

Student's Guide

African Internationalism

Sixth Congress Political Report: Chapter III

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SUMMATION: AFRICAN INTERNATIONALISM, CH. III, SIXTH CONGRESS POLITICAL REPORT

Read Chapter III of the Sixth Congress Political Report, The Theory of African Internationalism by Chairman Omali Yeshitela.

Summation of the chapter:

The African People's Socialist Party was able to resolve all the most important outstanding questions left unresolved after the US government defeat of the Black Revolution of the 1960s through the scientific approach of the theory of African Internationalism. This is an approach grounded in dialectical materialism.

The political theory of African Internationalism distinguishes the Party not only from the white left but also from any other African Liberation organization on the planet today. African Internationalism is a theory developed from the African Independence tendency throughout our history, notably the organization and movement led by Marcus Garvey in the 20th century.

The Party views the world in a scientific way, through the lens of materialism as opposed to the religious or cultural nationalist worldview called idealism. Idealism is an erroneous, petty bourgeois view that sees ideas, gods or the spiritual or other greater power as the primary force that determines reality. Idealism teaches that there are aspects of life or the universe that are static and unknowable.

African Internationalism is based on materialism, the understanding that our experience of the world is a product of our material conditions and that the world is tangible, completely knowable through our senses, existing independently of our minds. The materialist worldview of African Internationalism informs the African working class that the world can be changed and that it is our responsibility to

change it. African Internationalism is a theory that requires action—the unity of theory and practice.

Dialectical materialism is the understanding that all things are in a process of coming into being and dying away. There are contradictions found in the unity of opposites. For example, there is both unity and struggle in the dialectic of the oppressed and the oppressors.

Without the oppressor there would be no oppressed. It is in the interest of the oppressed to resolve this contradiction by destroying the oppressor and liberating themselves. The dialectical materialism of African Internationalism allows us to understand that imperialism—born at our expense—is in the process of dying away and that the oppressed are on the ascendency, rising up striking out at the contradiction of imperialist domination.

Thus the Chairman describes the current world situation as “an uneasy equilibrium between the past and the future,” describing the deepening struggle of the oppressed against the oppressor.

The dialectical materialist theory of African Internationalism is the viewpoint of the African working class, empowering us to understand the objective truth about how the world got to be the way it is and how we must change the world by uniting and liberating Africa and African people everywhere.

African Internationalism recognizes that the struggle against “racism” is a “self-defeating waste of time that denies Africans our national identity and dignity.”

“Racism” is an idealist concept, invented by the colonizers, that “relegates us to the Sisyphean task of winning acceptance from and often becoming one with our oppressors,” instead of leading us to win our liberation and independence.

African Internationalism understands that African people are not a race but a nation of people forcibly dispersed across the globe. African people wherever we are located are a colonized nation of people struggling for African liberation.

The material conditions faced by African people the world over have their origin in the assault on Africa by an impoverished, disease-ridden, feudal Europe that enslaved African people, colonized us, stole our land, labor and resources, amassing unprecedented wealth for Europe and giving birth to capitalism.

Europe’s assault on Africa and the world proves that capitalism was born from imperialism, and not, as the Soviet revolutionary V.I. Lenin believed, that imperialism was the last stage of capitalism.

The motivating factor of history is the need for human beings to produce and reproduce life. African people along with other oppressed and colonized peoples have spent the past 500 years forcibly producing and reproducing life for Europe, North America and the white population, not for ourselves.

To have the entire African nation and other colonized nations producing and reproducing life only for the benefit of the white nation rescued Europe from their

oppressive conditions, creating the basis of imperialism and the massive wealth and power of European nation today.

The essential question is that capitalism is *parasitic*. A parasite is an organism that lives on or in an organism of another species, known as the host, from which the parasite obtains nutriment. An example of a parasite is a blood-sucking organism such as a tick or a tapeworm. White power is the parasite—Africans and colonized peoples are the hosts.

Capitalism was born parasitic—it could not exist without enslavement, genocides, colonialism and terror waged against oppressed peoples of the Earth. Capitalism continues to be parasitic, stealing the resources of the oppressed through resource wars, neocolonialism and economic domination. If capitalism were deprived of the stolen resources of Africa and other colonized nations, capitalism would quickly die.

Slavery and colonialism gave rise not only to capitalism but also to the capitalist ruling class as well as the white middle class and the working classes. All white people sit on the pedestal of the oppression of Africans and others.

The Chairman notes that Karl Marx described the birth of capitalism as the “primitive accumulation” of capital. The Chairman quotes Marx:

“The discovery of gold and silver in America, the extirpation, enslavement and entombment in mines of the aboriginal population, the beginning of the conquest and looting of the East Indies, the turning of Africa into a warren for the commercial hunting of black skins, signaled the rosy dawn of the era of capitalist production. These idyllic proceedings are the chief momenta of primitive accumulation.”

Marx said that primitive accumulation played “in political economy about the same part as original sin in theology.” The Chairman shows that what Marx called the primitive accumulation was not a “theory” or economic process. It was African and oppressed human beings ourselves and our civilizations, culture and independence that have been destroyed for more than 500 years.

African and oppressed peoples were locked into a process that pushed us backwards into poverty, oppression, powerlessness and misery, while the same process catapulted Europe forward into wealth, education, democracy and power at our expense. Capitalism is seen by Europeans as being “progressive,” but what is progressive for Europeans is oppressive for us.

Despite Marx’s acknowledgement of the process primitive accumulation, the Chairman points out that Marx came to the wrong conclusion about this question. Marx had the worldview of a middle class white man in 19th century Europe. He could not see that primitive accumulation reflected the real conditions of the majority of humanity.

Marx was wrong. He could not see that African and other oppressed peoples make up the pedestal upon which capitalism sits. The rape of Africa is the cornerstone of imperialism's stolen wealth, making African workers the leading force in the struggle against capitalism—not white workers located inside of Europe.

The Chairman says, "The road to socialism is painted black." The essence of class struggle in the whole world is not between white workers and the white ruling class. It is concentrated in the struggle against colonialism. This is why the African People's Socialist Party is the party of the African working class and why African workers lead the worldwide struggle to defeat parasitic capitalism and imperialism.

Only the Party was able to scientifically analyze the material basis of white opportunism as lying in the fact that all white people exist on a pedestal of African oppression. White people have always attempted to solve their contradictions with their ruling class at the expense of colonized peoples not in solidarity with them.

Based on our theory the Party successfully formed the African People's Solidarity Committee under the Party's leadership with the job to take African Internationalism into the white communities winning other white people to recognize their interest in standing in solidarity with the movement for the liberation of Africa and African people everywhere.

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<p>16 MAIN POINTS TO BE LEARNED IN THIS CLASS</p>	<ol style="list-style-type: none"> 1. With the theory of African Internationalism the African People's Socialist Party is the only organization that was capable of solving the political questions left unresolved by the U.S. government defeat of the Black Revolution of the 1960s. 2. The Party advanced the political theory of the African Revolution through the scientific theory of African Internationalism, a scientific theory grounded in dialectical materialism that sees the conditions of the material world as primary and knowable, and ever changing, as opposed to idealism, which sees ideas or the spiritual as primary and the world as static and unchangeable. 3. African Internationalism is a theory that demands practice. 4. African Internationalism is the theory of the African working class that enables African workers and others to understand the world as it really is and what it will take to overturn our oppression and unite and liberate Africa and African people worldwide. Any other way of looking at the world will bring about the wrong conclusions. 5. The material conditions of African people have their origin in
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- the assault by Europeans who rescued themselves from poverty, disease and feudal oppression.
6. The European assault on Africa, the enslavement of African people and the theft of or resources, labor and knowledge, along with the genocide of the Indigenous people and the colonial domination of the majority of humanity constitutes the birth of capitalism.
 7. Europe's imperialist assault on Africa that gave birth to capitalism shows that capitalism was born of imperialism and not that imperialism came from capitalism, as Soviet revolutionary V.I. Lenin believed.
 8. History is moved forward by the need of all human being to produce and reproduce real life. African and colonized peoples have forcibly produced and reproduced real life for Europe, North America and the white population for the past 500 years, not for ourselves!
 9. The essential question is that capitalism is parasitic. A parasite is an organism that lives on or in an organism of another species, known as a host. U.S-European imperialism is the parasite; African and oppressed peoples are the hosts. Without the hosts to provide blood and nutrients, the parasite would quickly die.
 10. African Internationalism shows us that capitalism was born parasitic. Capitalism could not exist without the enslavement, genocides and colonization of African and oppressed peoples. Without that there would be no capitalism.
 11. Slavery and colonialism gave rise to capitalism and to the capitalist ruling class in Europe along with the white working class. All white people sit on the pedestal of the oppression of Africans and other peoples.
 12. The Chairman shows that Marx wrote of the "primitive accumulation" of capital or start up money of capitalism, the first accumulation of capital. The Chairman often quotes Marx who describes primitive accumulation of capital as "the turning of Africa into a warren for the commercial hunting of black skins," along with genocide of the Indigenous peoples of the Americas and the colonized peoples of the world.
 13. African Internationalism shows that Marx was wrong. He could not see that African and oppressed peoples make up the pedestal upon which capitalism sit. African workers are therefore the leading force in the struggle against world capitalism—not white workers located inside Europe.
 14. African Internationalism proves that the "road to socialism is painted black. The class struggle in the whole world is found in the struggle against colonialism. African and colonized workers are the true working class of the world.
 15. Therefore, the African People's Socialist Party is the party of

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	<p>the African working class.</p> <p>16. African Internationalism informed the Party about the material basis for the historically brutal relationship of white people to African people. White people make up the oppressor nation sitting on the pedestal of the oppression of African and other colonized peoples. Based on this understanding the Party formed the African People's Solidarity Committee under its leadership.</p>	
<p>OBJECTIVES OF THE CLASS</p>	<ol style="list-style-type: none"> 1. The students will understand and be able to discuss and internalize all of the basic principles of African Internationalism listed above. 2. The students will understand that African Internationalism is the worldview of the African working class. It is a theory that demands practice and informs us how to scientifically understand the world and how to change it through our own African working class Party that can unite and liberate Africa and African people everywhere. 3. The students will understand the significance of the fact that capitalism is parasitic, born on the backs of African people and how the question of parasitism as seen through African Internationalism is different from how Karl Marx understood the "primitive accumulation of capital." 4. The students will understand that our struggle is a struggle against colonialism, no matter where we are in the world, not against racism, the ideas in white people's heads. They will understand why this is important. 5. The students will understand how African Internationalism prepares the African working class to lead the African Revolution and the worldwide anti-colonial struggle. 	
<p>DISCUSSION/QUIZ QUESTIONS</p>	<p>The teacher should use the discussion questions listed below for interaction with the class and to be able to assess the level of understanding in the room. For the Cadre Intensive, where groups will work together and sit at the same table during the class, each group will be given a question to discuss and then to present their answers during the discussion period.</p> <p>When this study is carried out in a different setting, such as the livestreamed sessions on Uhuru News, or during a regular Political Education session, the questions can be asked to the class. It is good to call on specific people to answer the</p>	

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questions, especially those who are quiet, although everyone should have a chance to answer.

Students should discuss and answer the following questions:

1. Why do we say that African Internationalism is scientific?
 - a. In imperialist society what is usually meant when you say someone is a "materialist?" What does the Party mean by the term materialism?
 - b. What does the Party mean by "idealism?" and how is that different from the definition we hear in this society?
 - c. The Chairman says that without the scientific approach of African Internationalism we would come to the wrong conclusions about our struggle. What are some examples of wrong conclusions?
2. What does Chairman Omali mean when he says that to struggle against "racism" is a self-defeating waste of time?
 - a. What is the Chairman's definition of racism?
 - b. Why does the Chairman say that to struggle against racism is to struggle to unite with our oppressors?
 - c. What is the real target that the African Liberation Movement is struggling against? What are we struggling for?
3. What does Chairman Omali mean when he says that capitalism is *parasitic*?
 - a. Why is parasitism the essential question?
 - b. How is the understanding of parasitic capitalism through African Internationalism different from the understanding of capitalism as it is articulated by Karl Marx or the white left?
 - c. If we did not understand that capitalism is parasitic why would we come to the wrong conclusion about the leadership of African workers and the anti-colonial struggles in the world today?
4. What exactly is "primitive accumulation of capital?"
 - a. What is the difference in how Chairman Omali understands primitive accumulation of capital and how Karl Marx understood it?
 - b. What does the Chairman mean when he says primitive accumulation is not a theory?
 - c. What does the Chairman mean when he says that Karl Marx was wrong in his conclusions?
5. What does the Chairman mean when he says that capitalism was born of imperialism, not the other way around?

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	<ul style="list-style-type: none"> a. Who was the revolutionary leader who said that imperialism is the highest stage of capitalism? b. Why is it significant that capitalism was born of imperialism? c. What conclusions does the Chairman's understanding bring us to? <p>6. What does the Chairman mean when he says that capitalism and white society sit on the pedestal?</p> <ul style="list-style-type: none"> a. Do white workers sit on the pedestal also even if they are not rich? b. What is the "material basis of white opportunism"? c. What critical errors in our practice and theory would we make if we did not understand the question of parasitism and the pedestal? d. What conclusion did the understanding of the pedestal lead the Party to in terms of the relationship of white people to the struggle for African Liberation? <p>7. The Chairman quotes the paragraph from Karl Marx about "the discovery of gold and silver in America..."</p> <ul style="list-style-type: none"> a. Break down your understanding of this paragraph, phrase by phrase. b. Marx said that primitive accumulation played the same part in political economy as original sin in theology. What does this mean? c. Why is it so important that we understand that capitalism was born through the enslavement of Africans along with genocide and colonialism across the planet for the benefit of Europe. <p>8. What does the Chairman mean when he says the "road to socialism is painted black?"</p> <ul style="list-style-type: none"> a. Why does the understanding of parasitic capitalism lead us to the conclusion that African workers must lead the struggle for the unification and liberation of Africa and African people everywhere. b. How must white people relate to the understanding that the road to socialism is painted black? c. How do other colonized and oppressed peoples relate to the fact that the road to socialism is painted black? 	
<p>EVALUATION</p>	<p>Each student must fill out the Class Evaluation Form and please email to july-intensive@apspuhuru.org</p> <p>Material studied</p>	

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<p>Date</p> <p>Teacher</p> <p>Location</p> <p>Size of class</p> <p>Was your teacher well-prepared?</p> <p>Did he or she put forward the material in a clear and understandable way?</p> <p>Do you feel that you are more confident in your understanding of this subject?</p> <p>Do you feel that you can use the understandings of this class in your daily Party work?</p> <p>What suggestions do you have for improving how this class could be taught.</p> <p>Did this class deepen your commitment to be a cadre in the African People's Socialist Party?</p> <p>From 1 to 10 rate the following questions:</p> <p>Enthusiasm of this teacher</p> <p>Understanding of the material expressed by the teacher</p> <p>I understand this subject better now</p>	
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