



# **Britain's State Attack Against Afrikan People**

*The Pan-Afrikan Society Community Forum – [www.pascf.org.uk](http://www.pascf.org.uk)*

The Pan Afrikan People's Phone-in  
Every Sunday 10pm – 12midnight



# PAPF Galaxy Radio PAPF

99.5fm (London airwaves) and [www.afiwestation.com](http://www.afiwestation.com) (internet)

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**The Pan-Afrikan People's Phone-in** is a space for themed interactive discussions conducted over the airwaves and cyberspace. The themes are focused around issues affecting Afrikan people both locally and globally.

**The Pan-Afrikan People's Phone-in** regularly features guests from revolutionary Pan-Afrikanist organisations. From time to time others including non-Afrikan guests will be invited to contribute. The activities of all guests will be examined on the basis of their relevance to Afrikan people locally and worldwide. Interviews and presentations with guests will set the scene for the more general discussion (in the second half of the programme) where listeners will be invited to phone in, ask questions and contribute.

**Spread the word:** Please tell all of your family, friends, fellow organisation members, colleagues, associates and other networks about the show. Encourage them to listen.

# Britain's state attack against Afrikan people

## 1 Unravelling the operations of the State

### 1.1 Origins of the state

Samora Machel (Machel, 1973, p. 261/2) explained that from the moment that people began to produce more than they consumed, the problem of what to do with the excess existed. The first phase of exploitation happened when an individual or a small group of people claimed 'ownership' of the excess produced by the whole group. They were in effect 'stealing' from the other members of the group because the others had also participated in the process of producing the surplus. This sometimes subtle form of exploitation happened in varying degrees in all parts of the world. This was simultaneously the beginning of private property in human societies, the subjugation of women and also the subtle beginning of slavery.

The beginning of private property, exploitation, patriarchy and slavery is also the point in a society's historical development that gives birth to state mechanisms. The people who find their surplus wealth being stolen resist the theft. They resist the imposition of exploitation, slavery, patriarchy, class oppression and the creation of private property; they realise that all of these things are bad for them. The new exploiters respond with overwhelming violence organised through the newly formed state. The state is needed by the new exploiters to oppress the newly enslaved people into tolerating the unjust theft of their labour and resources. The following quote illustrates the early development of state mechanisms:

"The state was born when the functions which were previously undertaken by all members of a society became the prerogative of a separate group of people:

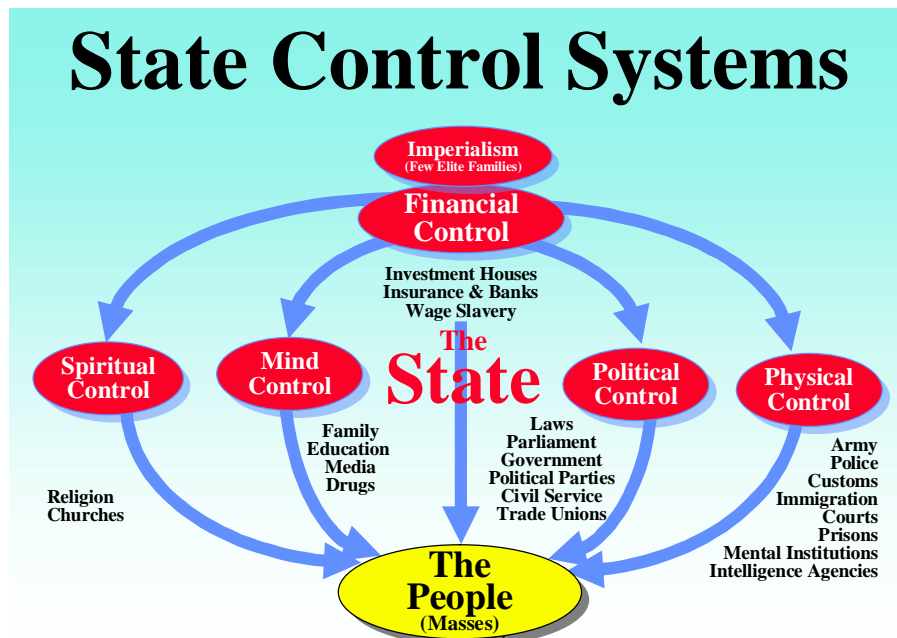
- an army distinct from the mass of armed citizens
- judges who took over from the mass of citizens the task of judging their equals
- hereditary chiefs, kings nobles in place of representatives or leaders of a particular activity, elected temporarily and always recallable by the collective
- 'ideological producers' (priests, clerks, teachers, philosophers, scribes and mandarins) set apart from the rest of the community.

The birth of the state is therefore the product of a double transformation; the appearance of a permanent social surplus product, relieving a part of society from the obligation to work in order to ensure subsistence, and thus creating the material conditions for this part of society to specialise in the accumulative and administrative functions; and a social and political transformation permitting the exclusion of the rest of the community from the exercise of the political functions which had hitherto been everyone's concern." (Mandel, 1977, p. 25/6).

The state is therefore the creation of the dominant group in a society to support that group's own selfish interests. It is an instrument, designed to support and maintain slavery and exploitation in the society that it forms a part of. It uses a variety of forms of oppression ranging from brute force to propaganda attacks to subdue its victims, exact tributes (i.e. taxes) from them and to keep them out of the society's real decision making processes.

## 1.2 The state apparatus

In any nation, the only political entity more powerful than the state is the organised force of the masses of the people united. There is no nation in the world today that is without state apparatus. The apparatus of the state is, in fact, a precondition for nationhood. In this epoch of history the apparatus of the state is a fundamental requirement for the government of any nation. To control the state is to control a nation's destiny. The masses of the people must understand and control the state. Self-determination is impossible without this.



(Spiritual Control + Mind Control + Political Control) = Ideological Control

*Brother Omowale*

The state eventually becomes like an octopus, with tentacles reaching (directly and indirectly) into almost every part of the society that it controls. It develops various branches, each with its specific area to manipulate and control so that its victims are constantly attacked and oppressed from a number of different angles all at the same time. These tentacles (i.e. state mechanisms, organs or apparatus) include:

"... the repressive state apparatus ... [i.e. the] ... army, police, prisons, judiciary, civil service ... the ideological state apparatus: the educational apparatus, the religious apparatus (the churches), the information apparatus (radio, television, press), the cultural apparatus (cinema, theatre, publishing), the trade union apparatus of class collaboration and the bourgeois and petty-

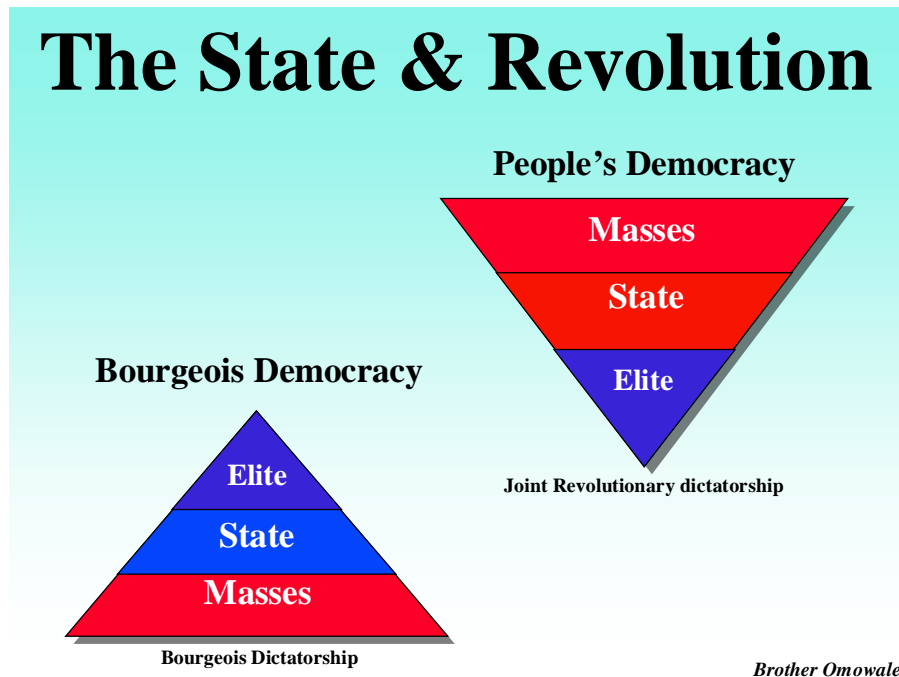
bourgeois political parties etc., as well as in certain respects, at least in the capitalist mode of production, the family." (Bottomore, 1981, p. 150/1).

The violent brute force of some branches of the state, such as the army and police forces is blatantly obvious. However other parts, such as the civil, health and educational services are more subtly attacking and oppressing its victims. The subtlety of state attacks reaches new levels when institutions such as the cinema, trade unions and even the family unit are brought into its gambit. In all cases the state's systematic attacks are presented as though they are for the benefit of its oppressed victims. These attacks together with the state's subsequent cover up programme are part of a mighty con trick.

### 1.3 Oppressive role of the state

Lenin, the man described by Marcus Garvey as 'probably the world's greatest man between 1917 and 1924' (Lewis, 1994, p. 80), described the state as:

"... an organ of class rule, an organ for the *oppression* of one class by another; it is the creation of 'order', which legalizes and perpetrates this oppression by moderating the conflict between the classes." (Lenin, 1976, p. 10).



The state is the mechanism, organ or apparatus that translates the ideas of the dominant oppressor group into practice (action) thereby re-enforcing the oppressor group's class privileges. When this translation is 'successfully' achieved we have a situation in society which some people have termed 'mental slavery'. By attacking and fooling its victims in this way, the state simultaneously oppresses the people and holds the society of oppressed and oppressors together for the benefit of the oppressors. The state is therefore constantly

defending the oppressor class against the revolutionary potential of the people that it oppresses. This defensive role also staves off the state's own destruction because a revolution by the oppressed people will lead to the smashing of the state mechanism. It will be destroyed and then replaced by a new set of state apparatus that will serve the interests of the newly liberated group.

All of this means that revolutionary conflict in a society initially revolves around gaining control of the state's apparatus, because control of the state apparatus brings enormous amounts of power. Control of the state brings with it the power to control the behaviour of other groups in society up to and including the power of life and death over these groups and their members. Sekou Toure explains that:

"The conquest of power is exercised through the conquest of the state which is at the same time the organ of suppression of one class by another ..." (Toure, 1977, p. 310).

The state's power is fundamentally based on its capacity to inflict violence upon its victims. It uses physical violence (material means) and psychological, emotional and spiritual violence (immaterial means), to oppress and suppress the people that it holds in subjugation. To control the state therefore is to control the power of the most highly organised instrument of violence in any given society; a power that can only be surpassed by the masses of the people organised or a stronger external state.

#### **1.4 The origin and development of state violence**

It is impossible to understand the state without understanding its relationship with violence. The state was actually born of the violence inflicted on one group by another for the control of their common resources. One researcher has illustrated the process by which the raw power of the state with its repressive physical violence came into existence. He explained how:

"Groups of armed men – it matters little whether they be called soldiers, police, pirates or bandits – compel the cultivators and cattle breeders (later also called the artisans and merchants) to give up a part of their production for the benefit of the ruling classes. To this end they carry arms and prevent the producers from being armed as well." (Mandel, 1977, p. 26/7).

The state was formed and built on the violence and threats of violence of the armed exploiters against the unarmed exploited and oppressed in defence of private property. Violence was at the heart of the state from the very beginning and will always remain at its heart. When all of the other functions of the state are stripped away, we are left with the groups of armed men that form its core. For instance, when a 'state of emergency' is declared, all supplementary branches of the state close down, a curfew barring the threat of death is imposed and the state's armed forces take over.

However, as the state developed, its methods became more sophisticated. It moved beyond mere brute force and incorporated a range of immaterial methods of violence to fool the people into believing that it was there to support them rather than oppress them. Sekou Toure revealed the subtlety and range of methods of violence available to the controllers of state mechanisms. He explained:

"There is violence when an individual or a group of individuals [is] forced to perform an action against their will, even though the action may be in the interest of the individual or group of individuals, whether or not brutality of force is utilised. The act of violence may be an action, an attitude, a behaviour or speech.

At the outset, violence may be defined as the use by an individual, a group of individuals, social group or social class of various forms of coercion against another individual, group of individuals, social group or social class in order 'to achieve economic and political domination, and obtain or maintain various rights and privileges'." (Toure, 1977, p. 268/9).

The state is soaked in the blood of the people it oppresses; it is also a mechanism of systematically organised mental terrorism designed to further oppress these same people. We can even assert that the state is violence, that it is the organised production of violence. Indeed, at one level, the state's very reason for existing is to exact material and immaterial violence against the oppressed classes of people that it holds down. This also re-affirms the point that whichever group controls the organised production of violence in a society automatically controls the state and the power that it confers.

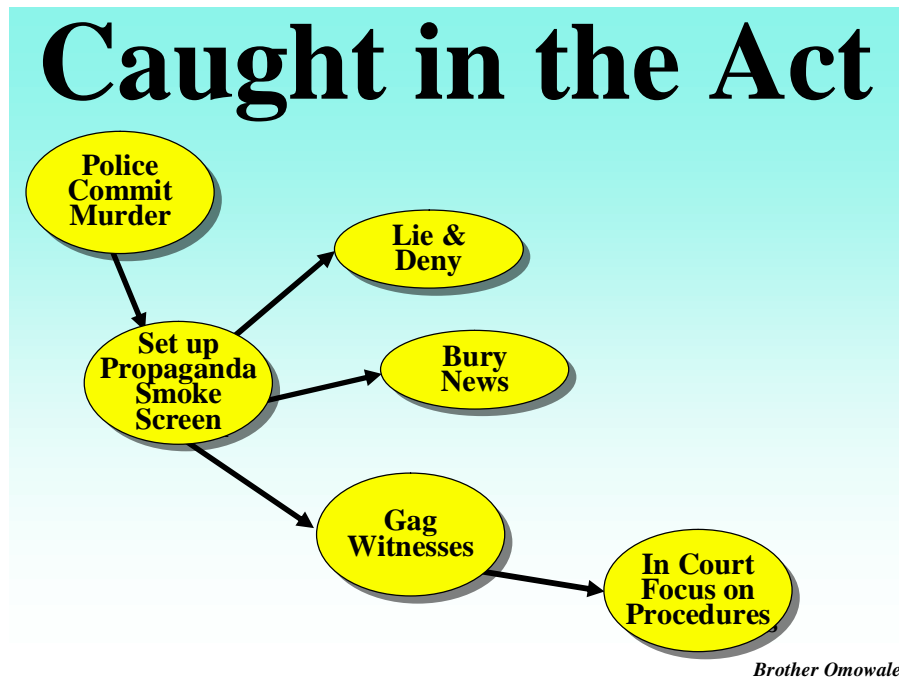
### **1.5 Camouflaging the state's violent operation**

There are an endless array of deceptive methods used by the state to protect itself and the class that controls it from the dangers of revolutionary action on the part of the people that it oppresses. Lenin exposed one example when he explained how in capitalist countries where state lies are the order of the day:

"... the real business of the state is carried on by the departments, chancelleries and general staffs. In parliament this is just chatter for the special purpose of fooling the 'common people'." (Lenin, 1976, p. 57).

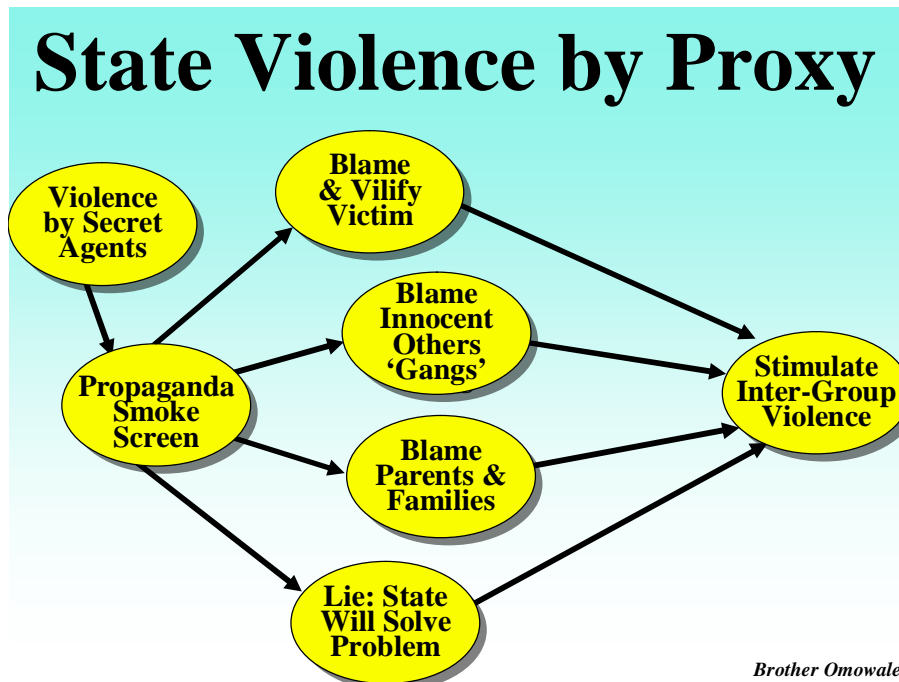
The mechanisms of parliament are merely a deceptive smokescreen; they are a front designed to conceal the real sources of the state's power from the oppressed people. This illustrates how the lies about how the state carries out its business are built into the very fabric of the state's operations.

However, this is not the only method of underhanded deception employed by the state. The state actively encourages the techniques of divide and rule amongst the groups of people that it exists to oppress. This tactic is specifically designed to weaken its victims' collective power which could potentially be used against the state and its masters. However, the state's job is deeper and even more sinister than mere divide and rule, its job is specifically and precisely to direct the people into conflicts that do not affect the structure of society (Bruce, 1996, p. 218). The divide and rule tactic together with its manufactured inter-communal conflicts are fundamentally an act of self preservation for the state as well as for the class that controls the state.



The state also carries out acts of brutality (physical violence) against its victims and then uses propaganda (psychological, emotional and spiritual violence) to cover up its brutality. Sometimes it carries out the brutality directly through its own mechanisms such as the army and the police force. This can lead to the state being caught red handed killing and maiming its unsuspecting innocent victims. When this happens, public attention is immediately shifted away from the state's violent abusive misuse of its powers and witnesses are 'legally' gagged (Fekete, 1987, p. 78/9). The state then further conceals its violent and abusive conduct by hiding behind its self-generated bureaucratic procedures and laws which were specifically created to protect it in these situations. These laws and procedures are designed to ensure that investigations into the violent misdemeanours of the state are completely unconcerned with the brutal acts of violence that it has carried out. Instead, they focus on whether the state's self-proclaimed laws and procedures have been 'correctly' followed and tie up the investigations in endless cords of 'red tape' (Telegraph, 17 July 2006).

These tactics create a scenario where the state must lie to cover the blatantly obvious fact that it is directly responsible for its violent criminal actions against its often unsuspecting victims. Without an ounce of remorse, it creates fake cover stories to fool the public into thinking that its brutalising agents are the innocent ones (Fekete, 1987, p. 79). The cover up that follows causes the state to descend into an endless spiral of lies, trickery and deceit. This happens because it must continue to use its apparatus to conceal the lies that it told to cover up the initial physical brutality that it is guilty of. There eventually develops a mounting barrage of lies designed to manipulate the minds of the oppressed people, with each lie requiring more lies to cover it up; these spirals of lies never end.



On other occasions the state carries out its violent brutality through proxy paid agents rather than through official staff members. It hires hit men, mercenaries, informers and other blood thirsty criminals to terrorise communities or even assassinate individuals that give it cause for concern (Etienne, 2000, p. 91). This tactic is used to give the impression that the state's violent action has some rogue citizen as its cause. The proxy system of state sponsored violence is yet another part of the mechanism of covering up the state's brutality. By keeping the state's officially registered or uniformed employees away from the acts of violence, it removes the state from immediate suspicion. The state's lie is therefore built directly into the process of violence, which reduces the need to publicly build more lies on top of lies after the brutality becomes exposed.

Another of the tactics employed by the state is that of falsely blaming an innocent third party or even the victims themselves for carrying out the violence which it perpetrated on behalf of the ruling oppressor class (International Bolshevik Tendency, 2004, p. 52). In practicing these wicked and evil tactics, the state is attempting to deflect its oppressed victims from

understanding that it is the source of the violence that they are suffering under. The state carries out these clandestine operations in order to leave the people that it oppresses none-the-wiser about how it really operates against their interests. The staged veil of ignorance is vital because it causes the state's victims to vent their frustrations on the wrong targets should they become sufficiently upset to revolt.

### **1.6 The state encourages victim dependency**

The lies and other camouflage techniques used by the state to conceal its violent abuse of its powers also has the deeper task of hiding the state's most fundamental problem. The state is caught up in a permanent contradiction because even though its oppressive purpose is the overtly unjust, wicked and evil task of performing violence against innocent defenceless people, it must convince these same unsuspecting victims that it is there for their benefit. It therefore systematically lies in order to promote the false idea that it is good and honest, a tactic specifically designed to prevent the people suffering from its oppression from rising up to destroy it and its masters. The state is therefore engaged in a permanent process of self-preservation, throwing up propaganda smoke screens to assist its and its master's survival and continued dominance over society.

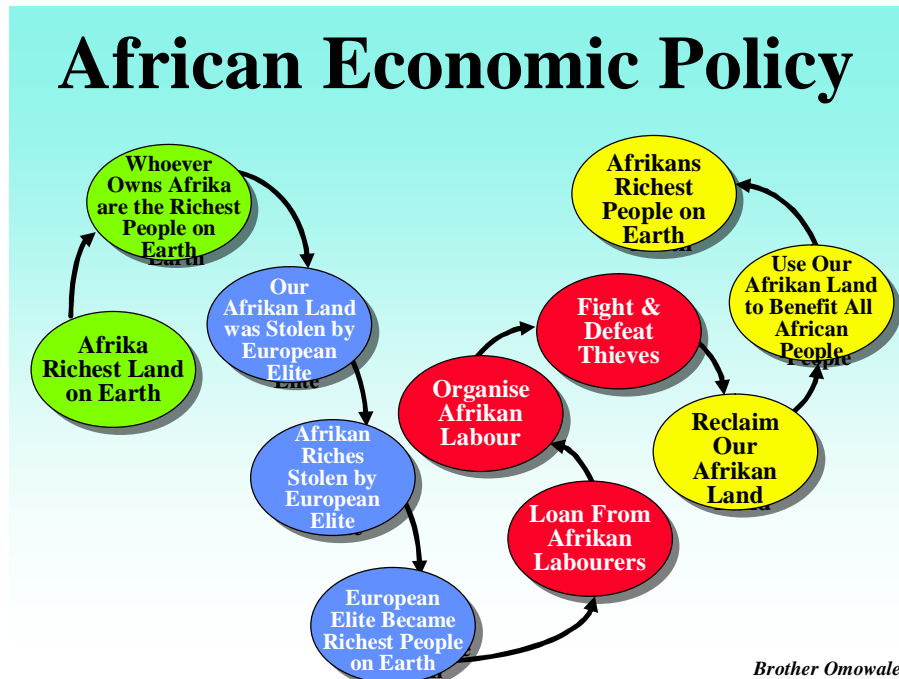
When the hidden agenda and propaganda offensives of the state are 'successful', they leave its victims unsuspectingly clambering to the state, begging it for solutions to their problems. This chaotic condition is reached when the oppressed people have been so completely bamboozled by the state's propaganda machine that they imagine the state to be their ally – allegedly working for their benefit. The sad fact however, is that the state can never solve the underlying problems of the oppressed classes because its function is to keep their main problem i.e. their oppressors in a position to continue their exploitation and oppression. All other actions taken by the state which have the appearance of helping the exploited and oppressed people are simply camouflage designed to fool the state's oppressed victims.

## **2 The British state's relentless attack against Afrikan people**

Afrika is the richest continent on earth. It is not just marginally richer than the other continents, it is massively richer. The Afrikan continent is blessed with an abundance of the world's most precious minerals and in many cases has more reserves than the rest of the world put together. The following quote illustrates the point:

"Africa produces more than 60 metal and mineral products and is a major producer of several of the world's most important minerals and metals including Gold, PGE's, Diamonds, Uranium, Manganese, Chromium, Nickel, Bauxite and Cobalt ... Africa hosts about 30% of the planet's mineral reserves, including 40% of gold, 60% cobalt and 90% of the world's PGM reserves - making it a truly strategic producer of these precious metals." (MBendi)

Whosoever controls Afrika (the richest continent in the world) become the richest and most powerful people in the world. Currently European imperialism (including US Satan imperialism) controls Afrika through its system of neo-colonialism. This is what makes Europeans and their Diaspora the richest and most powerful people in the world.



China wants to become an industrial superpower also, she is busily engaging in making economic treaties with the neo-colonial governments in Afrika. She is fighting to undermine the neo-colonial hold that Europeans have over Afrika in order to replace it with a system more favourable to China's internal economic development plans. By behaving in this way, China is recognising that it is not possible to become a sustainable industrial superpower without a guarantee of access to the abundant resources of Afrika. Similarly, as India attempts to develop into a world industrial superpower, she too will be bound to move closer to Afrika and Afrika's resources in order to achieve and maintain her superpower stratus.

The problem that Europeans, the Chinese and the Indians all have in common is that none of them have a legitimate claim to controlling Afrika. The only people with a legitimate claim to controlling Afrikan land and resources are the dispossessed people of Afrika. When Afrikan people around the world truly realise that they are Afrikans and assume their legitimate control of Afrika, Afrikan people will become the most powerful people in the world. When Afrikan people take control of Afrika:

- Europeans will cease to be the most powerful people in the world
- Europeans and any other people with similar intentions will cease to have the power to dominate Afrikan people and our resources

- European's and other people's industrial development will become dependent upon Afrikan people for vital resources

Under these new conditions, all other people will then have to trade fairly with Afrikan people. The corrupt anti-Afrikan mechanisms of capitalism i.e. the World Trade Organisation (WTO), the International Monetary Fund (IMF) and the International Bank for Reconstruction and Development (IBRD) colloquially referred to as the World Bank will all become redundant. This means that Europeans and their capitalist allies have a vested interest in preventing Afrikan people from taking control of Afrika, because of the disempowering impact that this change will have on them.

In Britain, the state is the most efficient mechanism for attacking and oppressing Afrikan people. Therefore, in order to maintain its unjustified position of privilege in the capitalist world, the British state must prevent Afrikan people from assuming their rightful control over the soil of Afrika and its corresponding wealth. The British state must join with its criminal capitalist allies and attack Afrikan people in Afrika and everywhere else around the world. This means attacking Afrikan people in Britain, including those Afrikan people that are under the misconception that they are 'Black British'. The British state is aware that, like their kinfolk, Afrikan people in Britain have a legitimate claim to the wealth of Afrika; it is this same wealth which currently keeps the British state afloat and maintains its false position of power in the world.

If Afrikan people in Britain come to realise that the wealth around them does not legitimately belong to the British state, but is in truth theirs, they will stake their claim to it. Their legitimate claims will then bring them into direct conflict with the British state. A critical factor is that their geographical location puts them in a strategic position to undermine the British state from the inside. It is this potential that makes local pockets of Afrikan people feared to the point that they are perceived as the primary 'enemy within' the British state. The response of the British state to this scenario is summarised by its highest ranking warmonger in recent history. He said that:

"In war, the enemy is plain and clear. In peace, a nation is confronted with a more insidious foe: the weakness within, from which alone great nations fall ... the danger from within is always present and must be kept in subjection." (Montgomery, 2000, p. 19)

These words speak to the essence of the British state's anti-Afrikan containment strategy. On the face of it, it might seem that there is no need for the British state to adopt an anti-Afrikan containment strategy. Afrikan people have never launched a planned campaign of insurgency against the British state along the lines of those launched by groups like the Irish

Republican Army (IRA). Furthermore, the British state is fully aware that the majority of Afrikan people in Britain are not clear about:

- Their shared identity as a collective Afrikan people
- Their legitimate right to collectively control the tremendous wealth of Afrika
- The fact that the British state and other European imperialist states are busy stealing Afrikan people's wealth
- The fact that the British state and other European imperialist states are powerful because of their possession of Afrikan people's wealth

Their lack of consciousness of these issues means that Afrikan people in Britain are extremely unlikely to actively oppose the British state despite its immoral anti-Afrikan interests.

The British state however is taking no chances; it fully understands that Afrikan people, through their legitimate claims to Afrika's wealth, are its most potent latent 'enemy within'. The British state fully realises that if Afrikan people become aware of the theft of their resources and decide to take corrective action, this will signal the beginning of the end for the British state and its false power. It therefore launches an unrelenting systematic pre-emptive series of attacks against Afrikan people living within its borders as a military tactic to deter Afrikan people from even thinking about retrieving the wealth that has been stolen from them. This is the real reason why Afrikan people suffer at the hands of the British state more than any other people within its borders. Afrikan people are the target of the British state's calculated campaign of low intensity warfare.

### **3 The British state's relentless attack against Afrikan organisations**

Afrikans in the internal colonies in Britain are clearly perceived as the enemy within that must be kept in subjection. It is against this background that a multi-fronted attack has been launched against Afrikans in Britain, using a three phase strategy aimed at:

- Destroying and totally eradicating our existing liberation orientated organisational infrastructure,
- Creating bogus leaders and organisations in and around the Afrikan community. This is designed to distract our energies away from fighting for our genuine liberation; instead, our minds are channelled towards attempting to reform British capitalism. This con trick is promoted to generate within us the vain hope that it is possible to make British capitalism nicer or in some way more palatable, and

- Attacking the community itself with a view to destroying any foundations which could potentially lead to the re-emergence or development of any future progressive organisations

An unrelenting attack has been launched against progressive Afrikan organisations in Britain. Some Afrikans, working on behalf of our enemy, join progressive organisations and behave in ways that subvert or destroy them. Bogus organisations, often funded by British capitalism, are set up in the Afrikan internal colony to distract potentially conscious Afrikans from joining our most progressive formations for self defence (Jackson, 1975, p. 24). Deceptive propaganda is routinely unleashed against liberation organisations, often with the assistance of Afrikan 'Uncle Toms', with the aim of undermining the community credibility of Afrikan self help initiatives. We find also that facilities are priced out of the reach of grass roots organisations and counter rallies are used to undermine grass roots mobilising initiatives.

To cap the process, bogus leaders are thrust upon the Afrikan community using both overt and covert methodologies. This bogus leadership is not elected within the Afrikan community, nor is it representative of the views of the Afrikan community. In fact a number of cunningly deceptive methods are used to put the bogus leaders in place. Often, under labels such as 'equal opportunities' or 'managing diversity', they receive their appointments via British capitalist institutions with a proven track record of anti-Afrikan activity.

These include institutions such as the Labour party, the Liberal-Democratic party and even the Tory party. Local authority structures, government and quasi-governmental institutions and multi-national companies are often used to put these characters forward and so too are state funded voluntary sector organisations. A favoured method of bringing these 'Uncle Toms' to prominence, is to give them a Knighthood, an MBE, an OBE or a CBE.

The role of the bogus leader is to impose the ideas and desires of British capitalism's dominant groups on the Afrikan community. They operate as the paid agents of the enemy, programmed to destroy Afrikan based self help activities, whilst at the same time promoting Afrikan self hate and increased confusion in the Afrikan internal colony. To assist them in their acts of treachery, they receive state funding and considerable amounts of publicity aimed at raising their profile both within the unsuspecting Afrikan community and also the community of indigenous Europeans.

Whilst some of the traitors fully understand the extent of their evil undertakings against their own people, the sad irony is there are others that remain ignorant of the damage and mayhem that they are heaping onto their own people. The most unconscious of them may even be under the delusion that they are, in some way, being helpful to their people. Regardless of their level of consciousness however, the bogus leaders are all clear in their

understanding that British capitalism has the power of veto over their appointments as leaders. In common with many of the neo-colonial heads of state in Afrika, they are therefore wholly owned and controlled by the not so hidden hand of British capitalism.

The attack is then targeted more generally at the entire Afrikan community. Afrikan internal colonies are flooded with hard drugs, which are indisputably not grown in any Afrikan country. This is designed to dampen the consciousness of our community, rendering even the embryo of organisation unworkable. Afrikan internal colonies are flooded with guns, again not produced in any Afrikan country. This heightens the enemy's desire that Afrikans should be in a constant state of disunity, internal slaughter, mayhem and total confusion fostering a condition of divide, so that they can continue to rule us.

These revelations may appear unbelievable to some readers, but conclusive evidence is presented by some of the unapologetic secret agents themselves. Two self confessed traitors of the Afrikan nation Philip Etienne and Bernard Maynard in their book *The Infiltrators*, reveal how they participated in the police unit known as special operations 10 (SO10) by carrying out undercover 'investigations' against their own people in the Afrikan internal colony.

These practices are not new and have been used to attack Afrikans throughout the world. In his *Handbook of Revolutionary Warfare*, Nkrumah demonstrated the pattern of the attack. He warned us that:

"Imperialism constantly infiltrates revolutionary opposition groups with agents, 'special police', and others, compelling such groups to arm even before they have attained the organisational stage of armed struggle." (Nkrumah 1980b, p. 54)

The traitors Etienne and Maynard, steeped in their abhorrent unapologetic arrogance, boastfully testify that the British capitalist police unit SO10 has gone overseas to recruit known multiple murderers and drug dealers. They have calculatingly transplanted these characters into the Afrikan communities here. These police 'agent provocateurs' have then systematically abused innocent Afrikans, up to and including shooting us, as a part of carrying out their police duties of flooding our community with hard drugs.

This kind of environment provides sufficient justification for capitalism to unleash a terror campaign, using its police firing squads (i.e. its armed internal military wing or 'first line of defence'), against the Afrikans contained in the internal colony. Indicative trends are that the unwarranted and unprovoked murder of Afrikans by the police becomes increasingly common place, whilst Afrikan young people are deliberately stopped and searched by the police several times more than any other group. Also, whilst expenditure on public services is being reduced in real terms, we notice a real terms growth in police budgets. These are some of

the trends that help to confirm the calculated extent and intent of the organised state violence perpetrated against law abiding Afrikan communities in Britain.

An economic and social assault is also launched against Afrikans as a way of ensuring that we are rendered totally defenceless. It follows that unemployment levels amongst Afrikans are constantly higher than all other groups, which further impoverishes the community. Afrikan children are expelled from school at a much higher rate than any other group, diminishing our prospects for future organisation.

Add to this poor housing and high levels of homelessness; poor health facilities and the onslaught of the mental health industry, it becomes clear that Afrikans are held in a state of siege. People in a siege environment are bound to focus solely on survival. This forces them into a day to day, hand to mouth living mode and away from a longer term planning mode aimed at collective development and advancement. These are just some of the signs that indicate the racist containment (or subjugation) policy of successive British governments.

It is not our purpose to reproduce the British government's own statistics which provide overwhelming evidence of the disparities enforced by them against the interests of Afrikan people. The pattern of imposed evil is clearly discernable: we find that Afrikans are over-represented in every social situation that is bad, and under-represented in every social situation that is good.

In addition, the British government operates a system of multiple deprivation scales which it claims is designed to assist in the allocation of resources to different areas of the country. This allocation has built within it the assumption that any area with a high proportion of Afrikans is automatically poor, precisely because of the presence of Afrikans. It is on this basis that it allocates 'extra funding' to these localities.

The government's 'extra funding' is never received by self determining Afrikan community organisations. Instead, local racist institutions and agencies use the money to launch further public and voluntary sector attacks on Afrikans, whilst pretending to assist us. We note that the Caldecot centre (a government run sexual health clinic) in South London has been publicly accused by its own staff of a range of disgusting practices including deliberately injecting Afrikan patients with venereal diseases.

The British government's own research is increasingly revealing its own racist policies. Faced with the overwhelming weight of the evidence confirming unfair practices against Afrikans in Britain, the British establishment has been grudgingly forced to the point where it has, with the utmost reluctance, acknowledged the existence of institutional racism. Though this level of acknowledgement represents a tiny step in the direction of truth, it massively underestimates

the volume, nature and extent of the systematic acts of wickedness perpetrated against Afrikans in Britain.

These barbaric acts of wickedness are implicit within the British capitalist system itself. British capitalism cannot survive without racism and to that extent the term 'structural racism' moves us a little closer to the truth than 'institutional racism', which limits its analysis to mere elements of capitalism or cogs in British capitalism's wheel.

Against the acrimonious background of British capitalism's relentless catalogue of crimes against humanity, sincere Afrikan liberation organisations will have to address a number of potent issues, if they are to demonstrate a value to the brutally exploited and oppressed Afrikan communities in Britain. The initial test for sincere Afrikan liberation organisations is whether they can do anything to reduce the level of the barrage of abuse that is, as a matter of course, heaped on the Afrikan community in Britain. An additional test is whether they can overturn or repel the tide of racist ill-treatment and in the final analysis, whether they can contribute to the overthrow of the capitalist system that perpetuates the evil suffered by Afrikans.

#### **4 Britain's state attack on Afrikan youth**

The Afrikan community is amongst the most oppressed in Britain and for that reason is amongst the most likely to be involved in open rebellions against the corrupt British state. The section of the Afrikan community most feared by the British state is Afrikan Youth. Many of the state control mechanisms that work perfectly well for containing the revolutionary fervour of adults are rendered useless when it comes to controlling youth. For instance, financial controls such as wage slavery, taxes and regular household bills that can contain the revolutionary aspirations of the majority of adults, simply do not apply to them. Furthermore, young men are in the warrior category, they are often willing to physically fight for what they believe in – and sometimes even to the point of risking their lives.

The history of Azania [South Afrika] gives many clear examples of the willingness of Afrikan youth to physically fight a fascist apartheid state mechanism when their parents felt such action to be inappropriate. For instance, in 1959 the young lions under the leadership of Robert Sobukwe broke away from Nelson Mandela and other elders of the Afrikan National Congress (ANC) to form the Pan-Afrikan Congress of Azania (PACA). One of the reasons for the breakaway was the refusal of ANC elders to engage in armed struggle as a tool for liberating Azania from the European minority's fascist apartheid system (Pogrund, 1991, p. 84).

Afrikan youth insisted on defending themselves physically against state sponsored physical assaults. Co-ordinated by its military wing *Poqo*, the PACA military campaign included

bombings as well as other aspects of low level warfare. During the 1960 Sharpeville – Langa massacres, Afrikan people peacefully protested under the leadership of the PACA. The fascist apartheid state then responded by launching an unprovoked attack against the unarmed protestors. The result was the cold blooded gunning down of some 69 innocent and totally defenceless Afrikan people (Reeve, 1960, p. 97).

In 1976 Afrikan youth in Azania again defied their parents when they carried out a massive street protest against the Bantu Education Act. This Act was an unmitigated full frontal assault on Afrikan culture. It was introduced by the state for the purpose of forcing Afrikan youth to accept Afrikaans – i.e. the oppressor's foreign language as their medium for learning. Once again, the fascist state cold bloodedly mowed down 109 unarmed Afrikan children and parents in the streets because they dared to protest peacefully (Herbstein, 1979, p. 26).

The aftermath of the uprising saw the rise of Afrikan youth leaders such as Steve Biko. The brave actions of Afrikan young people on both occasions forced their parents to take a more militant stance. Soon after Sharpeville, the ANC was forced to open its military wing *Umkhonto we Sizwe* and declare its support for armed liberation struggle. Similarly in July 1976 Azania saw a major strike by Afrikan workers. One hundred thousand Afrikan workers downed tools in protest at the way in which their children had been mercilessly massacred in Soweto. Other groups were now protesting in solidarity with Afrikan youth. The bravery of Afrikan youth was essentially sowing the seeds of revolution in Azania.

Afrikan youth in Britain also have a distinguished history in fighting the militant excesses of the fascist British state. Afrikan youth erupted in militant resistance to years of constant police brutality at the Notting Hill Carnival in 1976, 1977 and 1978 (Gilroy, 1987, p. 93). In 1980, Afrikan youth rise up in self-defence against police oppression. In 1981, Afrikan youth were involved in the organising of the 'Black People's Day of Action' which brought 20k Afrikan people onto the streets of London in protest against the murder of 14 of their peers in the infamous New Cross fire (Gilroy, 1987, p. 103). Months later Afrikan youth around the country erupted again in militant self defence campaigns when their kinfolk were attacked and even murdered by police officers. The bravery of Afrikan youth was contagious: young people from other ethnic groups joined the revolts following the leadership of their Afrikan peers (Gilroy, 1987, p. 99).

Similar scenarios occurred again in 1985 in response to unprovoked police attacks against innocent members of the unsuspecting Afrikan communities. Afrikan youth rose in defence of their communities and inflicted massive defeats on the occupying forces of the police. In the words of Bernie Grant who, on the back of Afrikan youth's heroic self-defence became a

member of the British Parliament (MP), Afrikan youth gave the British state's fascist police force 'a jolly good hiding'.

Afrikan youth are potentially the spark that will set the revolutionary process ablaze in Britain. For this reason, they are being viciously attacked by the British state, which is trying to turn their resistance to state violence inward so that they can contain and destroy themselves. When they erupt in opposition to their oppressors, other young people will put their racism aside for awhile and fight against the real enemy – the British state. Afrikan elders will then be forced to fight the British state in defence of their children and other disenfranchised communities will follow suit to protect their children.

The British state must therefore wage a constant pre-emptive low intensity war against Afrikan youth, whilst falsely giving an impression of being fair and just. It must vilify Afrikan youth in order to justify its calculated unprovoked attacks against them. It must isolate them from the population at large so that nobody, including their own parents, will want to have anything to do with them. It must then make them fight amongst themselves, in the tiniest of splinter groups, so that Afrikan youth will want to have nothing to do with each other. This artificially created environment provides bogus justification for criminalising Afrikan youths without the set back of widespread repercussions. So long as this can be sustained, revolution in Britain will remain deferred and the British state will continue to survive on the back of Afrikan wealth.

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