People's Socialist Party, (APSP)

List of Absentees

The following persons were denied entry to the UK and thereby prevented from attending the ASI by British authorities.

Nr.	Name	Country	Organization
1.	David Stanton	Barbados	
2.	Aziz Adesina	Nigeria	Formidable youth Organisation
3.	Lansana Savane	Guinea	Africanist Movement
4.	6 delegates		Africanist Movement

Conference Opening

Conference Staff Introductions

Gaida Kambon introduced the following staff to the Conference attendees:

- Sister Ruth - Registration. Advised attendees how to purchase meals throughout the Conference
- Pat Lumumba - Logistics. Informed participants that if they did not have accommodation to see her to arrange accommodation for the duration of the Conference
- Comrade Cedric - Security. Called for attendees to comply with the security requests that would be made throughout the Conference for the safety of all in attendance.
- Luwezi Kinshasa – Conference Co-coordinator. Confirmed that he was responsible for the overall organization of the Conference and made a self-criticism for the late start of the Conference.

Culture

Sbusiso Xaba opened the Conference leading participants in freedom songs from Azania, (Occupied South Africa), known as United States of Africa song. He was accompanied by drummers Cele and Pisha from DR Congo, and percussionist Coco. Sister Naima, the “singing sensation from Madagascar” followed with her version of Bob Marley’s song “Africa Unite”, that moved all participants. ASI Interim Committee Secretary General Luwezi Kinshasa stated, “The ASI takes the best of our culture and makes it accessible to all children of Africa, wherever we are around the world as our birthright.”

Opening Comments from Luwezi Kinshasa

The African Socialist International is a project of the African People’s Socialist Party, created and led by Chairman Omali Yeshitela., who concluded that all national liberation struggles of African people confined within the colonial defined borders have reached their limitations, there is no way even with the best of intentions, Nkrumah, Lumumba, Sobukwe and others could have solved our problems within the borders defined by imperialists. The solution is to go back to Garvey, with an all African solution. We need a solution in the hands of the African working class.

Every intellectual exercise we do, we can do it because African working class has produced enough, to give us time and space to concentrate on studying theory and others things that look complicated, it is the workers production that created the conditions and space for some of us to specialize in sophisticated learning and production, that led to the existence of the African petty bourgeoisie or middle class.

The African rulers of the African petty bourgeoisie are incapable of achieving a United States of Africa free from imperialism. This is a class born underdeveloped, it is class created by imperialism to serve imperialism, and they had to fight imperialism in order to get to power, for their own emancipation. The Second World War provided a space for the rise of the anti colonialist movement that in most circumstances in Africa ended with in alliance with imperialism. White power accepted to hand over the control of the colonial administration to

the African middle class through a peace deal. The independence was granted to the middle class, who used the people to get to power. Under French colonialism, only Guinea's Sekou Toure refused French neocolonialism deal, as the rest of the leaders rejected white indirect rule for white direct rule. Under British rule, Nkrumah, with his positive action strategy, forced the British to grant us independence in Ghana. Before that, the Mau Mau shook British colonialism to its foundation. The middle class used the anti-colonial struggle as a way for them to access to power and solve their own material problems, to live like white people, using the mobilization of the people to get to power.

We used to produce for Europe before independence; we still produce for Europe after independence. We used to be a cocoa and peanut producing country before independence, producing for white people before independence, we still producing cocoa and peanut for white people after independence. The masses used to go hungry before independence, we are hungrier now after the independence; independence was an advance for the middle class, a progress only for the African petty bourgeoisie.

In 1981, The African People's Socialist Party came with a resolution to build the African Socialist International, a revolutionary party, a single organization, an organization of African workers, around the world, not a front, a congress, an alliance, nor a movement, but a party to engage in the struggle to overturn imperialist verdict that keeps Africa and African people enslaved forever, producing for white people wherever we are, with the main objective of freeing African people from outside, the white ruling class and the enemy within, the African petty bourgeoisie - that is what the struggle is all about. Only African workers have an interest in doing that, only the ASI, an organization with its own vision and philosophy can do that.

From 1981, Chairman has been traveling extensively in search of African revolutionaries; we contacted every single progressive contact known to us in the world, to complete the black revolution. We found out that people were most interested in struggling within their own colonial defined borders or were not revolutionaries.

In August 1999, we called for the first African Socialist International, many different organizations participated, but failed to show up for the April 2000 ASI Plenary, or to unite with the process to build the ASI. We have been having the ASI conference every year. Our party has traveled in South Africa, Sierra Leone, Ghana, Namibia, and Venezuela and throughout Europe to win people to this process.

In July 2004, a qualitative change occurred with the adoption of the main ASI resolution; this document gave us the basis to build the ASI. Everyone can read it and state their unity with it. The building of ASI is what is going to determine what is progressive or not progressive in the African world. ASI is here to open up a new world to our people. Every African family around the world is suffering because the African revolution has not been completed, ASI is our future, revolution is our future. Garvey, Nkrumah and Lumumba live today in the building of the African Socialist International.

We are not the only ones engaged in the struggle against imperialism, every where you look, there is struggle everywhere, in the Middle East, North Korea, Latin America; remember Chavez when he said “I can smell the devil , the devil was here in the same room”. We are engaged in the process to regain our resources from imperialism. People from Latin America and North Korea, all want their resources and freedom back. Everyone who is fighting imperialism is a potential ally of our people, anyone who is trying to destroy imperialism, is on the same trajectory as us, because we too want to destroy imperialism. We are in solidarity with other peoples struggling against imperialism, because they are in the same trajectory as our struggle. Every single national liberation struggle in the world has its own objective, we are in unity with all these struggles, but we are conscious of our own selfish interests: the total liberation and unification of our people.

We have made inroads inside the white community. Every time we are united, white rulers and white people come to break our unity, they give us white women! What the Chairman has done is to come with a strategy to break the unity of white people; they say they are socialists; however they stick to their agendas and use Africans in their organizations. You can't say you and I unite against imperialism, if you drink tea stolen from me, you can't say you and I unite to drink something I have not given you permission to drink. We have to define what is progressive inside the white community, we do not care how many books of Karl Marx or Lenin you have read; we just want to make sure you follow the leadership of the black power movement to decide what is progressive or not progressive inside the white community for genuine solidarity with African people.

Penny Hess will deliver a solidarity message from the African People's Solidarity Committee. She has written many pamphlets, and a major book: *Overturning the Culture of Violence*.

Solidarity Statement from African People's Solidarity Committee

Penny Hess: “I salute all of the delegates and participants at this very historic meeting. And of course I want to salute Chairman Omali Yeshitela, the leader of the African People's Socialist Party, who I know has worked the majority of his life to liberate and unify Africa.

I'm very very humbled and much honored to be able to be here and to see this process which is, as Luwezi said, about the future. This is the future. It is very clear and obvious to anyone who understands at all the philosophy, the understandings that Chairman Omali Yeshitela has put out that Africa and all of its resources of Africa belong to African people. That everything that the western world, that white power, that the U.S. and Europe has, has been stolen from the labor, the resources and land of Africa and oppressed peoples around the world.

I'm very honored to be able to represent the African People's Solidarity Committee, which I think, is a very historic organization, and like the African Socialist International; it is part of the strategy of the African People's Socialist Party to win the liberation of Africa. Part of its strategy is to consolidate and win a sector of the white world that can be won to the understanding that our future, our genuine interest is in the destruction of this system that is a

parasite, sucking the blood of the people on the planet earth and that there will never be peace or the ability of human beings to live together as long as this system exists. The genuine interest of all European, North American and white people is in the liberation of Africa, the liberation of the Americas in the hands of the indigenous people, the liberation of Asia in the hands of Asian people and the ability for the peoples of the world to lead this struggle and us to stand in solidarity with the destruction of this system, brick by brick, that exists at the expense of everybody else on the planet.

As Luwezi said, the Party has a philosophy from the eyes of the African working class. That philosophy, African Internationalism, developed by Chairman Omali Yeshitela, is something that guides all of us. It gives us the ability, as North Americans, to begin to see the world as everybody else sees it, instead of through this mythology, these lies, the ideas of how the world is supposed to be, that we of course grow up with and unite with, sitting on the pedestal of everybody's else's oppression.

The brilliance of the Chairman's theory is that it's very simple, it's very clear. He asks and answers the question of why is it that everywhere you see Europeans or white people, you see wealth, you see prosperity, and you see the ability to have democratic rights.

And everywhere you see Africans, you see poverty, you see oppression, you see war, you see violence. And he answers the question, very simply. It is because for the last 600 years, Europe has waged a relentless assault on Africa and African people. Prior to that time, Europe was poor, impoverished, backwards, filthy, ignorant and oppressed. Europe was a rock, it was barren it had nothing. It was very conscious of its strategy. That it would get what it wants by stealing if from the land and labor of Africa and the peoples on the planet earth.

And that's what it set out to do and it did. At the same time that Europe was in the caves, in Africa there were incredible civilizations. There were the civilizations of Mali and Songhai, civilizations for 5000 years, while Europe was in the caves.

You look at history as it really is and it can't be refuted.

Reading of the Main Resolution of the ASI

Copies of the Main Resolution were made available to all in attendance; however the copies were missing pages 8, 9, 10 and 31.

The main resolution was read from a laptop that included the missing pages on documents handed out to the ASI conference participants.

The Main Resolution document was read by Iyapo Ngina, Pat Lumumba, Kobina Fields and Omavi Bailey while followed by all in attendance.

Luwezi commented on the government's efforts to undermine the ASI Conference. He reported that thousands of posters advertising the ASI had been posted around London but had been torn down by the borough councils who are also threatening court action and fines of thousands of pounds for putting up the posters.

Presentation by Omali Yeshitela, Chairman of the African People's Socialists Party – “One Africa! One Nation! The Way Forward”

Summation of presentation:

- Chairman Yeshitela spoke about the delegates that were not in attendance at the meeting due to being denied visas by the UK. That we were ‘invited home’ by the UK after the second imperialist war to clean and re-build the country but that now they are refusing us entry to meet in our own interest. Under British colonial slavery in Barbados, where it was most vicious, Africans had a life span of 7 years, it was cheaper to get an African to Barbados and work him to death in 7 years, and come back to Africa and get more Africans, than to feed that African who was enslaved. Here we have an African who helped to build what you see in this rock today, who can’t even come to England, to talk about how to get organized, to change the conditions of existence of Africans in Barbados. A sister from Ghana can’t be here, a brother from Nigeria can’t be here, because Britain will not allow them here
- The white man can travel to any place in the world that he wants to go without a visas, but an African who built this England, has to plead, deceive, do all kinds of things trick our his way back in a place that has bled dry. That is part of the crisis of imperialist, that is they fear.
- In the U.S, the indigenous people are labeled the illegal immigrants, while the thieves of the land, white people are the legal residents. In recent history, the U.S stole half of Mexico, that is why we have places like Utah, California, Arizona, Texas, New Mexico, etc Now Mexicans who come through that border are characterized a illegal aliens.
- If Africans have the ability to build the U.K, U.S, etc, then we can build Africa for ourselves.
- Mention was made of Holland with a population of 16 million, which was the first country to enslave Africans in the U.S and where supposedly, white people are liberal because smoking marijuana and prostitution is legal, however they are leaving Holland because Africans and Muslims are moving to Holland.
- We have been working to build the ASI to grow a revolutionary party on an international scale. We want to accomplish the ability to engage in struggle and build an organizational capacity to fight for our freedom.
- It was made clear that freedom for the African petty bourgeoisie is different than freedom for the African working class.
- Also people use the same words but with different meanings, i.e. when we talk about socialism we are talking about a different class coming in to power.
- The Chairman stated that during this Conference we want to accomplish the following:
 - i) Consolidate a newly developed interim committee to build the first Congress of the ASI, to determine when and where this will be held
 - ii) Initiate a process to build an African Internationalist trade union to unite all African workers world wide, and part of this process will be the workers becoming leaders. This will enable us to organize workers into our own union.
 - iii) Discuss and commence the West Africa project head-quartered in Sierra Leone under the leadership of Chernoh Alpha M Bah to initiate a water purification and

electrification project with Sister Aisha from InPDUM. People will be able to volunteer to go to Sierra Leon under the leadership of the Africanist Movement to work on these projects.

- iv) We are looking for groups to give content to the Reparations Movement which gives context to our condition as Africans. It unites Africans around the world, identifies the enemy and puts us on the right trajectory. We will be having a tribunal in Berlin Germany in 2007, returning to the scene of the crime of 1884-5 when during the Berlin Conference, European colonial powers divided Africa between themselves. Real witnesses will provide testimony, to start to quantify the amount of value stolen from Africa and African people. This will also contribute to our effort to build the ASI.
- v) Issue of a National Democratic Revolution in Africa, but also realizing that everywhere that we are the question of democratic rights is fundamental.
- vi) Initiate a communications and information capacity so that we can communicate to each other worldwide using mediums such as Uhuru Radio, news bureaus, Burning Spear Records and the Burning Spear newspaper. This will allow us to communicate with each other without using somebody else's medium.

Lunch, Cultural Performance and Announcements

Krown of Bombai, Burning Spear Records group from St. Petersburg Florida performed.

Following the cultural performance, Scientist announced a trip to Bristol on Friday October 13th 2006 to explore the impact of enslavement and our stolen resources on the development of Bristol and the entire UK. The price of the trip is £25 which includes a meal. The coach will leave at 7am from Queen's Road Peck ham station, returning at 6pm. Deadline for confirmation of attendance and payment will be Monday October 9th 2006.

Question and Answer Session following Chairman Yeshitela's Presentation

Q: With regard to the formation of an African Workers trade union – how would we deal with people for example, that don't want to strike if a strike is called?

A: It is the responsibility of the revolutionary organizations to win workers to the position of the union and also the revolutionary organizations and the masses to come up with ways to deal with the disunity with decisions made by the trade union.

The strike is an example; we need an international trade union of African people. African people and labor started capitalism itself. African people create and re-create real life for everybody but ourselves. African workers have the responsibility of leading the struggle that will liberate and unify Africa and becoming the ruling class. This is not a little thing as African workers have such little confidence, and African workers have been mis-educated to believe that we need education to know how to lead, but the working class has to assume the responsibility of the ruling class. That is what the working class movement is about; seizing power, not fighting for better conditions under imperialism.

Some people are confused when you talk about the African working class because: firstly, they think that the African working class is a minority, but the fact is that it is workers that produce value and if Africa is to have a future it will be because of the emancipation and development of the African working class. So even if it is a minority today, that is temporary because there will be an emergence of African workers as Africa develops. Secondly, when people talk about the African working class being a minority they are just thinking about Africa itself, excluding African workers around the world, but if you are talking about an international African working class movement including resources as well as human resources, then the African working class is not just Africans tied to Africa itself. People also think that it is unreasonable to talk about the African working class because Africans do not have jobs as many of us are unemployed, but we can talk about the African working class because we are talking about people who if they were able to make a living they would have to do so by selling their labor value, so you are looking at unemployed workers who are still elements of the working class.

Finally, some people are frightened by the concept of the African working class because of where they may be in the social structure, i.e. the African petty bourgeoisie who as a social force will always betray the revolution, but people have free will and there are people in the African petty bourgeoisie that have the ability to commit class suicide, meaning they abandon the interest of the African petty bourgeoisie and unite with the interests and aspirations of the African working class, and they become part of the revolutionary movement of the African working class. But the African petty bourgeoisie is a dying force and to unite with the African petty bourgeoisie is to unite with the past, the future belongs to the African working class, to unite with the African working class is to unite with the future, like Sister Aisha, Sobukwe, Che, etc.

Q: Iyapo Floyd – wanted to make a comment that she appreciated the discussion and the potential that an African Trade Union has on the world economy, i.e. when the Mexican workers in the U.S recently demonstrated and shut down New York, millions of dollars were lost during that time, and this action wasn't even lead by a revolutionary movement.

A: Chairman Yeshitela intervened that when he spoke at a trade union meeting at which Nkrumah was present he stated that African workers should unite with the eleven million Mexican workers that were striking, refusing to go to school, refusing to work for white power which had a powerful effect demonstrating the power of the Mexicans as a labor force, so just think if for one day Africans around the world didn't go to work think about what that would mean for imperialism. The Mexican example gave significance to the reality of this.

Q: Krown – What are we going to do as a movement for the incarcerated brothers and sisters before they get out of prison so that they know where to go to get involved with the movement, letting them know how important they are and can be to our movement.

A: At one time in the U.S the revolution was in the prison system because when they started to lock the revolutionaries up in the 60's they took revolutionary consciousness with them bringing it to the prisons. However when the movement was crushed and defeated those comrades became isolated and lacked ideological development able to carry them for the whole route. There are still revolutionaries locked up today inside of the United States but

our movement is too weak to provide them with the support that is needed. Similarly, in Azania through the ‘truth and reconciliation’ process there are revolutionaries in prison today. We say that all African prisoners locked up in U.S prisons are political prisoners either conscious or unconscious as they are locked up by a colonial regime that is illegitimate in terms of its relationship with African people. The same thing is true in Azania (South Africa). It doesn’t mean that everyone is sane due to our relationship with imperialism and colonialism but they are political prisoners nonetheless. We need an international African based movement to free all political prisoners and prisoners of war; so that when one is arrested somebody in another part of the world is demonstrating, supporting the struggle for freedom.

Q: Do we know when we’ll go to Africa to fight for freedom? What date?

A: Within the next two years we should be in Africa for the first congress of the ASI to build an international revolutionary organization. We will be developing plans of action to take us home.

Q: What are the tools, or means that we have to fight the enemy on a daily basis?

A: This was the significance of Marcus Garvey who developed symbols of nationhood and state power. He created the African Legion a military force, the Black Star Line. In about 1920, 25,000 Africans in Manhattan, New York came from around the world including Australia and voted Garvey as the Provisional President of Africa and they picked one flag for our Africa, the Red, Black and Green, not 50. There was an anthem. Like Garvey, we need to re-create the signs of nationhood, e.g. the red, black and green flag is our flag, an anthem, pledge of allegiance to Africa. We will talk more about this during the Conference as it is a critical question, because wherever we are located we need to be saying the same thing, so Africans everywhere are conscious of a single identity, singular symbols and processes that connect us to each other and our historical mission to liberate and unify Africa.

The Chairman stated that the manifesto was read aloud to ensure that everybody was on the same page and to reassure that we have unity. He stated that our practice must be informed by theory otherwise it is blind and we can’t tell if we are fighting for the same thing, therefore we will do some theory.

Chairman stated that crisis is needed for revolution to occur, the ruling class could not rule as in the old way because people are resisting and forcing them to act differently. Another thing that is needed for revolution to occur is that the people need to conclude that death is better than living like this and so they are willing to fight to the death. But the key thing for revolution is that it must be lead by a revolutionary Party armed with advanced revolutionary theory with our own explanation of our place and destiny in the world, so that we don’t borrow explanations from our oppressors to understand the world as it is. If we accept our oppressors theory that we are poor and white people are rich because they are civilized and we are not, this theory informs us that we need to become more like white people and explains our place and destiny in the world. And if we accept that then you set out to be more like white people in order to succeed. They say we are not successful because we think as a collective not individualists, which makes people selfish and want to succeed, and that is a philosophy. So if our philosophy is borrowed from our oppressor you can see that it does

not lead us to freedom. Or we can go to the bible that tells us that we will be poor always, and that is the way it is. So if that is what informs your practice it doesn't make sense to try to struggle to change your reality. But if we use scientific means to look at our conditions we see that somebody intervened in our lives as African people, stole our resources and built world economies based on that, so now we don't produce and re-produce real life for ourselves but for Europe so that informs us what we need to do to change our circumstances. So a world view philosophy is critical for a meaningful world theory that explains in a scientific way our conditions of existence as necessary in order for us to make revolution, that's why we talk about theory.

We need to develop a new revolutionary intelligentsia because it speaks to their needs aspirations and reality. That's why we talk about theory and African Internationalism.

What is African Internationalism? Presentation by Chairman Omali Yeshitela

There is a theory about how capitalism came into the world and one of the theories that has most impacted African people is Marxist theory. Some African revolutionaries have categorized themselves as Marxists, Marxist-Leninists and socialists, for various reasons, but Marx held forward a formula for human society. The formula characterized as what he referred to as primitive communalism/communism, a time in history when there was no classes, no class struggle, no exploitation of women, and as a consequence of the development of productive forces because women controlled the production of food, etc, they were more equal than anybody. Men involved in the production of animals and crops so now according to the Marxist theory there is a surplus and society changed from a primitive communist society to a society of slavery, however not in reference to what happened to us, but something peculiar to the development of human society in general. So now that you have surplus the question of what happens to the surplus becomes an issue and the group that captures the surplus captures control of the society and enslaves the rest of the society. So according to Marx you have this primitive communism, then slavery, a complex situation because the people working for free have no incentive to work at all, they have more of an incentive to frustrate production. In slavery you have a situation where the primary contradiction exists between the slave and the slave master, and coming up out of slavery emerges feudalism. But here is the contradiction the development of human society according to the Marxist formula we see that is the contradiction within society that give rise to development and to other processes of production from communalism to slavery to feudalism but there is no explanation from Marx about how society developed from feudalism to capitalism which is the next level of development. This is what they call the primitive accumulation of capital. Marx asked how does capitalist production occur because for there to be capitalist production there must be capitalist accumulation. But in order for there to be capitalist accumulation there must be capitalist production, therefore we are trapped in a circle and he said that the only way to get out of it is to pre-suppose an accumulation of capital that is not a consequence of capitalist production but a starting point. He said the starting point of this capitalist production is primitive accumulation, transforming Africa into the hunting of black skins, he said it was the war that was made by Britain against the Chinese in 1841 and 1842 the opium war and the slave trade itself which was a condition

creating for the first time in history a world economy that was a condition for the rise of capitalism in the world.

The Chairman stated that this is fundamental and clarified that what Marx is characterizing as the development of human society going from the lower to the higher each society being more progressive than the other was not the development of human society. There was no time in history when there was a general situation in Europe when there was no oppression and no exploitation. Much of what Marx and Engels's understand about what happened before capitalism comes from the works of a man named Morgan, an anthropologist who studied the Iroquois Indians in the Americas and other societies and found that there was no exploitation, no class contradictions, no oppression of women etc., and because historians work backwards and they thought that white society was the highest expression of human society then it is assumed that what you see with the Iroquois and other people is the lowest expression of human society. So you start here and create a false generalization of primitive communism being something that is general to human society but it's found in some societies but not generally in Europe.

What this concept of primitive accumulation of capital did was to marginalize and take the history of African and other people and make it significant only as it contributed to the development of Europe, and then to call it progressive which meant that things like slavery and the extermination of whole peoples who no longer exist as a consequence of the process of what they call primitive accumulation. There are so called Indians that do not exist anymore in places such as Haiti, Trinidad and Jamaica but their disappearance is characterized as the primitive accumulation of capital that was talked about as being progressive in terms of human development. There is nothing progressive about that, it is progressive only in that it elevated Europe to its status and they were talking about Africans and other people as being uncivilized people so we were not factors there. We have to now understand our own situation and that means understanding how it happened, which is not a theory because we know how capitalism developed. Marx knows how capitalism developed, he said it. He said that wage slavery in Europe required as a pedestal in the new world, in other words capitalism rested on a pedestal of slavery. Therefore the logical thing to get rid of capitalism would be to get rid of the pedestal, but he didn't say get rid of the pedestal, he said the struggle of the industrial working class to overthrow the ruling class both of whom sit on the same pedestal was the driving force in human society.

We know how capitalism was born, African Internationalism informs us of this. We don't say we are Africans just to feel good, we say we are Africans because we have a collective history, coming from the same place and our situation in the world is due to the same historical processes.

Our condition of existence is one that puts us in opposition to a social system born of our oppression that we call capitalism. The first big business in the capitalist world was selling black people. So the notion that we rescue ourselves by becoming capitalist is an effort by a few to get up on the pedestal with white power to exploit and oppress the rest of us.

We are African Internationalists that recognize that we are one people and it is a real historical process that connects us. We believe that our responsibility as a revolutionary process is to consolidate the African Nation because we work under the illusion of who we are as a people and we have a situation where imperialism and white power defined itself and defined us, and we have accepted both definitions, i.e. when we say we are Cameroonians, Ghanaians, South Africans, American Negroes etc that is what we are saying.

We say that our solution is an all African solution and that the most significant expression of the all African solution was the movement by Marcus Garvey. In the early part of the 20th century in almost every part of the African world the Garvey movement was there. It was Garvey who spoke about Africa for those at home and those abroad. They worked against him in Europe and America but he was also hated by the African petty bourgeoisie, Dubois and the NAACP were part of the movement to destroy Garvey and the Garvey Movement. People say that Garvey, Dubois, Nkrumah were Pan-Africanists, but Garvey was clear that he was not a Pan-Africanist, because the Pan-Africanist movement as a political expression was born by the African petty bourgeoisie as an attack on Garvey. Dubois even went to the General Secretary of the United States to try to get them to give him a ship to destroy the Garvey Movement. Dubois also went to Liberia when Garvey attempted to establish the African revolution there to try to tell them that Garvey was trying to take over the government of Liberia and use that to spread out all over Africa. So the Pan-Africanist movement was a tiny movement of intellectuals. In 1919 in France Pan-Africanists were organizing and traveling Africa to get African people to fight for France during the first imperialist war. A deal was made for the first Pan-Africanist Congress to be held in Paris if they would not criticize French imperialism! It was not until Garvey was imprisoned and exiled that you saw a rise in the Pan-Africanist movement because many Africans saw it as a continuation of the Garvey movement. The Pan-Africanist movement was based on non-violence and anti-communism, etc. In 1945 the major Pan-Africanist movement influenced by George Padmore with the largest turn-out with a different character, some trade union workers etc, but it was still non-violent and anti-communist. He influenced Nkrumah who was a great revolutionary force and a Pan-Africanist, but Pan-Africanism got him overthrown. He also influenced people like Robert Sobukwe and Patrice Lumumba, who were Pan-Africanists, but Pan-Africanism played a role in their destruction.

These claims are made because Pan-Africanism was based on pacifism and did not acknowledge the class question except for when Dubois criticized Garvey for his relationship with working people.

Nkrumah succeeded with a positive action campaign forcing the British to concede power but he didn't understand the class question and the question of fighting against imperialism, it was only after that he was overthrown that he understood the class question. Lumumba used the same positive action strategy in Congo but did not understand the class question, didn't mobilize an organization capable of engaging in class warfare and revolutionary struggle against the Belgians etc, so he was only in power for three months. Then in South Africa, Sobukwe too had a positive action campaign.

Nkrumah speaks of a future of communism but there are Pan-Africanists who are against communism.

We need clarity on the question. We need to say this is who we are; we are for the revolution, the emancipation of the African working class and the African working class coming to power and building a future for African people.

Signing of the African Socialist International Main Resolution

The following delegates signed the Main Resolution of the ASI as demonstration of their organizations unity with the document:

Sister Iester, Chernoh Alpha M. Bah, Sbusiso Xaba, Nkrumah Kgagudi, Chimurenga Waller, Sister Sandra, Chairman Omali Yeshitela, Brother Zintchem, Brother Likay, Brother Ali Wudde and Earl Smith.

Luwezi stated that those that had now signed the Main Resolution document of the ASI are now known as delegates of the ASI.

All in attendance that were in agreement with the Main Resolution of the ASI were invited to sign the document. Signing the document means that signatories are now delegates of the ASI with the right to vote and participate in the decision making process of building the ASI and the first Founding Congress.

The room was then split into two, on one side all delegates that signed the Main Resolution of the ASI and on the other side, observers those that did not sign the document.

Workshop Reports

Those in attendance split into two workshops to discuss the above reference areas of work. The groups then reconvened to provide reports on the results of the meetings:

The International African Labor Union

This discussion was led by Nkrumah Kgagudi who also presented the report to all attendees.

The main points of the report were as follows:

The headquarters for the International African Labor Union will be in Azania.

A coordinating committee will work under the leadership of the ASI Interim Committee and will start to put together a constitution.

The coordinating committee needs to put together a constitution, draft propaganda, recruit cadres to build and oversee the projects campaigns and ensure that there is fundraising to sustain the organization.

The International African Labor union needs to decide how to relate to already existing unions, how to attract membership and how to address concerns in different countries and different companies.

The International African Labor Union will provide political education and good propaganda.

It will have a well defined structure that will be able to deal with different members.

The main components of the International African Labor Union will be:

- To ensure that all membership has the same political theory
- To provide political organization – define a structure and mode of operation, roles, etc.
- Membership – Will these be individuals? Groups? Both? It will need to be determined how a member is categorized. The committee will explore general and active membership status.
- To provide political program to lead people to mobilization, and in the direction of the theory that will shape and sharpen the strategy of the International African Labor Union.
- Time frames will be attached to tasks to ensure that issues are delivered, i.e. within 6-12 months there should be a mobilization.

National Democratic Revolution

This discussion was led by Chimurenga Waller. Sister Iyapo presented the report to all attendees.

This committee will see that strategies are developed around:

- The Liberty City 7 to address the issue of political prisoners and the war on terror as a war on the African community.
- Challenging the illegitimate electoral process, i.e. running our own candidates.
- International propaganda strategies, i.e. the Burning Spear, Uhuru Radio, Burning Spear Records, to address the question of free speech.
- The land eviction question
- Immigration – putting forth the question of the ability of other people to travel freely around the world, but the restriction of the travel of Africans.

Following Iyapo's presentation, Chairman Yeshitela stated that the question of the existence of the illegitimate borders in Africa is a major democratic issue and was surprised that this did not come out of the workshop. Africans in West Africa had talked about a campaign of challenging the borders. The question of a National Democratic Revolution could include questions such as child soldiers, i.e. Chernoh at the age of twelve was old enough to be a soldier but not old enough to be voted into office.

The floor was opened for questions around the National Democratic Revolution:

Q: What is a National Democratic Revolution, (NDR)?

A: People need to know what democracy is, as African people we do not know.

Chernoh informed the conference that the Africanist Movement leadership is hoping to hold a protest at the border of Sierra Leone and Guinea in May 2007, to highlight the democratic rights question of the borders. They are also looking at a campaign around the proposed law change that will state that meetings cannot be held without the presence of the police. The government is also looking at decreasing the age of people getting into government.

Sundiata raised the question of tribalism, i.e. between African's in different colonies. Nkrumah stated that the National Democratic Revolution, (NDR) should rid us of imperial trappings and removal of the borders. The NDR should ensure the removal of the borders and tribal tendencies to show one African nation and ensuring that the destiny of Africa is shaped by African people.

The Chairman recommended that all delegates formalize acceptance of the reports from the working groups. It was emphasized that only delegates can do this.

Chimurenga moved to add the suggestions made from the floor to be added to the NDR resolution and that Nkrumah's intervention to be added to the report. All agreed. The NDR group will reconvene tomorrow to set timelines, goals, objectives and a plan of action. They are also to pay special attention to the work of the borders and how to relate to campaigns, and getting the word out on propaganda.

Chairman Yeshitela forwarded the motion to have the trade union resolution accepted by the ASI. All delegates united unanimously.

The motion was also forwarded to have the NDR report accepted with the amendments proposed by Chimurenga. All delegates united unanimously.

Chairman Omali Yeshitela provided a summation for the days activities. All in attendance were informed that the ASI Interim Committee will determine a date and location for the first Congress of the ASI tomorrow.

During tomorrows meeting reports from around the African world will be presented to enable us to hear the commonalities of our conditions of existence.

CONFERENCE DAY 2

Luwezi read e-mails from Brother David in Barbados confirming that he had been refused entry into England, and stating that he will provide a full report on his experience and that he would like a report on the ASI.

Luwezi then read an e-mail from Brother Aziz Adesina who he stated has a formidable youth movement in Nigeria. Brother Adesina e-mailed to confirm that his visa was refused because ‘the money he’s going to spend is too much’. He informed us that the invitation letter that the ASI sent to him was not returned from the embassy and that he would forward his refusal letter as assurance that it was for reasons out of his control that he was unable to attend the ASI.

Solidarity Statement from Union Del Barrio

Comrade Benjamin delivered a solidarity message from Union del Barrio, a Mexican liberation organization, created in 1981, to reclaim our identity as a people, reclaim our history that has been destroyed by white power. Our land, Aztlan, has been stolen from us by the expansionist U.S government in 1848, which has imposed its borders on us, the indigenous of this land, making us foreigners in our own land.

The main points of the message were as follows:

- Union del Barrio recognizes the importance of the ASI and how it aids the Mexican liberation struggle. We have the right to self determination, we are fighting for the right to exist as a people, we are struggling for basic rights to healthcare, shelter, education etc.
- They were in attendance at the Conference to gain a greater understanding of the African struggle for national liberation, recognizing that all oppressed people have the same enemy. They recognize that this Conference is a struggle to save humanity and it is a struggle against colonialism, neo colonialism, imperialism, capitalism and parasitic white power that sucked the very life out of our people for too long. Our time has come to overthrow this terrible relationship we have with our oppressors.
- There is a division that has been manufactured between our peoples, that imposes competition between our peoples for resources, we as a working people have produced and reproduced lives for others before we produce for ourselves, we can no longer justify competing on their terms, but on our own terms.
- This year marks fifteen years of fraternal collaboration between Union del Barrio and the African People’s Socialist Party and they wanted to take this time to recognize this relationship.
- They also recognize the historical parallel of uniting Africa under a solid economic regime with ‘alba’ (meaning a new horizon), for Latin America to unite like we are for Africa, to challenge capitalism, understanding that people around the world will reclaim their land and resources. We will no longer allow them to take our resources.

Today they want to unite with the most historic Conference to destroy capitalism and save humanity. The struggle for One Africa! One Nation, will be one of the blows that will

destroy capitalism. There is a similar trend happening to unite Latin America, under the leadership of Hugo Chavez'

Benjamin stated that they would also like to draw parallels of the fight for democratic rights that we need to massify our message, that democracy should be defined by participation. Union del Barrio are in a struggle to bring about participatory democracy. He stated that they recognize Yeshitelism as the tool to arm them ideologically. Benjamin invited everybody to take a copy of their publication which is influenced by the Burning Spear newspaper.

Today we are here in solidarity with the ASI document; we are here in solidarity, in unconditional solidarity, because there can't be solidarity when you place conditions on people's liberation, there can't be solidarity when you place conditions on how peoples are going to wage their struggles. We stand here today shoulder to shoulder, in unconditional solidarity.

Union del Barrio confirmed that they were present at the Conference uniting with unconditional solidarity with the struggle. They recognize what this conference means for the Latin American struggle as well as for Africa.

We believe in the struggle for socialism, we believe in the struggle for a united Africa, for a united Latin America, a united world, that is what will bring us the final death blow to imperialism and build our communities.

The floor was invited to ask Benjamin questions:

Q: Do we know of the presence of Africans in Mexico?

A: They recognize Africans and Mexicans had relationships prior to European intervention.

Q: Regarding elections?

A: Union del Barrio recognize that the democracy in Mexico right now is a false democracy, it is a democracy for the rich, of the ruling class, of the bourgeoisie, and, they have nothing to do with liberation for Mexico and Mexican people. We know that they recognize the opposition candidate Manuel Lopez was a reflection of the petty bourgeoisie of the Mexican society, he used to be part of the same PRI, the same clique of the ruling elite, he has created awareness, a popular consciousness, that the economic order of that ruled in Mexico needs to change, this is what won him mass support. However we do recognize that there are movements in Mexico for national liberation. So they side with those for national liberation, like the Zapatistas, We did not support Manuel for a candidate but did support the right for every vote to be counted during the Mexican elections.

Their position on a democratic Mexico is that it will be democratic when the masses of people are organized. Today, the movement of people doesn't allow the neo-colonialists to function as they used to. There are organizations such as the Zapatistas; Oaxaca's who are trying to overthrow neo-colonialist and puppets.

In summation Union Del Barrio are yet to consolidate a unified movement.

Delegates' Country Reports

Cameroon

Report presented by Zintchem Pasto.

There were four main points that would be addressed in this presentation:

- i) What happened to UPC?
 - ii) What is the state of the people fighting for self-determination in Cameroon?
 - iii) What are the imperialists exploiting in Cameroon?
 - iv) What is the legacy of Paul Biya's rule?
-
- i. In 1496 when the Portuguese arrived in Africa at the Vuri estuary, they named this part of Africa Cameroon after the prawns that they found living in the **Vuri** river there, and Cameroon in Portuguese means shrimp. We were not Cameroonians but Douala people. After the Berlin Conference, they came back, using their weapons to divide. They came back saying they came to civilize us, it is not possible to civilize the cradle of civilization. 81% of Cameroon was given to Germany and 19% to Britain. After Germany lost the war, France was given the 81% and Britain retained 19 % of our land.
 - ii. On April 10th 1945 UPC, Union de Population de Cameroon was the first political party born, but born clandestine. In France, they decided to get rid of UPC so ten years later they killed the UPC leaders. Ruben Um Nyobe was betrayed by French people and got assassinated, Felix Moumie, was assassinated by poison in Geneva, by a French agent posing as a journalist. Black sell-outs helped the French to assassinate Osende Asana, as he was decapitated in his own village. Ernest Wandje was killed, he said to his captors that his body will die, but his soul, the UPC soul will never die, that our children will continue the fight until victory. Because of role of the trade unions in providing leadership to our struggle, they were banned.
 - iii. Today there are UPC members that are still in exile, some are old and immobile and others have died, but they still fight. In 1990, they became active again. Zintchem stated that people think that there is no fight in Africa, which is wrong, this is imperialist ideology.
 - iv. UPC members do not recognize the 'President' of Cameroon., he represents imperialist French, he has bank accounts in Europe and in the U.S, when he dies he will not have a thumb in Cameroon
 - v. The French, Germans and British are the imperialists currently united to exploit Cameroon. Imperialists are united for their interests and we are against all of them.
 - vi. Zintchem stated that when he heard brother Omali speak yesterday, he was filled with the joy of knowing the tactic and strategy for liberation.
 - vii. I can travel from South Africa to Senegal without visa, when asked about the visa; I greet people in their own language and carry on with my journey.

- viii. The UPC will never die until the main servants are defeated. I know so many young people who want to build UCP and work with our brothers around the world to build our continent. We know one thing; African people and Africa will be saved and will be free.

Chairman Omali Yeshitela stated that there was an incredible struggle in Cameroon, it was very vicious, the imperialist attacked there, they succeeded in splitting the revolutionary forces, isolating the most revolutionary forces, to wipe them out, there is not enough about that struggle, I remember reading a document that represented more or less the same philosophy and position we are trying to raise now, we should do something to raise up to identify that leadership amongst the forces that represent the same historical and philosophical trajectory, There needs to be banners and portraits of these forces, so that there is a historical continuum of a particular revolutionary tendency of African people in the world that we recognize, that everyone else has to recognize, have the same revolutionary history of struggle. We have to fight for a certain philosophical space within the African world, those are some of the forces that represent that tendency, there was an incredible and significant struggle of resistance coming from that area they call Cameroon, the revolutionaries there were fierce and incredibly determined. Both French and British worked in concert to isolate the revolutionary sector; we paid a very serious price.

The floor was then opened for questions around the Cameroon report.

Q: What do you see as our spiritual resource?

A: As the cradle of civilization we didn't need to have ideologies imposed on us, we didn't need to learn anything, everything was within us. They gave us their religion and take our spiritual resources because they want us to be like white people.

Socialization is part of me, it is in my soul, when a child is in the womb of a woman, he belongs to her, but when he is born, and the woman gives him to the father who gives him to everyone in the village to carry him, because it is the responsibility of the entire village to educate that child.

United States

Report presented by InPDUM President Chimurenga Waller.

In 2000 Bush Jr. ran for president. Approximately 90% of the African population registered as Democrats, but Bush got into office and it was said that he 'stole' the elections.

On September 8th and 9th 2001, a UN sponsored conference against racism was held in Durban, South Africa. . Reparations for African people was discussed at this conference, African forces who participated forced white power to declare transatlantic slave trade was a crime against humanity, it was a great political victory on paper. Then the events of September 11th 2001 happened in the US, which allowed the imperialists to change their position on the reparations discussion, which was thrown out of the window and the discussion changed to the war on terror, which is really a war against oppressed people.

It's about identifying who is a terrorist.

We find ourselves pushing the question of reparations.

There are 1.3 million Africans locked up in U.S prisons however this is never mentioned in the U.S media, however 2,000 people died in the world trade center and they made films about it. Then we find that white people don't want to discuss why 9/11 happened they just care about the war on terror.

Whenever terrorist activity is identified it is always somewhere where there are resources. But the wars in Iraq and Afghanistan are meeting resistance from the oppressed.

People in the U.S are only worried about the death of soldiers fighting in Iraq but have no regard for the deaths of millions of Africans and oppressed people.

The war on terror is now becoming a war on oppressed people. The Liberty City 7 case is an example of this. So now Africans aren't only criminals we are also terrorists.

The U.S is using this opportunity to close down resistance and free speech. The brothers involved in the Liberty City 7 case were accused of thinking about blowing up the Sears towers, so the U.S are saying that they are going to lock us up for what you are thinking, not what you actually did.

Things like the Patriot Act don't cause a stir in the African communities because we are so used to being attacked and oppressed on a daily basis, but white communities are not used to this type of repression.

The struggle for African people has always been what kept the society open. It is this struggle that has helped gays, women and everybody else etc. We are involved in the above ground struggle to keep the society open.

People are not going to find the hardest way to solve problems; clearly revolution is going to be the only way to solve our problems, the middle class gained from the struggle for the civil rights movement. It is up to the African workers to speak with one voice, to build the African Socialist International.

There are several cases going on in the U.S at this time which are attacks on oppressed people. The U.S is the leader of the struggle for white power. The war on terror is also an attempt to re-colonize the world under direct white power/colonies. The Iraqi government has no control over U.S troops , it can't go to U.S quarters; similarly the Afghan government has control over a tiny part of their country, It is about land , it is about resources that the U.S want to steal from oppressed peoples. Chimurenga stated that we believe that the US is weakened but fighting for its life.

United Kingdom

Report presented by Earl Smith.

Earl reported on Tony Blair's time in power for the last ten years.

The Labour Party came into power in 1997, at the time there was a frustration with the previous rulers who were the Conservatives, (Tories) because they were starving the people dry with taxation. Due to the development of African people we were the ones who were getting hit the hardest with the Tory policies so when the Labour government came on the scene promising to solve our problems we found it necessary to support this organization and their cause. Margaret Thatcher who was Britain's first female Prime Minister led the Conservative party to two landslide election victories in 1983 and 1987, however she was becoming increasingly unpopular in certain sectors of the white population in the UK in part due to the high unemployment rate caused by her economic reforms and also due to the community charge known to us as the Poll Tax. Her increasing unpopularity and unwillingness to compromise on policies perceived as vote losers allowed internal party tensions over European policies to lead to her standing down from the premiership in 1990 and replaced by John Major.

Under the leadership of John Major the Conservatives also won an unexpected election victory in 1992. Major's government only experienced a brief time in office however as interest rates were spiraling out of control which saw many African people having their homes repossessed and a dramatic rise in unemployment.

At the time and quite inevitably and effective opposition campaign led by the Labour Party, saw the Labour Party gain a victory in 1997. It was Labour's largest every parliamentary majority. Labour were able to get into power as they had the monopoly on the majority of the black vote as they had all the correct terminologies saying that they were going to solve our problems and Africans at the time were very uneasy with regards to how the Conservative Party was affecting our livelihood. We understood that by supporting the Labour Party it would be supporting the lesser of two evils. This situation is somewhat similar to the trouble with the Democrats seizing power from the Republicans in the US under the leadership of George Bush.

Under the leadership of Tony Blair, the poverty level is 50% below the poverty line for 50% of African people in the UK. Blair has endorsed 50,000 new police officers to flood the streets of the African community brutalizing and terrorizing the African population. The police are conducting random sweeps of neighbourhoods. Prisons are being stuffed full of innocent Africans, so much so that the British government at the moment are in crisis because they do not have the space that they need to detain all of the prisoners. They would rather release murderers and pedophiles early than stop their public policy of police containment in the African community.

A process known as racial profiling is inclusive in the lives of African people in the UK. 20% of the prison population is African yet we make up 2% of the population in the UK. More often than not African people in the UK fit the racial profiling and it is now being mimicked by foreign policy. African youths were a hood over their heads which is seen as an insult against the British state yet the people who sell these clothes are not criminals.

As we are aware the enemy is in crisis. A fundamental expression of the crisis was on July 7th 2005 the London bomb attacks known as 7/7 or Britain's 9/11. After the London bombings on July 7th occurred you may have heard the story of John Charles De Menzes, the Brazilian man who was shot in his head three times in Stockwell Underground train station on July 22nd 2005. What you may not have heard is of a 24 year old African man named Zel Rodney who was shot 7 times in the head after an operation initiated by the Metropolitan police. Yet no one questioned or is questioning his death, why? Because African life in this country continues to degenerate as meaningless. It doesn't mean much to British society to find the African community under attack under the guise of authorities claiming to save us from ourselves and dehumanizing us in the media. This horrific event occurred on April 30th 2005, before any so-called terrorism came to be in the UK. Yet instead of receiving justice under these colonial conditions, the ones responsible for the murder get more access to weapons of mass murder. The violent policies continue and the brutal policy of police containment as opposed to a public policy of economic development. Since 1969, there have been reports of over 1,000 Africans being murdered by the police with not one officer since 1969 facing prosecution.

Just last week an African from Nigeria, a 43 year old, died after being restrained by several police officers. The man in question was Frank Ogboru who was only here on holiday to see his friends but was held in police custody. This strikes a similar resemblance to a case that InPDUM UK was pushing on Paul Koka who had an argument with his European girlfriend which provoked over 15 police officers to appear on the scene, taking him by his arms and legs, while he was fighting to get free, to a police station where the police murdered him in custody. Ogboru was claimed to be in a property in Woolwich, south-east London, where he became involved in a dispute with his friend's girlfriend. According to a report in the Evening Standard newspaper, several officers restrained Mr. Ogboru as they attempted to arrest him, but he lost his consciousness. An eyewitness account confirms that up to 4 officers had their knees and feet on Mr. Ogboru while he was crying out in pain. An officer had his foot on Mr. Ogboru's neck.

These are some of the conditions that our people are forced to enjoy in this country due to our lack of state power. Attempts later were made allegedly to resuscitate him, but an hour later Mr. Ogboru was pronounced dead at Queen Elizabeth hospital.

The policy that has been implemented from Tony Blair and the Labour government is to entice the African community to unite with a system that keeps us suppressed and separated. The independent police complaints commission was an organization that was supposed to have been created as a means to investigate police mis-conduct but it only succeeds in presenting the illusion that something is being done to change our reality. The organization is another arm of the police state power. This is what helps me to understand when the

Chairman says ‘we believe that the African liberation movement has run into its limitations when confronted in these colonial borders’, as the independent police complaints commission is a state apparatus that will not easily allow a just verdict to be placed on it.

There are 3 major political parties in the UK that are trying to rule in parliament, the Conservative party, the Labour party and the Liberal Democrats. It is possible that the Conservatives are on the threshold of being able to regain power, but it is due to the relationship that all parties have to Africa that make their policies less unique to African people. All of the parties have unity with the relationship that England has to Africa as both human and material resources keep flowing out of Africa to feed them.

The September 11th event in the US and the July 7th incident in the UK has given these governments the political space they need to wage a bloody counterinsurgency war on oppressed peoples ability to resist oppression. Operation Trident and Operation Clean Sweep were initiated as ways for the police to swamp drugs and guns into the African community as an excuse to then enter our communities, criminalize us and murder us. But Ricky Bishop, Derek Bennett, Mickey Powell were tragedies of these programs.

In summary, the Labour government has meant more hell for Africans, immigration problems, education that is anti-black, police in schools and 70% failure in getting the basic 5 G.C.S.E grades for our African youths. Continuing and expanding anti-African foreign policy the police force has been increased by 70,000, more than a third of African graduates are unemployed and even more are under-employed. They are building more prisons to give jobs to white people. They want to erode all of the democratic rights that we fought for.

InPDUM is the organization that campaigns to expose the lack of and push for more democratic space, bringing our community back into political life in the process.

Uhuru!

Sweden

Report presented by **Brother Ali**.

Africans are needed in Sweden to do the jobs that white people do not want to do. African communities in Sweden are deliberately dispersed. In the apartment block that Brother Ali lived with his family the government would continually find something to fix as an excuse to continually raise the rent.

African youth that enter Sweden try to hold on to their African culture, but eventually see assimilation and trying to become white as the only way to get on. African youth do not refer to themselves as Africans, but as second generation immigrants, the same way that the government refers to them.

Most shootings in Sweden are done by white people; however the police occupy the African community.

Africans will change their names to Scandinavian names in order to get jobs.

Brother Ali got a full scholarship to play basketball for a U.S College but his visa was denied because of a police charge.

There is no hope for the youth in Sweden under the current conditions.

Discussion of UK, U.S and Sweden Country Reports

Q: There are many African men refusing to be drafted into the U.S army, how can we mobilize these Africans?

A: Answered by Chimurenga – We don't have a strategy at the moment but the International People's Democratic Uhuru Movement, (InPDUM), allows, and is responsible as a mass organization to recruit all people into InPDUM who believe that African people should be self-determining.

Sister Sandra from Mozambique commented that forces from armies in Africa are being sent to fight or imperialist forces in Iraq and Afghanistan. Sister Sandra that she has information on this, Chimurenga stated that he would like to see this information. Sandra agreed to forward the information that she has and also stated that she personally know generals from Africa that have been sent to Iraq and Afghanistan.

Omavi Bailey made a comment to inform the conference that he and Diop had been stopped and searched by police near Piccadilly Circus when leaving a radio station Choice FM. They were asked to fill out a form and identify themselves as B1, B2 or B3. They had no idea what these categories were for, but summarised that it was another way to divide the African community. Sister Iester stated that they should have scratched out the options and written African.

Nyabingha informed the Conference that listeners were listening in via the internet in Ghana, Angola, Ukraine, U.S, UK and Germany.

Azania (South Africa)

Report presented by Sbusiso Xaba President of the Pan Africanist Youth Congress (PAYCO) of Azania (South Africa).

Introduction

It is a privilege to bring revolutionary greetings from the soldiers on the Southern African front of the African revolution to leadership from African people from all over the world. It is critical that leadership of African people understand the crises that African people face everywhere but focusing on Azania while it can be confirmed that the similar circumstances are a fair representation of Southern Africa. This report is to highlight the plight of African people in Azania (45 million population in 1,219,090 km²) under a neo-colonial system as

manifestation of the ruthlessness of capitalism. It is presented with shame as this part of the continent is being used to re-colonize Africa for the interest of Western Imperialist and International Corporate syndicate. Azania is becoming a threat as Kwame Nkrumah said that *State in the grip of neo-colonialism is not master of its own destiny. It is this factor, which makes neo-colonialism such a serious threat to world peace.* The number of mercenaries (private security companies) from that part of our continent operating in Africa and in Middle East should worry the leadership of the African revolution. It has evolved to be the springboard of multi-national companies that seek to exploit Africa's resources and its government unashamed to betray our interests. This situation should not be a surprise as it was seen and predicted by our martyrs.

Robert Sobukwe explained the establishment of neo-colonial environment by saying “*we are faced with an overwhelming combination of forces internally, in the person of the white ruling minority, and externally in the person of the forces of western capitalism and international imperialism...can maintain its continued domination only by perfecting the techniques of control in such a way as to enlist the active co-operation and goodwill of the oppressed. These techniques include the creation of bodies calculated to maintain and develop the relations of dominating and dominated, as well as to condition the minds of the dominated for the unquestioning acceptance of their role as collaborators in the perpetuation of their own domination.*” Frantz Fanon predicts the continental situation as current lies before our own eyes “*clearly that the battle against colonialism does not run straight away along the lines of nationalism. For a very long time the native devotes his energies to ending certain definite abuses: forced labour, corporal punishment, inequality of salaries, limitation of political rights, etc. This fight for democracy against the oppression of mankind will slowly leave the confusion of neo-liberal universalism to emerge, sometimes laboriously, as a claim to nationhood. It so happens that the unpreparedness of the educated classes, the lack of practical links between them and the mass of the people, their laziness, and, let it be said, their cowardice at the decisive moment of the struggle will give rise to tragic mishaps*”.

Kwame Nkrumah tasted it and shared his in-depth understanding that “*Africa is a paradox which illustrates and highlights neo-colonialism. Her earth is rich, yet the products that come from above and below the soil continue to enrich, not Africans predominantly, but groups and individuals who operate to Africa's impoverishment.* The African middle class that has positioned itself as sole beneficiary of liberation of the African continent from classic colonialism can never liberate us. Our Uhuru will only come through an organised response of African working class to Marcus Garvey calling when he said *Up! Up! You mighty race! You can accomplish what you will.*

Condition of African People

Political Conditions

The political situation on the surface seems to be with elections that are declared fair and accepted by all parties involved. There is media freedom in a sense that anyone can own and run a newspaper but most people do not read newspapers rather those who have access to media they get news and other information from electronic media. It is electronic media where the state controls freedom of expression through ICASA licensing process. The radios and TV process is managed in such a manner that people who control those are liberal and

conservatives. Most channels and stations are owned by the state and abused by government to communicate a picture that serves its neo-liberal agenda. The media worker quality is very low or the editors are just demanding junk to push advertising spend from corporations and government in support of weakening values and promoting ignorance. The multinationals and state institutions are exploiting its control of broadcasting institutions and high level of political apathy to reinforce liberal propaganda.

The funding of political party by private sector is done in a manner that creates a corrupt relationship between the political parties, leaders and corporations. The State fund through Independent Electoral Authority create a situation where true democracy can never be possible as a political landscape is being skewed in favour of first election results (1994), for example in the last national elections the PAC was given about a million Rand while the ruling party was given about a billion Rand for the elections. There are too many political parties with no ideological stand, which exist for narrow tribal reasons for employment of party bosses. There has been a growing activism with the growth of a social movement on various issues including land, development, governance, reparations, labour rights, economy, education, and privatization of state assets, health and other issues. It must be acknowledged that most social movements, non governmental organizations (NGO) are doing a good work in areas of interest but the challenge that we are facing is that sources of funding for these movements are mostly led by the white left like most NGO's across the continent. It is for that reason of funding that social movements have to choose between biting the hand that feeds it or stand its ground to fight social injustice. The most organised sector of social movement is the Trade Union sector that has managed to organise workers around issues of salaries and workplace rights and also been vocal on national issues. It remains a weakness of the trade union movement that it sees its function as management of the current relationship between the employer and the employed, and further mobilise the workers to support liberal policies during elections while shouting revolution between elections and rest of trade unions chose neutrality.

The foreign policy of Azania has been driven by fear of betraying liberation period friends and being terrified to rub Imperialist forces up the wrong way. The policy towards the Middle East has been pro the oppressed by maintaining friendship with aggressors – Israel. The policy towards Europe has been to worship the continent as if they are givers of life. The policy towards North America policy is to prove to be a reliable subject of American empire and allow America to implement its experiment on the continent through Azania. The policy towards Asia and South America scream solidarity without actions. The policy towards Africa has been that of creating toothless programmes and institutions ever conferencing to delay **the inevitable** Unified African Socialist State in favour of the interest of Commonwealth and similar imperialist clubs.

There are a number of political parties in Azania that compete for power and have various agendas. The African National Congress (ANC), is the ruling party in Azania with a two third majority in the parliament and have executive power. It quickly moved to proclaim after 1994 that it is not a socialist party after being supported by Communist Governments for years during the liberation struggle. It adopted liberal economic policy to please IMF and World Bank and is currently at war with itself to determine which imperialist interest it must serve. The white supremacist of National Party (NP) that created and maintained apartheid

joined the ANC after formally dissolving themselves and instructing members to join the ANC as there is no policy difference for them. The Communist Party of South Africa (SACP) only reads and preaches communism but continuously supports liberalism and sponsors capitalism. SACP only contribute to contain those with left wing tendencies but itself is not a left wing party as it supports the liberal ANC.

Democratic Alliance (DA), which represents white supremacy covered in liberalism with 10% in parliament and representing the interest of capital and it is of grave concern that some African people especially middle class, have been joining this party due to political ignorance and as a result of the success of white supremacist programme in reinforcing inferiority complex on African people. The African Christian Democratic Party (ACDP) is an organisation without clear political agenda beyond exploiting religious and spiritual conviction. Inkatha Freedom Party (IFP), United Democratic Movement (UDM), Independent Democratic (ID) and other parties represent tribal interest in direct contradiction with African Unity and generally are liberal in ideology. They together hold about 10% of parliamentary representation. The Socialist Party of Azania (SOPA) and Azanian People Organisation (AZAPO) ideologically African Conscious and International therefore compatible with adopted documents of African Socialist International. These parties have done well in ensuring that its members are involved in journalism and controlling the editing of various newspapers. It is sad that there is a lot of work to be done to enter the corridors of substantive decision-making. It is desirable that unity be forged with PAC, as there are minor ideological differences. There is a lot of progress done in working towards unity between SOPA and PAC particularly the youth formations of two parties have common platforms and programmes.

Even though the revolutionary party in Pan Africanist Congress of Azania (PAC) only holds 1% of parliamentary representation and does not have executive power (Government), it commands a significant representation in corridors of power in Azania. It is in critical institutions where party members have excelled especially in the armed forces there are a number of commanding officers in strategic units regardless of the fact that soldiers were disadvantaged during integration of armed forces in favour of settlers and ANC/SACP formations and in the area of judiciary PAC has a strong representation which includes the Deputy Judge-President of Constitutional Court who is former Deputy President and about 20% of Judges have in PAC on various capacity, it become obvious that there are many legal practitioners in PAC. The Military and Judiciary were and remain as two areas that the PAC was able to build a capacity unmatched by any other party in Azania. There are many party members of prominence and members in general that hold critical roles in the civil service, academic institutions and general commerce. The PAC has been working consistently with independent social movements and to fight the legacy of colonialism and exploitation brought by capitalism. It is a challenge that PAC is seriously lacking to control the legislative process and executive powers for interest.

Social and Cultural Conditions

The cultural expression is still overwhelmingly a mirror of mainstream Europe and America. Business is conducted in the language of conqueror so is the educational medium of instruction. Fashion and entertainment media is conducted in cultural roots of foreign lands and foreign languages. It is apart from medium of instruction in education that the curriculum

thrust has not changed from teaching of white supremacy, European glory, promote capitalist values and hardly features Africa in any meaningful content. The doors of tertiary education are firmly closed for students coming from poor background as the price tag of education is used as a tool to maintain privileges of the ruling class that has ruled for the past 300 years.

The health system is very good for those with medical insurance, which has dropped, from 18% of the population in 1995 to 14% in 2005 (according to Health System Trust). Facilities and specialists of high quality remain under-utilized whilst diseases such as cancer, hypertension and diabetes are well managed in the middle class while killing scores of poor and downtrodden. HIV/AIDS is the biggest threat that Azania and Southern Africa is facing which is altering the demographic in our region with 1.5 million orphans in Azania, with 1 million people living with AIDS, 10% of population with HIV and with 1.2% of population newly infected a year. There has been an increase in mortality rate with life expectancy reduced from 56 years to 41 within a decade. The tuberculosis has got a free ride on HIV/AIDS epidemic. Malaria is big problem in specific areas particularly those close to Mozambique. The environment is conducive for infection and spread of disease as desperation, lack of nutrition and congestion among the African working class community. Prostitution and substance abuse is out of control in Azania and in Southern Africa due desperation, poverty and assault on African values. It is sad to indicate that there is not an urgent to fight on the war of diseases in our hands, rather time and resources are spent on expanding health tourism and on unreasonable arguments like that of nutrition as only solution for health while treatment should provide and poverty is encouraged through various policies.

The criminal justice system has not changed the character of the colonial era both in content and context. The base law in Azania remains Roman and Dutch law. The procedures and tradition in the police service, correctional service (prisons) and court system favours the rich and connected. The African customary courts system has not been integrated in total conflict resolution systems of the country. The judicial personnel have dramatically changed in profile with no visible transformation of the system. It is easy to tell that the system is working well in a population of 45,000,000 that per year there are 20,000 murders, 30,000 attempted murders, 500,000 assaults, 60,000 rapes, 1,000,000 robberies, 100,000 vehicle related crimes and 60,000 commercial crimes. It is important to note the great majority of victims of crime with exception of commercial crime are the African working class and peasants; and it should also be noted the majority of criminals come from the same sector due to prevailing and vulnerability to be used by international syndicates. It is easy to tell that we are at war in various communities with government machinery still geared to protect affluent suburbs and not committed to expand the infrastructure to working-class suburbs.

Economical Conditions

Azania has a skyscraper economy with a developed core and under developed periphery, typical of most developing countries. What is different about Azania is that the economy and society is highly polarised as a result of the apartheid legacy, which prohibited the emergence of small black enterprise of traders, repairers and craftsmen, which is found in almost all developing countries.

The main challenge facing Azania as a country is about what can be done to improve the conditions of existence of millions of marginalized people in urban townships and African rural areas. Azania is a country long categorised as “internal colonialism” or “settler colonialism” with elements of a dualistic economy rooted in the discovery of gold which led to the institutionalization of migrant labour by means of pass laws and native reserves. Even subsistence activities, such as those that are found throughout Africa, were seriously undermined by mechanisms such as the “hut tax” in order to smoke out Africans out of rural areas.

Subsequently, the Natives Land Act of 1913 formalised territorial segregation. However, it is also accepted that despite all the efforts of the apartheid regimes, there are not two separate economies, but a single economy with different component parts. What is unique about Azania is the smallness of the small enterprise economy. Although there are many hawkers and petty traders, the sector as a whole is hugely underdeveloped compared to any other developing country.

This huge gap in our economy is of course due to the legacy of prohibitions by the apartheid regime whose laws denied Africans economic opportunities and indeed all scope for entering the economy as anything other than cheap, forced labour. But, when all the arguments based on the legacy have been tabled, there remains a deep concern. Since the “democratic” government has abolished the apartheid laws and practices, why does dualism persist so strongly? Are there remaining causal factors at work? Is it because Africans do not have the physical assets in the form of property, which can be converted into financial assets? Is it more a matter of deficit in eliminating the factors that limit advancement of Africans?

The evidence is that Azania has significant resources for the redistribution of income and assets provided the necessary policies and measures of implementation are put in place. South Africa’s per capita GDP places it as one of the 50 wealthiest nations and it has the 35th largest economy according to Julian May and Ingrid Woolard, 2005, “The State of Underdevelopment in South Africa”, but this is not benefiting all people of Azania. The major challenge facing Azania is the filling of huge gap in our economy. The answer lies in providing poor people with productive assets, while not neglecting access to facilities, which can improve the performance of household even if they are not integrated into the productive economy. None of this is to discount the importance of strengthening the social welfare system.

The neo-colonial era has brought a great deal of upward mobility in the upper levels of society. There has been a “dramatic increase in African affluence”. Of the affluent, 41 percent are Africans (Burger) while 60 percent of the middle class is now African according to Alan Hirsch, “South Africa’s Development Path and the Government’s Programme of Action”. But at lower levels massive problems of poverty and unemployment persist and there is one of the most unequal income distributions in the world. About 30 percent of all households are in the second economy, which means they don’t have access to a steady job in the formal or informal sector and they don’t have assets that provide them with a livelihood. They are dependent on transfers from their own communities, friends and relatives, and from the state. (Hirsch)

Subsistence farmers, formal and informal employed earning less than \$2 a day and discouraged unemployed about 6.2 million people are in the second economy. Many of these live in chronic poverty and are unable to realise assets or lack sufficient income to generate income. “The poor remain poor because they cannot borrow against future earnings to invest in inputs for production or to accumulate assets for future production including education”. “They are also deprived of public goods such as property rights, public safety and infrastructure for such activities” According to Mc Cord, South African poverty rate amounts to 17 million people, a 40 percent-unemployed rate and a youth unemployment rate of almost 60 percent. Poverty is higher in the rural than urban areas with 27% of rural dwellers having incomes half the poverty line (Woolard and Leibbrandt, quoted in May). The Human Development Index has slipped from 93 in 1992 to 115 in 2003. According to the UNDP Reports, the gap between the poorest and richest has widened. Various studies have concluded that both poverty and inequality have increased since 1993 and that there exist various poverty traps.

The most important statistic is that formal employment grew from 6.4 million in 1997 to 7.8 million in 2004, that is by 1.4, but the pool of economically active people grew by 4.4 million between 1995 and 2002. There are also large numbers of working poor. Real average monthly earnings appear to have declined by 20 percent between 1995 and 2003 and about 500 000 of the employed live below the poverty line. Employment in the informal economy has been roughly static since 2000 at 1.8 million but informal sector self-employed earnings fell by a third between 1995 and 2003. Unemployment in 2002 was 4.8 million or 30 percent. The unofficial figure was 8.1 million or 42 percent. The non-employment rate was about 60 percent in September 2001. An increasing number of households have no one employed and many also do not receive remittances. About 10 percent of Africans with university degrees are unemployed. The phenomenon of graduate unemployment needs examination. There is clearly a reproduction of underdevelopment and poverty, which needs to be explained.

Growth and development must go together, we note that the economy has only grown at up to 3 percent a year up to now – which is only 1 percent per capita, given the population growth rate. So, the present “very high levels of inequality will not become equal without some very significant, deliberate and well targeted interventions by the state at all levels of government.

Conclusion

It can be said that one will see Africans in office as spokespersons of National Institutions but imperial forces are still firmly in power as seen in action take in direct conflict with the interest of African people by these institutions. It is regrettable that security agency, financial agency are dependent on foreign approval. The political energy is directed at pleasing the foreign investor and completely ignoring African interests. The African working class and peasants are dying of diseases; affected high levels of crime and drowning in poverty while the minority, which include colonial privilege, remain intact and African middle class has been co-opted in benefiting from blood of the workers.

It is therefore in the interest of African people everywhere especially to those on the Azanian front of the liberation that the project of building of African Socialist International (ASI) succeeds. It is of great importance that the revolution takes place in the African world that would usher different regimes that will be will to create a unified African Socialist Democratic State, one government for the continent that is for African people by African people, unapologetically it must be led by the working class. It is the duty of the African working class organisation and leadership to ensure that Africa's resources especially the land and minerals are used to advance African peoples lives, liberate Africa from ignorance, diseases and poverty.

The claim for reparation to Africa and African people has backing of international precedence on how perpetrators of crimes against humanity have been held to account and make amends of their evil deeds. Africa was colonised by corporations therefore must they be held liable for reparations in conjunction with their governments. The underdevelopment of Africa has directly benefited Europe and people of European descent who robbed their way out of poverty, regular civil wars and diseases to extreme luxury and continuous entertainment. The price for reparations is very high as cost formulae has to include through slavery, underemployment (underpayment of labour), property theft, mineral theft, destruction of environment, destruction of balance in nature, land rental and fine for abuses just to mention a few high level variables.

South Africa will show the world that change, revolution will not come cheap, it will be not be given by those who benefit from working class exploitation, it will not come from gentlemanly behaviour but will only come from radical action that costs us our dearest things including our lives.

The floor was then opened for questions around the Azanian report:

Q: What is the role of African people who consider themselves to be 'coloured'?

A: There are at least 10 classifications of Africans to ensure disunity. There are a few rich 'coloureds' who are made to feel better than others. There are some coloureds who see themselves as Africans. It is our responsibility as Africans to educate all Africans regarding our identity.

Nyabinga interjected to inform us that we had been joined by internet listeners in Sierra Leone and Canada.

Q: Sister Iester from Guyana stated that she was shocked at what she had heard in the report on Azania and it did not sound like the Azania that had been reported to her in Guyana. Her organization had been informed that Mbeke was uniting the diaspora putting together on the ground a plan to unify Africa. She will go back to Guyana to set the record straight about the conditions of Africans in Azania.

A: Sbusiso confirmed that his report was accurate and that all statistics provided could be verified. He stated that we can look at contributions of the agencies compared to the conditions of the people and that as revolutionaries we need to look at the information that we have and why people give us the information that they give us.

Chairman Omali Yeshitela stated that we can learn a lot from the struggle in Azania and that it is one of the most strategic fronts of our struggle because one, of the freshness of the struggle and the energy that it brings to our struggle as a whole, two, as Azania is the most industrialized place in Africa, from there industrialization can spread through Africa and three, the development of the African working class consciousness Azania highlights the class contradiction clearly. The Chairman also reminded us that as a condition of coming into power Mandela had to give up all of South Africa's nuclear weapons.

Chairman Omali Yeshitela saluted Comrade Sbusiso.

Report on African People's Solidarity Day

Chairwoman of the APSC Penny Hess gave the following solidarity message:

Penny Hess started by stating that she united with Comrade Benjamin from Union del Barrio on accepting the theory of Yeshitelism. She said that she wants to live in a world of black power and not white power as this is the only way for world peace and liberation of Africa and the worlds oppressed people.

In November APSC will be holding African People's Solidarity Day, (APSD), in Boston, Philadelphia, St. Petersburg and Oakland. This will be an important event as they will be able to address other white people to discuss their role in capitalism/imperialism, the attacks on peoples of the world by white people. Presenters at these events will include Chairman Omali Yeshitela Chairman of the African People's Socialist Party, President Sbusiso Xaba, president of PAYCO. There will be presentations and discussions of the ASI.

APSD challenges the white left's hegemony over white people. It brings to light the theft of land and resources and calls for white people to build for reparations and a return of resources to Africa and African people. They will help raise the reality of the ASI to the white population so that they can make the decision to either stand with imperialism or with the liberation of the worlds oppressed peoples.

Culture

Sister Naima sang Child Soldier.

Delegates' Country Reports

Mozambique

Report presented by Sister Sandra Mussagy:

Sandra grew up in Portugal, she came from one of the Portuguese colonies to Portugal. There are large African populations from Mozambique, Angola, Guinea Bissau etc in Portugal. Unlike Sweden, young Africans in Portugal have a strong sense maintaining their African culture unlike their parents who were trying to integrate. Young Africans in Portugal

are angry. They face police brutality, mis-education, skin-heads etc. It was common for skin-heads to kill Africans so brothers would walk around in groups for protection. Skin-heads would wait for African children at schools to launch attacks.

Sandra returned to Mozambique where political borders defined by the British and Portuguese at the end of the 19th century. By the 1930's Portuguese had direct rule. In the 50's and 60's the Portuguese were invited to move to Mozambique at the expense of the Africans. Africans didn't speak Portuguese so were given the worst education and jobs.

Africans created Front of Liberation of Mozambique was created by Africans in Tanzania, under the leadership of Edouardo Mondlane.

Portuguese apparently 'left' Mozambique in 1974 after a military coup in Portugal, leaving in place a new structure of neo-colonialism. Though most Portuguese left, but some Portuguese stayed in Mozambique. When UN peace forces were deployed to Mozambique in 1992, in a country that just come out of a decade of war of atrocities and destructions where most of the people have no access to the basic needs, African women were put into positions where they had sex with the UN soldiers, which Sandra classified as rape as it was not through will but coercion, and the promise of money that they had these relationships. Therefore in Mozambique you see many lighter skinned Africans who are products of these rapes, who look white but you know that they are not white because of the way they are treated and because they are poor. All white people in Mozambique are rich.

In 1975 Mozambique was granted flag independence, as part of the new colonialism scheme, Portuguese left the country in state of chaos with few skilled professionals, and Samora Machel had good intentions but was killed in a plane crash. After his death, Renamo, a rebel group at the time, was established by white Rhodesians, as part of destabilization policy, later it was supported by white South Africans, ANC and the west... Chissano became president when Samora Machel was killed. In 1990 they amended the constitution and allowed multy partism.

Frelimo is just a party of neo-colonialism. White power in black face. Chicano was linked to the murder of a journalist but the people in Mozambique do not really know the truth.

Guebusa, a very rich man came to power after defeating Afonso Dhlakama in 2005. We need the ASI to replace the white power in black face. Now they say that Mozambique is one of the most developed African 'countries' but for who? Not for the poor peasantry!

Guebusa said that he'll fight corruption but maintains relationships with Portugal and other imperialist forces. The ruling class is taking every thing they can, not leaving anything for the peasantry.

After the war many Africans returned to Mozambique, and presently Mozambique has the largest returnee rate in Africa. Mozambique has had and 7% to 10% increase in economic reform per year and there are many foreign investors but less than 75% of the people engage in agriculture, which suffers from inadequate infrastructure, though 88% of arable land is uncultivated.

A new metical (coin) has been introduced to Mozambique. 1,200 stated owned privatized enterprises are all with foreign investors. 51% Port of Maputo (the capital) is owned by Mercer Dawson Harbor the second largest port operator from Manchester, England. The remaining 49% is owned by the Mozambique government and Sweden.

Mozambique is popular with international donors and foreign investors, because people think that it is stable and that there is little chance of war.

Again like we have heard in other reports, there is a bad education system, many of the schools were destroyed in the civil war and many teachers were killed. To get access to health treatment means that you have to pay bribes to doctors and nurses to treat you. There is no access to basic sanitation and AIDS, cholera, malaria are rife and that say that it is a developing country.

Sandra stated that she believes that the ASI is the only party that can free Mozambique and the rest of the continent. She does not vote at the moment but will vote for the ASI when it is there.

Zimbabwe

Uhuru bothers and sisters!

My name is Tonderayi; I was born in 1982 in Zimbabwe. My generation is called “the born frees” because we were born after the liberation war which saw Zimbabwe attain flag independence in 1980. I am not an old man but as a member of the Uhuru movement, I have a duty to speak on the Zimbabwean front. My knowledge of my country is not deep like that of my elders but I will speak about the Zimbabwe I’ve personally experienced and have come to know in my born free years.

History informs us that we our people migrated from the Great Lakes Region down Uganda through Mozambique into present day Zimbabwe where we constructed great architectural cities made of granite with no mortar in the tradition of our Khemet (Egyptian) ancestors namely: Khemet and Great Zimbabwe where we get our country’s name which means house of stone. Carrying on the same tradition our forefathers established the Munhumutapa dynasties that kicked out the Portuguese invading barbarians. The British missionaries came in first to spy and under the pretext of spreading the gospel. They told our people that our land, our home was in heaven, while their fellow countrymen followed hot on their heels under the pretence of traders, and soon forced us off our fertile lands into native concentration camps on arid lands.

The European, Knight of the Round Table, colonising Free Mason called Cecil John Rhodes was sent to Africa by his parents as a teenager because of his ill health. They knew the warm climate would do him good. After climbing the imperialist ranks on his infamous Cape to Cairo fantasy, he deceived King Lobengula of the Ndebele, on the Rudd Concession. He went on to give himself authority of all the mines in the land. He went on to establish De Beers Mining Company which still sucks diamonds out of Afrika to this day. Rhodes

identified with the Germans, he knew his bloodline and visited the then Kaiser of Germany once. Hitler in mentioning his admiration for Rhodes said the British Empire fell because they failed to listen to Rhodes and his ideas of racial brutality.

The British South Africa Company founded by Rhodes crushed the first uprising of the Shona and Ndebele people who declared war on their bitter enemy. But they were to rise again victorious. After committing unmentionable atrocities upon the people of Zimbabwe in his lifetime, he was not content. He wanted to take his legacy of contempt of Africans to his death. He did just that in one of the greatest sacrileges committed in my country. Rhodes, a white man born to an average British family now lies buried at Matopos Hills in Matebeleland Zimbabwe. This is a sacred burial site for our kings. This sacred burial site is believed to be a gateway to the spirit world. Rhodes' grave lies on higher ground above those of my ancestors, as he had instructed before his death, to mock them in his death. Mugabe to this day never settled that score.

The first Chimurenga (liberation war) was led by three powerful spirits: called Mbuya Nehanda, Mukwati and Sekuru Kaguvi. Initially when the white man came in on the pretext of being traders, Mbuya Nehanda told the people not to be afraid of them but to welcome them. But the white man quickly showed his true colours imposing forced labour, taxes, theft of land and cattle. Mbuya Nehanda declared war on them resulting in the first uprising. The people were defeated in this first war which ended with the hanging of Sekuru Kaguvi and Mbuya Nehanda. Before they hanged her, Mbuya Nehanda declared as her last words that her bones would rise again.

The second Chimurenga was led by Robert Mugabe under the ZUNU party armed wing ZANLA and Joshua Nkomo under ZAPU's armed wing ZIPRA. The war escalated after Rhodesian colonialists broke away from the British government. Our brothers and sisters were getting military warfare training in neighbouring sister countries which surrounded Rhodesia. White people were catching hell and the heat made them come to their senses.

Ian Smith was in power at that time. This was the man who declared independence from the British government forming a break away colony because he was opposed to their insistence of majority rule when they saw that they could not win the Chimurenga being waged by the Afrikan masses. It took Henry Kissinger to persuade him otherwise. Smith ate his infamous words he had uttered a few years earlier stating that never in a thousand years would there be majority Afrikan rule. He claimed once that his Afrikan natives were the happiest ever.

A deal was brokered which saw Bishop Abel Muzorewa become the country's first black Prime Minister in 1978. The country's name was changed to Zimbabwe Rhodesia. But Mugabe and Nkomo rejected this puppet government and continued fighting. Finally Margaret Thatcher met up with all parties concerned to come to an agreement under the Lancaster House Agreement which saw Zimbabwe gaining its flag independence with Mugabe as president but economic power was still in the hands of the white people as they still owned the means of production –the land. The white people opted for a willing buyer willing seller plus compensation (which was to be paid for by money from the British government) for land that they had stolen.

The Ndebele and Shona have long since had a history of conflict from the pre-colonial era. After coming together to fight a common enemy, that age old conflict rose again. In 1982, ZAPU soldiers were quitting the army in large numbers citing preferential promotion and treatment of ZANU soldiers among other grievances. ZAPU soldiers were accused of dissident activities along with arms catchments which were discovered. The government accused the Joshua Nkomo's party of plotting a coup. It is around this time that Mugabe with the help of North Korea got some members of the Zimbabwe defence forces trained into an elite unit called the 5th Brigade. They went on to be deployed in Matebeleland which was Joshua Nkomo's ZIPRA stronghold where they committed atrocities killing and torturing thousands of civilians in what Mugabe would later call a moment of madness, the closest he ever got to condemning or apologizing for those acts.

Joshua Nkomo's ZAPU party was then assimilated into the ZANU party, now termed ZANU Patriotic Front, in a truce agreement forming a government of national unity. With no other threatening political parties, this act ushered in Mugabe's one party state.

In the early years of independence, the ZANU (PF) government tirelessly built schools and hospitals throughout the country increasing the country's literacy rate from about 70% to 94%, the highest ever obtained in Africa. They had a socialist agenda to some extent. The economy was thriving on agriculture, cash crop farming of tobacco and tourism. Production of minerals was at an all time peak and surplus production of maize ensured food security for the Southern African Development Community countries. The west called Zimbabwe the bread basket of Africa and Mugabe a great states man.

In 1991, the government eager to get into partnership with the World Bank out of greed adopted the disastrous free market Economic Structural Adjustment Programme (ESAP) assuring the populace that this would lead to rapid development and wealth at an initial price of slight economic disturbances. The reality on the ground was the total opposite. Public spending was severely reduced and the welfare state retracted. Unemployment was rampant, workers were laid off from hundreds of liquidating companies in their thousands, soaring inflation, the social fabric was torn and hardships for the population lasted a gruelling 5 years. During this period the IMF, having given loans in their millions to tie up the Zimbabwean government in debt from its ESAP programme, withdrew their funding owing to the Zimbabwean governments deficits on paying back the loan. This further intensified the destruction of the country and tied it up further in debt. This was the classical story of the destabilisation caused to any developing country the world over by World Bank and IMF policies.

This provided a ripe environment for popular dissent from civil bodies, the Zimbabwe Congress of Trade Unions, black business men and the disgruntled population. The government terminated ESAP, never having realised the World Bank dream but a trail of destruction.

In 1997 civil unrest over the deteriorating conditions of the masses lead to demonstrations which turned to violent riots after the government sent in the army and police, well known

for their brutality, to quell popular dissent. In all Mugabe's years in power, he had never witnessed such an eruption of discontent action. He never addressed their plight but used violence to silence them. In 2000, Mugabe desperate to centralise power to kill off opposition moved to have the national constitution amended. This was rejected when Zimbabweans voted against it.

This was the first time the ZANU (PF) government had ever been defeated in the polls clearly proving they had lost favour with the masses. Liberation war heroes were disgruntled at their poverty riddled living conditions two decades after after waging a war for liberation, a war of self determination, a war to possess their land. The promise of land had not materialised. Instead Mugabe and his cronies were pocketing millions of pounds from the British government which was supposed to oversee the impossible willing buyer willing seller Lancaster House agreement. Mugabe and his party officials went on to further loot the coffers of War Veterans fund that had been set up to address the plight of the former freedom fighters now leaving in poverty and squalor while Mugabe and his party acquired farms, mansions, luxury cars and more aid for their personal accounts from international donors.

With parliamentary and presidential elections looming in a few months, Mugabe needed a political ploy to re-assert his popularity.

The Movement for Democratic Change (MDC), Zimbabwe's main opposition party, was formed in 1999 out of worker trade unions and civil bodies under the leadership of former Zimbabwe Congress of Trade Unions secretary, Morgan Tsvangirai. In as much as their cause is noble for their material interests, they are not revolutionaries, they are politicians who want a change of government. They are not going to dismantle capitalism. They are just going to maintain the status quo of endless party politics that never brings about the real revolutionary change needed in Africa.

Seeing the threat of the MDC, Mugabe played the land card and began to seize farms from white owned farmers in an effort to fulfil the promise of land decades after independence when his popularity as a leader was waning. He called this white farm land seizure the Third Chimurenga. He let landless peasants occupy farms at will. No infrastructures were put into place to support this Third Chimurenga. The people were not given machinery or fertilizer for farming. Ironically most of them were told not to build permanent homes. Violence, murder and torture marred the 2000 parliamentary elections which he marginally won and could therefore not change the constitution. In 2002 he was re-elected in a disputed poll after a bloody campaign. Since then most of the peasants have been forced off the land again so that Mugabe could hand them over to his party faithful in reward. Some white farmers have been given their farms back again. The MDC split in 2005 due to warring factions.

Mugabe then drafted more repressive laws to curtail democratic freedoms. Under the Public Order & Security Act for instance, it is an offence for three or more people to gather and the police can arrest them on public disorder charges. Joking about the president or making fun of his person carries a prison sentence if convicted. Some have.

Conditions never improved after this final assault hailed the Third Chimurenga. The economy is in free fall. Zimbabwe has recorded the worst deterioration for any country and the first ever in history which is not at war. The Zimbabwean government prints bearer's cheques not money. Like food, these have a best before date after which they cease to be recognised as legal tender. The government recently slashed three zero's off the official currency in embarrassment of inflation which has rose above the three digit margin. Unemployment is soars above the 80% mark. The country does not have foreign currency to purify water, import fuel and electricity. The average Zimbabwean family lives on less than US\$2 a day. The government hard hit on foreign currency resorts to barter trading, mortgaging state assets to China for foreign currency and fuel.

On 25th May last winter in Zimbabwe while other Africans were commemorating Africa liberation Day, the Zimbabwean government launched a pre-emptive attack on its urban civilian population in an operation called Operation Murambatsvina (Drive out filth). They purged the cities of families living in ghettos in their millions. First they told them to demolish their homes or else the council workers accompanied by the army would come and demolish them, beat the occupants, fine them for refusal and charge them for waste disposal. Family members helped each other, mothers, fathers, children and extended family members to demolish their two roomed structures. After rounding them up in camps, they ferried them to the villages, out in the country side, by trucks and buses where they dumped them without food, water or shelter. The reality of this exercise was to prevent an African style Orange Revolution like that experienced in Ukraine.

Zimbabweans live in misery and those who can, flee to face slave labour and xenophobia in foreign countries with uncertain fate. In the meantime, Mugabe builds a palace in the plush suburbs of Harare for his yet to be mentioned retirement. It comes with state of the art security, pool, tennis court and all the luxuries fit for a king. Wood is imported from Dubai and Marble from Italy. He prides himself with his parliament being referred to as little Westminster. He still opens the parliament in an elaborate procession of mounted guards and drummers dressed in their colonial uniforms while he follows behind in his Rolls Royce. Just like his former colonial masters.

I didn't come here to call Mugabe names. It is important to set the record straight whatever we think of Mugabe here in the Diaspora. For all his land rhetoric, Mugabe is not one with us.

Izwe lethu I Afrika! I Afrika Izwe lethu!

Uhuru!

The floor was opened for questions around the reports on Mozambique and Zimbabwe:

Chairman Omali Yeshitela commented: As someone who has built the first support ZANU committee in the U.S and did a lot of work to support struggle in Zimbabwe, that he agrees with the class character of ZANU that was put forth in the presentation, but that MDC was an instrument of the white settlers and British colonialism. We can't underestimate the

imperialist powers role in bringing down the economy to guarantee that this example of defiance will not be tolerated, and the example of movement around land instills a tremendous amount fear in whites/imperialists especially in Kenya and South Africa. In South Africa, there have been more white people killed than in Zimbabwe.

We support Mugabe in his stand against the white settlers but we support the masses against Mugabe. I do not include MDC amongst the masses. What should have happened in Zimbabwe was the demand land and power to the African workers. This is an important discussion because Africans like Mugabe because of his opposition to white power. Africans are looking for some one who can stand against white power.

Q: Iyapo commented that she appreciated Sister Sandra pointing out that the imperialists go to our Africa and change our complexions by rape, and then implement the caste systems that we see.

Nkrumah commented that the lessons to learn from Mozambique and Zimbabwe is that thee might be industrialization, there is no industrial development strategy, but when the imperialist countries withdraw they take with them all of the resources. There is no national industrialization, in Mozambique they even took the skilled personnel., In Azania today, they say that it is industrialized but they are all foreign companies and if they withdraw we will the South Africa you se on T.V will be no more. We will go backwards. As revolutionary leaders, we need to start thinking about the need of an industrial development strategy, how we industrialize Africa ourselves. Zanu PF was worried when the PAC did not do win the elections in 1994, as they share the same ideology, Mugabe accepted that he has abandoned Socialist programme, We need to come with a conscious programme to engage Mugabe to say we see no need to support MDC. We support you on clearly defined terms, in our view African revolution has been betrayed, it must be completed, there is a need for its conclusion on the basis of socialist revolution , and the African working class assuming that role, The Zimbabwe Congress of Trade Union that has been captured by foreign imperialist, that has created its own party, the youth are vulnerable, are unemployed are captured by that particular view, the vast majority of MDC youth are pumped with money, they are drunk. The challenge for us to prepare ourselves mentally, in terms of political theory, the programs that we ensure are in place. The means of production must be in our own hands. What do we own in terms of political economy?

Chairman Omali Yeshitela commented that he believes that the ASI will be able to conclude of impossibility in the final analysis of any single entity, any of the neo colonial borders that have been created that we call countries to develop an independent capacity in terms of its development, because the whole political economic, not only there is controlled by imperialism, but all of its neighbours are controlled by imperialism. How do we begin to make judgments, how do we characterize someone as real revolutionary? the fundamental thing is the emancipation of the working class , another key thing is the destruction of borders, any body who is trying to go into to power within the context of these colonially established borders can not but be exactly where we have in Zimbabwe. It does not to be Mugabe, When you accept these borders you are trapped, it does not have to be Mugabe, it could have been anybody whatever your personality, the consequences are that you are trapped in a situation that has been created simply for the extraction of value for the

imperialists at our expense. I have criticisms of Mugabe and ZANU, they are legitimate criticisms. People who may have had revolutionary posture yesterday, if they don't have it today with regard to the emancipation of our people? what that does mean? We need to struggle around the issues tactics and strategy, how do we struggle? What does it take to liberate our people In Zimbabwe? Is Mugabe a factor? May be we have to have this discussion with Mugabe. There are people that can be organized in Zimbabwe we must find a way to organize them to revolutionary conclusion and bring them to struggle for power, that means, there are forces in Zanu that can be moved, I have also seen struggles in Zanu where splits and forces and struggles that have been happening up, sometimes people have been cast off and wipe out as it happens in various organizations. We need to struggle for a scientific approach as opposed to some romanticizing of the contradiction we are confronted with that is why what we are trying to do is so important. This discussion around Mugabe was based on a scientific assessment process, not as simply being based on our emotion and the fact that we liked this guy for what he used to be.

The Nation and Role of the State – Presentation by Chairman Omali Yeshitela

The Nation

The nation, many of us never consider this, what does it mean? And there is lots of struggle and controversy around this. The concept of the term nation came out of Europe.

The 19th century in Europe was characterized as an era of nation building. There is tendency in human society to move from small entity to large entities, prior to slavery and colonialism, what is known as Europe today defined themselves in relationship to each other. Europe's move out of Europe to engage in slavery and colonialism changed this.

In Europe you had Christendom but Europe did not exist for a while. If you read about the crusades you do not find the European names that you do today. Christian consciousness developed in struggle against Islam

Slavery, colonialism, the primitive accumulation of capitalism, the 1841 and 1842 opium war in China, the general aggression against the world by Europe gave definition of the relationship to us. This was the emergence of the white man.

The rise of capitalism out of the slave trade helps to give identity and areas of what we call Europeans a common consciousness and economic process which also affects the relationship of other people around the world.

African people and indigenous people have now been dispersed where once we would have been trading amongst ourselves.

All this goes to being the European nation. The Chairman believes there is a European nation characterized by whiteness and Christianity and its relationship to us. You must be white and Christian to be part of this nation for example the Jews in Germany were white but not Christians so they were put into ovens, Turkey cannot be part of the European Union because they are Muslim.

Stalin said that a nation included a common language, but the Chairman stated that this is nonsense because, for example, they speak more than one language in Belgium and the ruling class in Finland used to speak a different language to the other people but they are all still classed as Europeans.

Prior to capitalism Europe was characterized by feudalism. People were tied to the land. The feudal state kept order, but with the emergence of capitalism you had a new working class, whose labor was sold to the highest bidder. So now you need to be united with the ruling class which is when you get patriotism, pledging to a flag, etc. The US patriot is a white nationalist.

The emergence of the Nation was born as a bourgeoisie nation as a process of capitalism.

What is the task of the African revolution? We can't find a solution just in Mozambique. To move forward we need to consolidate the African nation disregarding the imposed borders. We need to struggle for identification of the African nation.

As revolutionaries we need to deal with consolidating the African nation. One aspect is that we are black, but we can't use the same definition as Europeans, which is race and religion. To accept the historical mission imposed on African people we need to disregard borders and define our own idea of an African Nation.

We have all these colonial names imposed on us by imperialism, we need to understand that we are one African people and disregard the borders or we will not be free. We define what the nation is. We need the capacity to produce and reproduce real life for ourselves. The African petty bourgeoisie can't lead the struggle; the African working class has to lead the struggle.

The struggle for the African Nation will be led by the African workers so will be a revolutionary Nation and will be able to work with other oppressed peoples of the world with no borders, no workers, and no bosses just free people.

It needs to speak to our reality; the definition must reflect our reality.

The State

In human society when you have haves and have-nots, when the haves expropriated everything from the have-nots you need something to maintain that order. The state prevents hungry people from going into a supermarket overflowing with food and getting something to eat, it prevents homeless people from sleeping in abandoned house, sick people from getting treatment in an empty hospital bed.

The state is an organization to protect the status quo so we need to destroy the state apparatus to gain state power. In Azania, for example the same state apparatus still exists.

As we are socialists, we are talking about armed workers in power, a United States of Africa. In America for example we are fighting the American front for an African Nation.

At the moment the British are building bases and putting troops in Sierra Leone, but if we understood the idea of a Nation, the British should be too busy fighting us here in the UK to be going into Sierra Leone.

Look at the history of the nation, a white nation was born at our expense. Our practice must be informed by theory, a revolutionary theory.

The floor was opened for questions to be posed around the Chairman's presentation.

Sbusiso commented that the state can be kept visible and patriotism maintains the state.

Q: Krown - What is your conclusion to your response to the white lady who said that you were not African? (Earlier the Chairman commented that a white woman had approached him and said that she was African and he wasn't because she was born and raised in Africa and could speak an African language).

A: Chairman stated that he had moved beyond the issue of explaining to white people who we are. You don't have to have that discussion. It is less of a debate when process comes into action. As our struggle grows in strength, it won't be a question any longer.

Q: Gaddafi stood up and stated that he is African, what are your thoughts on this?

A: Clinton put together a growth and opportunity act for Africa, Brown in the UK put together a plan for Africa and Wolfowitz of the World Bank have an Africa plan, the Chinese have an Africa plan. Everybody has an Africa plan except Africans. The reality is that there is no Africa; there are 53 Africas, which is the problem.

China doesn't have the resources of Africa but it is united, so when the US or UK speak to China they speak to one China and it has one voice.

Africa is just seen as a charity case, with AIDS, poverty etc, because we only see civil rights and independence as the end of history, but what we need is to complete the revolution.

Garvey is the father of us all and he understood the African Nation. Garvey was voted as the President of Africa by Africans from all around the world. He set up symbols of nationhood and state power such as, the red black and green flag and the pledge of allegiance. We will recapture the best of what Garvey left us. A movement based in the African working class, a single organization.

The next battleground is going to be Africa as there are US bases all over Africa, therefore the final battle of imperialism will be in Africa but where will we be? We will kill imperialism in Africa!

Q: How do you teach people about identity?

A: Organization, because organized your influence is much greater. We need organization and revolutionary cadre. Bring people into political life. The process of resistance helps this process; it is not always about sitting in a classroom. Later we will hear about work that we can get involved with in Sierra Leone. We should provide solidarity to the PAC in Azania, come together putting together resources to advance African revolution in Azania.

Delegates' Country Reports

Guyana

Report presented by Sister Iester.

Uhuru!

Sister Iester thanked the ASI for bringing her to the event to explain what is going on in South America and the Caribbean.

Brothers and Sisters we have gathered here from the diaspora to reignite the afrocentric values and the principle and the concept in order to re-attain the African minds and be true Africans once again. Since slavery we continue to be plagued by the same situation. The chances are great but not insurmountable we will attain liberty. These tasks are simple but not easy.

In Guyana the situation of the African family is no different from the rest of the African families elsewhere. For those who do not know about Guyana permit me to give you a brief insight on the history of Guyana. The word Guyana means lands of many waters. It is found on the main land of South America and is bordered by Surinam on the East Venezuela in the west Brazil to the south and the Atlantic Ocean to the north. It is just smaller the Ghana with 255, 000 square kilometers. Guyana was controlled by the Spanish, the French, and the Dutch and in 1814 was seized by the British imperialists powers who used the most drastic acts of barbarianism and terrorism ever committed. Hundreds and thousands of African people were enslaved, brutalized, raped and murdered. The mainland English speaking country shares a common history and culture and destiny with the Caribbean, vice-versa Africa. Our multi-racial society is made up of mainly Africans, east Indians, Chinese, Europeans and mixed races, the two major races being African and East Indian. This pot pourri of colonialism enables the oppressor to champion its prominent strategies of divide and rule while the rest of the society crumbles in ignorance for control of pettiness that is made available for them. All the black freedom fighters such as Kofi Aqua, Damian and thousands of the nameless African men and women who fought along side them and died discovered and fulfilled their mission, giving their life so we can live today. In 1966, another black freedom fighter named Linden Samson Burnham warned that political independence is not an end itself but an instrument for achieving economic independence. A black socialist in his own right he struggled for national state reliance besides great personalities like Walter Rodney and U C Guyana. After the death of Burnham in 1985, Mr. Desmond Hoyt replaced him in office and also made a sterling contribution in a pro-western direction, and in 1992 the African Guyanese learnt political, economical and social power.

Today, some people have everything, some people have nothing. A recent neo-colonial regime came to power in 1992 and is bent on using the plantation culture and structure to span the apartheid system. They continue to use this system which is similar to the caste system that the ancestors were accustomed to using in India. Today this is being used in Guyana while masses of the Africans remain impoverished and regarded as second class citizens, Africans being at the bottom of the social ladder in servitude to all above. Many African men can be shot by both the legal and illegal arms of the state, in their homes, in their vehicles and on the streets without any questions asked. This in fact is evidence that the African Guyanese more than any other race in Guyana suffer from marginalization and subjection and after the August 28th 2006 election the Africans are tired of the Guyana politics and proxy that some many of us find ourselves in deliberating poverty, unemployment under-nourishment and hunger where a country that has 2, 462 kilometers of land space and major national resources is in this condition. An educational system designed to shift out the very poor from a tender age and if you do make it you are coming out as functional illiterates. A cumberal AK system, drugs like cocaine etc., eat away and aid

diseases such as HIV and AIDS with many others at the core of our generation. Unsafe and inadequate housing that correlate with being black and very poor are some of the factors that stay in our families and communities.

We are demanding in larger and larger numbers real and meaningful change while Guyana is comprised of so-called representation of African leaders of many African organizations whose leaders do little or nothing at all to help or represent the African people but instead they are easily bought for thirty pieces of silver and cheap emancipation celebrations along with tax free concessions. Their children drive the best vehicles go to the best schools, eat the best food and live in the best housing, and travel where and whenever they choose to do so, while the majority of the masses suffer and pay the cost of these leaders who are called upon to represent on our behalf. A new slavery, today some of us still fight the same white supremacy defying the capture and the enslavement of our people so long, although Guyana achieved formal independence in 1966 it was after the independence no attempt was made to reconstruct the African people and the economy and the society it is continuing to have the old white affair cocktail party which is attended by many of our African enslavers instead of leaders. The foreigner continues to control the means for our economy and the social economic and unemployment is institutionalized to the native that are meaningless to our independence. Our national resources are being plundered by invitation. International politicians and external agencies and governments are dictating policies and programs that are not in the interest of the Guyanese people much less the African people. Economical dependency on our formal colonial powers, Britain and United States imperialists and the agencies such as the World Bank and the International Monetary Fund all lead a new form of colonisation. So called aide in the International Monetary Fund structure adjustment program foreign NGO's (which is short for nuttin not going on), are all part of the arsenal of a new slavery and imperialist domination. The racist and repressive neo-colonial regime believed that Washington and their MIF aid and more aid would provide the solution to Guyana and the African people under development; however what they are in fact doing is handing over our sovereignty, mortgaging the nation and paving the way for our re-enslavement. Our salvation does not lye in Washington consensus aide and foreign NGO's or party politics and part presages, that political circuit which is outwardly noisy and frantic but inwardly powerless and irrelevant. Our salvation lies with ourselves. Teach the children the truth. Marcus Garvey said 'if we do not know where we come from we will not know where we are going. These are the things that we must note on this day. Every generation must know their history, but history acts like a relay race, the baton is passed from one generation to the next, from one freedom fighter to the other freedom fighter, so every generation must discover its mission and either fulfill it or betray it. Nothing but ourselves lets remember that slavery, and our freedom was not won by consensual Europeans and missionaries. Too often we are mis-led in believing that slavery was ended primarily for economic reasons, or purely on humane grounds but there were decisive revolutionary struggles by our ancestors against colonialism. We fought and struggled with our lives. In Durban South Africa 2001 slavery was ruled as a crime against humanity and gave us a great opportunity also to fight for reparations and for emancipation to our homeland. So in the words of Linden Samson Burnham 'the free man isn't free himself, the slave looks to others to free him and still remains a slave'. A country like Guyana cannot afford parasites, the lazy, the inefficient or the colonial of all that believe that someone will free them. So to all

the Africans at home and abroad I say the struggle continues and we are confident of the victory over good over evil.

Freedom is coming tomorrow. In Guyana the African Liberation Movement, the ALM, and organization that Lester stated that she is proud to represent and to help play her parting the struggle for the liberation of African people, we founded in order to help and represent our people. We have to unite and we developed different projects to help the African people help themselves, programs such as the One Love Movement and the Black Togetherness Program, we designed to bring unity and purpose in the African home, family and community. So today I am asking my fellow brothers and sisters to help in the struggle and use the few words to unify our people.

I have actually finished completing my report but since I realized that African History month in London is in October, because we celebrate it in August, I want to pay respect to the contribution of African people all around the world. So I have one paragraph recognizing the contribution.

This month of October commemorates the outstanding achievement and accomplishments of Africans everywhere in the African world and celebrates the major contributions to the African society. It also commemorates the holocaust that is known as the Maafa which is the grave destruction of the African people in the trans-Atlantic slave trade. So all these struggles against slavery and the fight for civil rights by leaders like Malcolm X, Martin Luther King, the noble prize winner Arthur Tony Matteson and beyond, the millions of nameless men and women who died in the name of freedom from science to medicine to sports and entertainment African people have continued to leave an imprint on the fabric of African history and world history in whole. So in ending I call on the words of Marcus Garvey, ‘the greatest weapon used against African people was disorganization’. It will always be there for the African people to fight against but Africa is for African at home and abroad and must unite in order to touch one touch all.

Thank you!

The floor was opened for questions and comments around the Guyana report:

Q: Sister Sandra – What is the situation of Africans and drugs in Guyana especially with the African youths. The reason for the question is because at this time in Mozambique there is a situation where a lot of Africans are getting into heavy drugs like cocaine and ecstasy and these drugs come through South Africa and through neighboring countries?

A: Drugs are very prevalent in Guyana and are brought in by the government through Columbia. It is easy to get into Guyana because the soldiers are not on the integrity of the borders, they are in a particular African community called Buxton and they are holding the Buxton community in a siege because they have large camps set up and the boarders don’t have any protection allowing anything to pass through. There is cocaine; illegal guns something else that is very prevalent in the country. These guns are being brought in by the government because they have waged a war against the people of Guyana. They want to make us extinct; there are no jobs so there is a large amount of the African youths trying to

get educated. So the drugs and guns push the African youths to what they are doing today, which is being on the streets, using drugs to, swallowing drugs to transport them. So drugs are very prevalent and are being pedaled through the country by the higher bourgeoisies.

Comment **Chairman Omail Yeshitela** – Uhuru! He expressed his appreciation for the presentation, but also wanted to say that he believes that it is going to be important to investigate some other things about the history of Guyana. Particularly the intervention of the American CIA there, and particularly its involvement in the election of Forbes Burnham who you talked about and I think that Burnham's involvement in the assassination of Walter Rodney who was a true champion of Africa. And I think that is incumbent upon you and your organization to investigate Walter Rodney as an invaluable resource for our struggle there, to study some of the things that he has written, and talked about it would be helpful there. But the involvement in the CIA in the election of Burnham is not even disputable and they don't put people in power who are going to be helpful to us as African people.

Response by **Iester** – I just want to say that in the issue that the Chairman has just raised about Guyana is that presently in Guyana, last year there was a forum that was held for Walter Rodney and the present government launched a new investigation into his murder. But due to the fact that Guyana just recently completed national elections, the family and the wife of Mr. Rodney asked the government of Guyana not to continue with the investigation until the election was over because it will be used in the campaign in order to determine who is the better at being able to explain who killed Walter Rodney or not. I respect Walter Rodney's contribution to the African world. Why I also respect the contribution that Mr. Burnham made to my country, because Burnham is seen in the African community as a hero to many Africans because he helped people in programs that he initiated, but I believe that we need to bring clarity and truth to the rumors around the 80's or when he was elected. We need to launch an investigation into the matter to let the present generation know the truth the whole truth and nothing but the truth because only then can we have a correct understanding and clear appreciation of our leaders. That is something that I have asked for our leaders to start doing, but unfortunately many of them are unwilling to start the process. But what I am going to do when I go back to Guyana is let my organization know that we need to start a campaign to know the truth, the whole truth and nothing but the truth.

Sierra Leone

Report presented by Chernoh Alpha M Bah Director of the Africanist Movement.

Chernoh introduced himself as Founder and Director of the Africanist Movement, a mass organization of young Africans who want to overturn the conditions we find ourselves in with members in Sierra Leone, Nigeria, Liberia, and Guinea Conakry Cameroon. They are currently opening other branches in Somali, Guinea Bissau and other places.

In November 2005 the Africanist movement signed the Main Resolution of the ASI to build the ASI because they realized that their problem was worldwide struggle for African

liberation and that there is not going to be a Sierra Leone solution to the problems that we are faced with but it has to be an African solution.

Since that time they have been doing tremendous work towards the process of building the African Socialist International. They have made it the responsibility of their movement to use whatever opportunity they have to speak about building the ASI. They have been having meetings and press conferences to put out the ASI, and doing the work because they know that they need to be part of a single organization that is committed to fighting against neo-colonialism and imperialism which is responsible for the miserable conditions that we face.

The contradictions that Africans find themselves with in Sierra Leone are the same as the conditions that Africans everywhere finds ourselves with, but they are faced with tremendous crisis because of the resources that they have in that particular region and that are the interest of various multi-national corporations that are currently operating in that region.

I am talking about mainly diamonds, and England and the United States who are competing for the resources that we have. The reason that we had the conflict in Sierra Leone and Liberia and the various other places in West Africa is as a consequence of the scramble amongst those nations for the resources.

Currently 90 multi-national companies tied to the British government some tied to the US government, Belgium and other European nations have been identified as operating in the Kono district alone, which is the richest diamond mining region in West Africa.

These corporations include the British Mercenary Firm, Branch Energy which has a corporate relationship with Sanlight International, which played a role in establishing the neo-colonial government which they have in Sierra Leone headed by President Ahmad Tejan Kabbah.

Part of the agreement that was signed by Sanlight international gave BranchEnergy the largest mining concession in West Africa at this time. The company is mining in Kono, and as a consequence of these activities of that corporations over 1,000 families have been rendered homeless since the year 2000 until this period and there is a struggle amongst the people of Kono to force this company out, off their land so that they can reclaim their land. The Africanist Movement have been working with a movement of the workers of Kono called the Movement of Concerned Kono Youths to raise that campaign.

Not too long ago a secondary diamond alluvial deposits found in this area includes the entire northern third of the country that is the area in the north and east of the country that covers the famous Yengema mines which is the richest mining site in West Africa and the newly discovered Conakry diamond fields in the north-west of the country, virgin territory that SLDC is mining. (The British government has 50% shares in SLDC).

The reason that the government signed this agreement is because they want to raise funds for the electoral campaign of the current vice president Solomon E. Berewa who the SLPP and the President is committed to making the next President after Tejan Kabbah leaves office in

2007. In order for them to raise the resources to carry out this campaign in 2007 the election was supposed to happen in February next year, but the President, contrary to the constitution, prolonged his mandate and made sure that the election has to be postponed to July. So these are the kind of situations that we are confronted with. I am just talking about SLDC because SLDC is the latest multi-national company that has been given a vast territory that is more than what BranchEnergy was given after the 1998 contract that led to the shipment of arms and ammunition by the British Mercenary Firm, Sunlight international to the civil defense forces who re-instated the government because the British had an interest in that government.

Since the year 2000 the British have maintained a military base in Freetown. Initially they had 2000 British troops who are in charge of training the Sierra Leone army and structuring the defense re-structuring program, so that they can control the army. Last month, the British sent on 1, 900 troops, (because Chernoh thinks that the program is still ongoing), under what they call Operation Green Eagle. Operation Green Eagle is when they send in armies to prepare for any kind of insurgency, it is a counterinsurgency program. The reason that they have done this is because it was a recommendation that came out of a meeting that was held between the US ambassador in Freetown, the British High Commissioner to Sierra Leone and the UN representative to Liberia who met in Freetown and determined that Sierra Leone, Liberia and Guinea are serving as breeding grounds for leftist or subversive movements basically indicating the Africanist Movement. So they have identified their movement and they have identified the leadership of the movement. The reason that they are doing this is because they know that the Africanist Movement is building a program, moving and organizing the people to fight for self-determination, to back our resources and take control of our land and to determine for themselves how their resources are going to be used.

The Africanist Movement wanted to send 6 delegates to the ASI, a brother, 2 delegates from Liberia, the national coordinator of the movement in Guinea, the national coordinator of the movement in Liberia and the Deputy Director of the Africanist Movement together with a Sister who is working with the organizer in Kono, but unfortunately they could not attend because of the visa restrictions imposed by the British government, making it impossible for them to be here. Chernoh himself was harassed on his way to the meeting, having his passport confiscated and finally returned but not before being made to wait before being allowed to board the plane. This also happened to him in March, at which time he was told that he was traveling too much.

What we are saying is that we are committed to fighting for the freedom and unification of Africa and African people worldwide. We are building this movement, and the Africanist movement is growing, by last November we estimated our forces to be around 70,000 members but I am sure that by the time we go to the next Africanist Leadership Conference if we receive the reports from the various organizers we will have a membership that is close to 100,000 or more. The reason that these numbers are being given is because we now have a movement that is more than the neo-colonial army of Sierra Leon and Liberia combined and these are people who are willing to fight for change and ready to take back their resources and they are ready to smash neo-colonialism and imperialism.

We want people to understand that this struggle is going on and the conference in Guinea in November we will be discussing strategies of how to take on campaigns that make sure that the British and these multi-national companies that are operating in Kono will leave immediately and that reparations should be paid to the affected land owners.

A reparations conference was also held where the organizations in Kono that are struggle with these corporations who have expressed determination and willingness to be part of the process to build an international tribunal for reparations for African people.

Chernoh stated that he is speaking on behalf of the Africanist Movement and what he is saying here represents the views of the Africanist Movement and the membership of the Africanist Movement, and these are people who are committed to change and they are calling on Africans everywhere to unite with the struggle that they are involved in. They are tired of these kinds of discussions, people attend meetings, and get excited but no practical work is done, so they are saying that they need to go into action and they are ready to go into action because they cannot continue to sit and allow corporations like BranchEnergy and SLDC to continue to loot the resources that they have in Sierra Leone subjecting our people to misery. They realize that they have no future under this situation. The life expectancy is 37 years old, people do not have access to electricity, no water supplies, no good roads, while the resources are leaving Sierra Leone and going to England and various other places.

Part of what the movement instructed Chernoh to say in the meeting is that we need to resolve action oriented programs that will transform the conditions on the ground because we cannot hold the people who are in motion and say that they have to wait for a particular given time because they are going to do it for themselves. That is fundamentally important and being said because it is something that is coming from the masses and something that is coming from members of the organization, that they need change.

The elections that are coming will be contested by 3 major parties in the country. The Sierra Leone People's Party which is currently in power made up of the government and has been ruling since 1996, (the people are tired of this party, but the party is determined to hold onto power which is why they have been giving mining concessions, and ensure that the British have a military base in Freetown, ensured the US has an FBI office in Freetown that is currently functioning), the opposition All People's Congress, all of these parties are made up of people who were at one time either members of the same party which fell apart because they feel that their interests cannot be guaranteed if they are still members of the party that is in power so that explains how the PNPC was born. The Africanist Movement, for now, is the only organization in the country that is not committed to that process, that is an independent movement organization that is developing amongst the masses as opposed to the various parties that are struggling for power.

We want change and we want action, we want to transform the conditions of the people because the people are not going to sit and wait for these types of discussions to continue, otherwise they will do it for themselves. You cannot hold the masses when they are in motion and we are talking about hundreds and thousands of people who actually want a change in their own conditions. I think that this conference should resolve a time, a strategy

and a framework of how this kind of situations should be changed. We do not know exactly what is going to happen because there is a build up of imperialist forces in the area. Our faces are no longer strange to the people who we are trying to challenge and these are forces who are preparing for whatever situations we are talking about. They are aware of what we are doing, they know that I am here, I am representing the Africanist Movement and they know that there are people from the Africanist Movement who are supposed to be here who were denied access to this conference, and they know that we are still building this process. It is not a hidden process.

Smash neo-colonialism!
Smash imperialism!
Uhuru!

Chairman Omali Yeshitela stated the Water Purification and Electrification projects that are to be undertaken in Sierra Leone will provide a dual and contending power structure in Sierra Leone.

An ASI interim committee will be formed prior to the end of the Conference to plan for the first ASI Congress in Africa.

The floor then split into two groups to discuss the reparations tribunal to be held in Berlin in 2007 and the Water Purification and Electrification Project in Sierra Leone.

Workshop Reports

International Tribunal on Reparations for African People

The report expressed the significance of the Durban conference on racism in 2001 and that it was a victory that put imperialism on the defensive.

In 2005 it was decided to have a tribunal in Berlin, Germany and to call the organization ITRAP. It has been decided that the conference will be around the 7th, 8th and 9th of June 2007 when the G8 summit will be convened.

ITRAP leadership is split-up worldwide and has been offered an office in Congo.

Resolutions made:-

The ASI will:

- Support the Tribunal
- Identify experts to attend the tribunal to give testimonies
- Help popularize the position of ITRAP amongst the people

The issue of immigration needs resolving for Africans to attend the Tribunal. Maybe we could get parliamentary support from Germany.

The report was unanimously accepted by all delegates.

West Africa Water Purification and Electrification Project

Report presented by Aisha Fields.

This workshop/project will address the quality, quantity, hygiene and sanitation of water as well as rain water harvesting. Actions towards hygiene and sanitation and electrification project.

The significance of the project as well as providing water and electricity is also to win forces to the Africanist Movement.

A committee has been developed in the UK with forces committed to working on this project at their first meeting will be Sunday October 15th at 1pm in London. Other Africans are to go back to where they live to start raising resources to fund the project.

\$3,000 needs to be raised by the end of November to cover Sister Aisha's airfare from the US to Sierra Leone and to start the process of evaluating what is required.

At this time we know that there are resources in Sierra Leone to build or purchase tanks for rain water harvesting. In the long term we talked about the possibility of producing our own tanks.

This project will allow for us to develop a core of African scientists and engineers to travel under the leadership of the ASI throughout Africa developing similar projects. People do not have to have degrees or formal training to participate just the will as we can train each other.

The floor was asked to make pledges for the project. The following pledges were made:

Bakari :\$100 by November 1st 2006.

Julia Roberts :£100 by Sunday October 15th (during the meeting)

Sister Coco :\$25

Panyin: £30

A hat was also passed around for a collection where \$120, £135 and 70 Euros were raised.

The report was unanimously accepted by all delegates.

ASI Interim Committee and the First ASI Congress

The ASI Interim Committee constitutes of Chimurenga Waller US; Nkrumah Kgagudi Azania; Sbusiso Xaba Azania; Chernoh Alpha M Bah Sierra Leone, Sister Ayisha, US; Gaida Kambon US; Iester Guyana and Sandra Mozambique.

The interim committee determined that:-

- The First/Founding Congress of the ASI will be held in Senegal in March 2008.

- The ASI will provide support for the PAC
- The constitution for the ASI will be drafted by Luwezi Kinshasa, Chimurenga Waller and Hulisani Mmbarahk It will then be reviewed by the interim committee by December 2006 to ensure that a draft constitution is available for the Congress in Senegal in 2008.

The PACA was a critical force fighting for the liberation of Azania and moved away from the ANC. So now that the ANC is in power the PAC has been marginalized, therefore a resolution was put forward to for the ASI to provide financial and non-financial support to PAC and all Africans.

The resolution was read by Nkrumah.

The report and resolutions were unanimously accepted by all delegates.

CONFERENCE DAY 3

The last day of the conference was opened by Chairman Yeshitela. The Chairman started by expressing his appreciation for what the conference was able to accomplish. He believes we initiated a whole new configuration of our struggle for the emancipation of our Africa and African people.

The New Interim ASI Committee

1 The new interim committee has the responsibility to organize for the founding first congress of the ASI. We made this an actual working meeting, not a talk fest

All their history is rooted in struggle

2 the interim committee is constituted by:

- We Nkrumah, the leader of a trade union organization, Sbusiso, leader of the youth organization of Pan-African congress (PAC) in Azania. The Chairman had the opportunity to visit occupied Azania in a tour hosted by the Pan-African youth congress led by president Sbusiso and see the presence on the ground, the force and enthusiasm of the African militants there. I attended the 8th PAC conference in Azania, they are leaders involved in real struggles on the ground, not some academia involved in speculating what the struggle looks like.
- Chernoh Alpha M’bah, who is a leader in West Africa of an incredible mass movement of young Africans. These dynamic forces occupied an essential political space in Sierra Leone and in other places in West Africa. Now they not isolated from the rest of us as the struggle has an entirely new configuration meaning that we have opportunity to share our experiences, talents and resources.
Sbusisso said that 10% of African graduated in Azania are unemployed. There are jobs for them in the revolution, I can use 5 % of these forces for revolution in the U.S, there are and skills and expertise in other fronts that can go to different fonts.
- Sister Esther is our representation in South America, Guyana and an enthusiastic force.
- I hope we can get representation in Barbados, in the Caribbean
- Luwezi is based in Europe but has connections with Congo.
- Sister Gaida in the US is a key element in our organization, if you do not want to do any work, when Gaida is around, you will be confronted to your responsibilities. She was born in Panama, from parents who came from Jamaica.
- Brother Chimurenga, leader of the INPDUM, is strongly committed to the movement; he brings experience to the organization.
- Sister Aisha, a PHD Physicist, leads the water purification and electrification project in West Africa. This is a project open for everyone who wants to participate in it and learn new skills in the process. It’s a project we are doing for ourselves without UNESCO, UN or any NGO.
- Sister Sandra, was drafted to the committee since during the conference she shown initiative, she lives in London meaning she can work close to Comrade Luwezi. She also has her history- in Mozambique.
-

All these people, in the Interim Committee, represent different regions and campaigns they are associated that they are bringing to work towards the realization of the ASI Congress. All our resources have been directed towards the building of ASI. It does not matter how much we do in the U.S, we can work for ever in the U.S , if we do not an actual process at work for the emancipation of whole of Africa, and African people elsewhere, we will simply spinning our wheel for the next 500 years , if we will survive that long.

It was stated by the Chairman that now we can see a new world unfold before our eyes. The ruling class can't rule in the same old ways. The detonation of a nuclear bomb by North Korea is further evidence of the crisis of Imperialism. All Imperialists were gloating because what they saw as collapse of Soviet union, the death of communism, while the white left were crying copious tears of sorrow, but we knew and predicted, what the absence of Soviet Union simply meant , that those forces around the world , who have been oppressed by imperialism for so long, were no longer restrained by Soviet union, now they became independent of the interests the Soviet state, in its own context with imperialism, will give and retract resources , were able to restrain and determine how forces who wanted that support will move, when that has gone, it unleashed all these people around the world . This process has created crisis and chaos for imperialism.

Even though in this juncture it is incomplete, what we see now is a whole historical process that is challenging all people of the people of world relationship with Imperialist. North Korea and Middle East are evidence of the distress of the imperialist. The crisis of Imperialism doesn't translate into strength for us, but what translates into strength for us is what happened in this conference in the last three days. .

- Chairman said that “Chernoh expressed very clearly that people in West Africa whom, he represents want change”. That is a feeling that is represented all over Africa, people want change, it does not mean any kind of change, but change that will benefit their lives and transform their reality, it is we who have some scientific understanding of what it takes to make that happen, to introduce that science into the struggle, In a final analysis, Freedom is recognition of necessity, but masses who are oppressed and un-free don't necessarily understand or recognize necessity, this is not simply a process of putting angry radical people together, of angry slaves who want to end slavery. Masses of people do not need revolutionaries to bring them anger they have that without us. Masses of people don't need us to tell them to be upset about their circumstances, they do that without us. We create a revolutionary organization of professional revolutionaries, who will introduce science into the struggle. We as revolutionaries can take science into the struggle, fuse a scientific assessment into the struggle of the masses of the people. When they struggle they will know what the struggle is about. .
- It must be understood what the struggle is about so we don't struggle in isolation, but become part of the general struggle African people are making around the world. When you look all over Africa, you can see the consequences of angry people having come to power because of, corruption, poverty etc. Tell me one place in Africa where there has been a coup, or masses have risen up, and got rid of somebody, the outcome have benefited the masses of African people, you can't because they did not have what it is we are trying to build right now today: a future, the future is not tomorrow, but the next day , the next day, the next year, something that can sustain

the people interests , so we know we will have a progeny that can live a decent life, now I do not have struggle anymore by myself, that is our strength, we can develop a strategy that we can African forces from South Africa that can go to work to Sierra Leone get that experience and bring what they have in Sierra Leone , so that it is no there is no longer a West Africa issue, that is why we support PAC.

- We have to cater for our future; it's a future that happens everyday, by developing strategy and opening up the struggle.
- At some point SWANU, used to be a revolutionary organization at some time of its history. SWAPO, along with PAC and ZANU, were groups that were not recognized by the Soviet Union, were not part of the authentic 6, as consequences did not get the support and recognition that ANC and SWAPO got, some body helped to determine what would the outcome of those struggle. . In isolation, without resources, , it made it extremely difficult, some times if we don't get the resources, and if we are isolated, we see degeneration occur, because you can't grow by yourself, you need my input in order to grow, the problem is we have not had access to each other. It is astonishing you have to have all these languages inside Africa, why ?Because of the borders, the borders lock us into economic processes, in those tiny little tiny areas, language is a consequence of trade, commerce, work, labour, human being learn to speak because it was necessary in order to produce, if you have a situation where we are engaged in destroying these damn borders, you are facilitating a process of development and trade amongst Africans ourselves, you make necessary the unity of languages necessary, not somebody who has gone to school or laboratory and came up with a single language. Lingala from Congo is a trade language, Swahili is a trade language, these are languages that are developed in process of trade, and we become what we are, as a consequence of our ability to communicate and work and develop together, because we are incomplete without our connection to each other. That is why we have to be strategic in our approach to make this freedom. I am pleased. I truly believe that we have made history. This has not been a talk fest. They are things to be implemented; Comrade Luwezi will make sure that we go beyond the talking stage. People like Chernoh and Aisha will demand that we go to work. People told Chernoh to come back here with something that contributes to a transformation in our existence. We are going to do that in a fashion that helps the people to understand that it is part of a process for Africans everywhere who we are uniting and participating with
- We will work with and support the PAC., PAC becomes more than what it is, it become international, They are going now to be in West Africa, Europe and US. We are going to work to facilitate that. Our future depends on united relationships. It should never be alone any more, it should never be able to limit its thinking process any more , having to fight just there, we are going to help it to be connected with the rest of us in a dynamic way, we need to learn our future depends in our united relationship. Imperialism has united with our enemy, you look at ANC, it imperialism, it white power in black face.

The Chairman reminded us to remember Marcus Garvey, because Garvey has been ridiculed by a lot of forces, who put Garvey in the same camp as Dubois, but never ridiculed Dubois.

Dubois had nothing but disdain for the masses of African people; it was based on his class stance. He is the one who created the concept of talented tenth. Garvey is the one, look at Garvey's international declaration of rights, that was done 1920, pull it out and see how it applies to 2006 right now. We don't need all these flags, but one flag that African have already voted on. We should look at Garvey and see what he brought to us on practical, level. He closed by saying: 'Imperialists time has come about as a consequence of taking our time, they were not talking of the end of time when they were killing our people in the Congo, they did not see that as the end time, for them that was part of the beginning time, when they were killing all these people in the Americas, the indigenous population, million of people may be 98 % of the all the so called Indians in the North America were killed people, nobody was talking of the end of time, of apocalypse, Armageddon then, , now what is happening is masses of people around the world, are awakening up , trying to get back our resources, they said it is the end of times , we say whose times ? Not our times, this is the beginning of times for us, we unite e with you, it is the end of times that you will be able to dominate us Africans; you will be able to dominate the world. It is the end of their time for white power white, white power is dead. Now, it is our time and the end of time for white power'. Now the clock is our possession, it just a matter for us to go ahead and fulfill our destiny. I just want to show my profound appreciation to comrades Gaida, Luwezi, sister Pat, Ruth and to all comrades who made this event possible; I would like to thank comrades from Del barrio, a fraternal organization that is a serious organization on the ground, to comrades from the APSC who traveled all the way here, who committed yourselves, to open up a new front for black power in white America. No surrender! No compromise.

Media Discussion

Nyabinga opened up the discussion about Media. He stated that:

- In this process to unite Africa it is important and critical the ideas that we put out in the world.
- Our strength as a revolutionary organization lies in the relationship to the masses and the strength of the masses lies in their relationship with revolutionary organizations. Understanding this is critical in order to strengthen our capacity to win Africa.
- Part of this process is the question about ideological warfare. Everywhere African people is being bombarded, through the media, with the ideology of white power that justifies the parasitic relationship where the US and Europe dominates our people for their benefit.
- Burning Spear journal was created in 1968 because it was recognized that African people needed its forms of Media, this year Uhuru Radio was created. These are forms of ideological warfare that makes possible to spread ideology and make it accessible to Africans. There's a need to expand these forms of Media.
- We need teams, even though people might not have the ability immediately, we can train them and develop skills.
- We have to expand to places where people don't have access to information.
- We want to put the uhuru radio on the ground here in Europe and in Southern Africa, every where we have access to internet, we can put it down. All programs will be broadcast in different locations from a central server.

- We will also have news bureaus with the responsibility of producing and distributing information and news about what's going on in different regions, fronts of African revolutions.
- They are structures that we have set in places and manual that will be in the hands of forces who will be taking these process on a structure will include a bureau chief, who will be responsible for the day to day operations of the bureau in these areas, where we don't ability to put a down a bureau on the ground, one can work on developing facilitate the building of that capacity. If we have people who can write news article, that explain what is going in that area, that shows the crisis that imperialism is experiencing in the area, articles that deal with uprising, growing organization of African, those types of information that will feed the burning spear news paper, that will be go on line.
- We will have to syndicate this uhuru radio to short wave, creating listening station where they will come, we have to come with ways and specific issue that Africans are dealing with a particular area.

Nyabinga also gave us some explanation about the technical requirements to set up our internet radio, Uhuru Radio.

Omavi reminded us that Marcus Garvey had an incredible newspaper that was read by Africans throughout the world in a time where there was few resources to do so. He opened the discussion about Distribution.

- Africans have to participate and we have to think about unconventional methods to do distribution.
- He asked for proposals in how to get propoganda out of the US, as we need capacity to get it to other regions.
- He suggested that we need committees in those regions and that we probably need to fundraise that.
- We need to have our coming productions, videos, CD's, the radio and newspaper reaching African people.
- Chernoh, who is a journalist, highlighted what we need to have in consideration to set up news bureau in Africa since the Media is controlled by the government.
- Sandra, suggested setting up facilities where people can go and access internet and other forms of information.
- Iyapo reminded us of illiteracy rates in Africa and the need to have people who can read passing information to those who can't. She reinforced the idea of fundraising and suggested do what is done in the US where who subscribes to the Burning Spear sponsor for prisons.
- The possibility of having our articles attached to other newspapers and magazines was raised but considered unlikely since it is hard to find progressive newspapers or magazines with whom we could work.

- Subisso said that we have to acknowledge that where there is information people change so it is important to start with the regional committees, even though it will be a challenge we can develop and improve. He offered his contribution to broadcast and distribute in South Africa, they will have to start small and grow from there.
- The Chairman made some comments about demystifying the issue of internet because it is fast changing and internet radio is fast growing. He commented about collectivizing info and have it in the hands of revolutionary forces, on the hands of the people. He made useful suggestions in how to win people in Africa like for example having information in indigenous languages and suggested that members of the party sell newspapers in the streets as a form of engage people and make contacts.
- We have to train people and build a new intelligentsia in order to become more effective.
- Sandra offered help in distributing in Portugal and Mozambique.
- Esther gave us a brief about the Media situation in Guyana and offered her help to distribute to TV and in working with the Internet radio.
- Omavi talked about plans of having more productions, reproduce and duplicate our Media capacity.
- Chernoh committed himself to form a committee in Sierra Leone and offered his skills to provide training.
- It was suggested the use of conscious advertisement as a way to raise funds.
- Raising money is relevant. Generate income to have Internet cafes.
- Illiteracy campaigns are part of our operands.
- It was asked who can build a committee and Guyana, Sierra Leone, Azania and the London representations are willing to do so. Sisters Naima and Sandra offered skills and resources.
- Nkrumah said that the African Masses must be organized and mobilized.