

Afrikan Liberation Day
2009



Afrikan Freedom means Defeating Neo-colonialism

Great Sons of Afrika



Speak out on an
Afrikan
President
in the
White House

The Pan-Afrikan Society Community Forum – www.pascf.org.uk

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

PAPP Galaxy Radio PAPP

99.5fm (London airwaves) and www.afiwestation.com (internet)

Phone Number (for on air discussion): 07908 117 619

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.

Great Sons of Afrika Speak Out on an Afrikan in the White House

1 Introduction

1.1 Arousing Afrikan people's emotions

One of the main tricks of neo-colonialism has been its success in getting its intended Afrikan victims to naively clap and cheer at the Afrikan agents that it uses to destroy those very same Afrikan victims. Neo-colonialism's trick has been to use agents who look like its intended victims and then to invest heavily in popularising, supporting and maintaining those agents for its own diabolical purposes. In our case, neo-colonialism uses a group of Afrikan faces to front its anti-Afrikan attacks. Over the past 40 years this process has been led by the appointment of Afrikan neo-colonial presidents on the Afrikan continent. However, this tactic has now been heightened with the appointment of Barack Obama to the position of president of US Satan and by default leader of the so called 'Western world'. His appointment truly brings neo-colonialism from a national and continental level of operation on to a global one.

Some Afrikan people's euphoria is of such a magnitude that they will attack anybody who points out that Barack Obama is the objective enemy of Afrikan people. For instance, on Sunday 9th November 2008 a Galaxy Radio presenter was issued with a public death threat openly over the airwaves for expressing the opinion that 'Barack Obama is the greatest Uncle Tom in the history of humanity'. Such an outrageous threat comes from a combination of misplaced fanatical reactions and a skewed sense of loyalty. It is a symptom of: (i) a failure to properly analyse the institution of the presidency, on the one hand; and (ii) a misguided belief that an Afrikan president will automatically be committed to the best interests of Afrikan people simply because he is an Afrikan.

1.2 Tranquilising Afrikan people with false promises

Since it is based on the 'hope' of some positive action in the future, the latter reason can only really be specifically and concretely tested against the actions and decisions the new president actually takes in the future. His defenders therefore advance an argument that says that it is both premature and unfair to treat Obama as an enemy of Afrikan people – this is the 'give him a chance' argument. A minority of Afrikan people have adopted this stance for their own selfish class interests. However, by far the majority have been confused by a massive propaganda con trick designed to play on the emotion of an Afrikan person crossing the formerly forbidden threshold of the white man's White House.

US Satan's corporate capitalists have used Obama's appointment to create a number of illusions - including the illusion: (i) that the proverbial glass ceiling has now been smashed i.e. better promotion prospects for all Afrikan people; (ii) that Afrikan people are now somehow in charge of their European imperialist oppressors; (iii) that racism has been overcome; (iv) that US Satan is a friendly, rather than imperialist nation; (v) that life is now going to improve for Afrikan people in US Satan and around the world; (vi) that Obama is somehow going to save the world. These are all part of an engineered 'feel good factor' that engenders the promise of false 'hope' in the future, as a tactic designed to encourage Afrikan people to peacefully accept their current suffering.

1.3 A cooler reflection on Obama's role

However, it is the former point i.e. the analysis of the institution of the presidency that condemns Obama or anybody else who occupies that role. For instance, US Satan is the most powerful nation in the world. An essential part of its power comes from keeping the Afrikan continent subdued. This allows US Satan to steal the resources that it needs in order to maintain its premier position in the world. Therefore, it is a critical task of the US Satan governing mechanisms to keep Afrika poor and oppressed so that it can be exploited.

The institution of the presidency is part of US Satan's governing mechanism. Its primary role is to keep US Satan powerful. In order to do this, it must focus on keeping Afrika poor and oppressed so that Afrika's abundant resources remain available for US Satan's exploitation. The military, economic and political relationship between Afrika and US Satan defines the role of the presidency in relation to Afrika. The occupant of that role, regardless of their race, gender or personal qualities must make it a priority to keep Afrika in subjugation. The US Satan presidency, like all other US Satan constitutional institutions, is therefore an objective enemy of Afrikan people everywhere. This assessment holds true even before the occupant of the role makes their first decision.

Powerful evidence supporting this analysis comes from an examination of the hidden role played by a key capitalist agent called Zbigniew Brezinski. Brezinski has been a mentor to Obama for a number of years – some might even describe him as Obama's handler. He selected Obama when Obama was a young law student and effectively trained and groomed him. The closeness of their relationship is now officially confirmed by Obama's appointment of Brezinski as his chief advisor.

What makes their relationship particularly disturbing is the fact that Brezinski is the author of US Satan's National Security Council Memorandum 46 (NSCM/46). NSCM/46 was signed into US Satan law in March 1978. The document's contents provide concrete evidence confirming Brezinski's anti-Afrikan agenda. More importantly, it is confirmation of the direction that Brezinski was taking US Satan's state structures in, in relation to Afrika and Afrikan people. In Brezinski's own words:

"The objective of our policy toward Black Africa is to prevent social upheavals which could radically change the political situation throughout the area ... If black African states assume attitudes hostile to the [US Satan] national interest ... the West may face a real danger of being deprived of access to the enormous raw material resources of southern Africa which are vital for our defense needs as well as losing control over the Cape sea routes by which approximately 65% of Middle Eastern oil is supplied to Western Europe ... Black Africa is increasingly becoming an outlet for [US Satan] exports and investment. The mineral resources of the area continue to be of great value for the normal functioning of industry in [US Satan] and allied countries ... Internationally, damage could be done to [US Satan] by coordinated activity of African states designed to condemn [US Satan] policy toward South Africa, and initiate discussions on the [US Satan] racial issue at the United Nations where the African representation constitutes a powerful block with about one third of all the votes." (NSCM/46).

NSCM/46 also provides us with irrefutable proof of the US Satan government's plan to neo-colonise Afrikan people at home and in the Diaspora. The plan was designed specifically to employ the neo-colonialist containment technique of destroying organic moves by Afrikan people, towards Afrikan unity as a method for keeping Afrikan people subjugated. Brezinski wrote:

"The FBI should mount surveillance operations against Black African representatives and collect sensitive information on those, especially at the U.N., who oppose [US Satan] policy toward South Africa. The information should include facts on their links with the leaders of the Black movement in [US Satan], thus making possible at least partial neutralization of the adverse effects of their activity ... The concern for the future security of [US Satan] makes necessary the range of policy options ... (h) to support the nomination at federal and local levels of loyal Black public figures to elective offices, to government agencies and the Court. This would promote the achievement of a twofold purpose:

- first, it would be easier to control the activity of loyal black representatives within existing institutions;
- second, the idea of an independent black political party now under discussion within black leadership circles would soon lose all support." (NSCM/46)

It also provides very convincing evidence that Obama was hand picked by Brezinski precisely because he is easy to control. Furthermore, it is an indicator of Obama's potential willingness to actively undermine Afrikan people's initiatives aimed at promoting Afrikan unity, independence and self-determination in order to advance US Satan's agendas.

The presidential appointment of Obama raises US Satan's calibre of neo-colonial trickery to new heights. Viewing the system from another vantage point reveals how neo-colonialism is now being applied simultaneously as a multi-faceted technique of oppression and deception. Obama is an Afrikan; he is a European; he is a Christian; Obama's father is an Afrikan; his mother is a European; His father is a Moslem; his step father and sister are Asians. He is being simultaneously used as a tool to carry out the neo-colonial con trick against a plethora of largely unsuspecting oppressed communities around the world. Furthermore, resources are being heavily invested in attempts to encourage members of all of those oppressed communities to feel that Obama belongs to them.

1.4 The value of revisiting the greats

This paper attempts a response to the question – what advice did our ancestors give us on the prospect of an Afrikan president of US Satan? In doing so, it highlights and briefly examines evidence from 3 great sons of Afrika: Marcus Garvey, Kwame Nkrumah and Malcolm X. All 3 of these greats devoted their lives to selflessly working for the collective advancement of Afrikan people. Their unwavering commitment to Afrikan liberation suggests that their views provide a useful yardstick against which to measure the potential benefits and disadvantages of the emergence of an Afrikan president of US Satan. The general pattern of their commitment is less than complementary to the idea of an Afrikan president of US Satan.

One of the benefits of seeking out the views of Afrikan greats on the issue of whether or not it is a good thing for an Afrikan person to be the president of US Satan is that they are commenting on the institution of the

presidency rather than the character of the individual occupying that role. Marcus Garvey joined the ancestors before Obama was born; Malcolm X joined the ancestors before Obama started school; and Kwame Nkrumah joined the ancestors before Obama started secondary school. They did not know Obama personally, which means that their views are objective and cannot be based on personal prejudices against Obama.

2 Marcus Garvey on Afrikan people and the US Satan presidency

2.1 Effective Afrikan organisation commands respect

Marcus Garvey noticed that Afrikan people were disrespected everywhere in the world. In Afrika and the Caribbean for instance, Afrikan people were colonised by European imperialism precisely because they were in a disorganised state. For Garvey, it was wrong that Afrikan people should be ruled by other nation's political economic systems. He saw effective organisation of the Afrikan race as a vital tool for correcting that situation. He said:

"Show me a well organised nation, and I will show you a people and a nation respected by the world." (Garvey, 1986, p. 14).

This is an approach that can be easily distinguished from those who seek that Afrikan people's labour should be used to help organise other people's nations. Garvey understood Afrikan history in the era before Afrikan enslavement and reminded Afrikan people that:

"... you were once great; you shall be great again. Lose not courage, lose not faith, go forward. The thing to do is to get organised and you will compel the world to respect you. If the world fails to give you consideration, because you are [Afrikan people] ... you shall through organisation shake the pillars of the universe and bring down creation ..." (Garvey, 1986, p. 77).

He was clear that it was the strong effective internal organisation of Afrikan people around their own needs that would bring their power and respect back. Assimilating into or even leading US Satan would not liberate Afrikan people.

2.2 Garvey stood for organised Afrikan self determination

Garvey was an emphatic supporter of organised Afrikan self determination. He explained that:

"For five years the UNIA has been advocating the cause of Afrika for the Afrikans, that is, that [Afrikan] peoples of the world should concentrate upon the object of building up for themselves a great nation in Afrika ..." (Clarke, 1974, p. 380).

He distinguished the UNIA from other Afrikan movements in US Satan saying:

"The difference between the UNIA and other movements of this country is that the UNIA seeks independent government while the other organisations seek to make the [Afrikan] a secondary part of existing governments." (Clarke, 1974, p. 217).

In Garvey's view, it was pointless Afrikan people trying to lead or control other people's systems in other people's lands, especially when they were in the minority. Afrikan people could never be more than second class citizens in imperialist countries. In fact, Garvey's notion of self-determination was not based on attempting to deprive other peoples of wealth in lands that are foreign to Afrikan people. Seeking the presidency of US Satan therefore was not a sensible strategy for Afrikan people seeking freedom. He made it clear that:

"We want only those things that belong to the [Afrikan] race. Afrika is ours. To win Afrika we will give up America, we will give up our claim in all other parts of the world; but we must have Afrika. We will give up the vain desire of having a seat in the White House in America, of having a seat in the House of Lords in England, of being president of France for the chance and opportunity of filling these positions in a country of our own." (Clarke, 1974, p. 381; Sons of Garvey Press Association, 1990, p. 3)

The idea of Afrikan heads of state in Europe and US Satan was as ridiculous as seeking an Afrikan head of state in China, India or Mongolia. The object of these roles is to protect the interests of the people of those respective lands, not to protect the interests of Afrikan people. The job of Afrikan leaders is to govern Afrika in the best interests of Afrikan people. Therefore, Garvey argued against those forces who contend that we should liberate ourselves by entering European institutions to reform them from within. His position was:

"If the [Afrikan] were to live in this western hemisphere for another five hundred years he would still be outnumbered by the other races who are prejudiced against him. He cannot resort to the government for protection for government will be in the hands of the majority of the people who are prejudiced against him, hence for the [Afrikan] to depend on the ballot and his industrial progress alone, will be hopeless as it will not help him when he is lynched, burned, jim-crowed and segregated." (Garvey, 1986, p. 53).

2.3 Disorganisation invites destruction

He explained why Afrikan self-determination, as opposed to integrating into US Satan's system, is absolutely vital to the survival of Afrikan people in the following words:

"Do they lynch Englishmen, Frenchmen, Germans or Japanese? No. And why? Because these people are represented by great governments, mighty nations and empires, strongly organised. Yes, and ever ready to shed the last drop of blood and spend the last penny in the national treasury to protect the honour and integrity of a citizen outraged anywhere ... Until the [Afrikan] reaches this point of national independence, all he does as a race will count for naught ..." (Garvey, 1986, p. 52).

It would be folly for Afrikan people to try to defend themselves by pretending to be somebody else. Since his appointment, scores of Afrikan people have been murdered (some by the state) in US Satan and president Obama has not yet put a stop to it. If the experience of Afrikan city mayors in US Satan is anything to go by, he will remain powerless to stop even the murders carried out by the police force. There is no security for Afrikan

people in trying to integrate, assimilate or even holding leading positions in other people's nations. The US Satan presidency is virtually useless to us, in this respect, because:

"Races and people are only safeguarded when they are strong enough to protect themselves, and that is why we appeal to the four hundred million [Afrikans] of the world to come together for self-protection and self-preservation." (Clarke, 1974, p. 380)

Garvey was clear that Afrikan people must either Organise or perish (Garvey, 1986, p. 50-51 & 54). He opposed those forces that argue that effective Afrikan organisation is unnecessary or irrelevant and should be replaced by a strategy of seeking high office in non-Afrikan national institutions. He took the view that:

"The greatest weapon used against [Afrikan people] is disorganisation." (Garvey, 1986, p. 11).

Obama's chosen route disorganises us as an Afrikan people and simultaneously reorganises us to support US Satan's anti-Afrikan capitalist system. Garvey warned of dier consequences for Afrikan people if we did not organise effectively in our own best interest cautioning Afrikan people that:

"... the mighty forces of the world are operating against non-organised groups of peoples, who are not ambitious enough to protect their own interests." (Garvey, 1986, p. 5).

For Garvey, if Afrikan people failed to overcome the challenge of their own internal disorganisation they would die. This is particularly worrying because the emergence of an Afrikan president in US Satan is causing some of our people to abandon this crucial challenge altogether – in other words prepare for our collective demise.

2.4 Effective organisation is the best form of defence

Garvey was clearly conscious of enemy attacks and the need for Afrikan people to defend themselves against all such abuses. He argued that:

"The political readjustment of the world means that those people who are not sufficiently able, not sufficiently prepared, will be at the mercy of the organised classes ..." (Garvey, 1986, p. 5).

Garvey was clear that Afrikan people had a duty to defend themselves against the plethora of vicious and violent attacks carried out against them. However, individual responses such as occupying the presidency of US Satan were inadequate to meet that challenge; a more powerful tactic had to be developed. Political organisation for national justice required the highest level of collective commitment from Afrikan people. This is the reason why members of the UNIA were each required to submit to the collective will of that organisation rather than the collective will of the Democratic or Republican parties of US Satan.

3 Kwame Nkrumah on Afrikan people and the US Satan presidency

3.1 Afrikan unity or Afrikan assimilation into US Satan's structures

Nkrumah was clear that Afrikan people needed power in order to be truly free to determine their collective destiny. There are a number of potential or theoretical routes to achieving this level of power for Afrikan people in US Satan, but reference will be made to two mutually exclusive possibilities. Either: (i) Afrikan people have to take over US Satan – the most powerful capitalist state in the world or; (ii) they have to support the Afrikan Revolution in order to retake Afrika – their own homeland – the richest continent in the world. The former strategy involves Afrikan people in US Satan uniting with their arch enemies. These include US Satan's political parties (i.e. Republican and Democrats etc.), government structures, armies and big business. The latter strategy involves Afrikan people in US Satan uniting amongst themselves and with the rest of the Afrikan masses – in Afrika and around the world.

These two options are diametrically opposite choices; to support one is to destroy the other; where one is dominant, the other must fight for its very existence. Nkrumah was under no illusion as to which of these strategies was the appropriate route for Afrikan people in US Satan. In dismissing the option of attempting to take over US Satan he said:

"It is totally unrealistic to think that a 'Black Nation' can be created on American soil, since no Black Power Movement can possibly succeed in seizing political control of the present white power structure in [US Satan] ... Hence the great importance I attach to the Black Power Revolutionary Movement in [US Satan] with the Afrikan Revolution." (Milne, 2001, p. 271).

Even if it was not morally repugnant for Afrikan people to try to take over the land which European imperialists stole from its rightful owners the American Indians, it would be impossible to seize power and take control because Afrikan people in US Satan are too few in number to take control of that nation.

In addition to the obvious bankruptcy of the idea of Afrikan people taking over US Satan, there is also the problem that having an Afrikan president does not necessarily equate to have Afrikan control of that country. Nkrumah explained how:

"Leaders may come and go; they may rise and fall; but the people live on forever, and they can only be joined together by an organisation that is active and virile and doing the things for which it was established. The role of an organisation, especially in the colonial struggle, is of paramount importance; for victimisation, bribery and corruption, defaulting of leaders and other vicissitudes are strewn in the way of movements. These test the stamina of leaders; these test the stamina of the people for emancipation ..." (Nkrumah, 1980, p. 81).

Nkrumah would have been clear that having an Afrikan person as president of US Satan is no great advance for the cause of Afrikan liberation. However, he might have seen it as a concession from US Satan imperialism designed to placate Afrikan people. However, even from this perspective he had a warning for Afrikan and other oppressed people:

“One thing that we must bare in mind is that imperialism never gives way until it cannot help it; even when imperialism appears to give way, it tries to sabotage it by the back door ... [and almost as if warning us about Obama] ... don't live on promises and don't live on rumours of something good turning up, for the enemy is sly and vicious and always waiting for an opportunity to disintegrate our efforts ... Let us therefore never relax our efforts until we have ACTUALLY secured self-government.” (Nkrumah, 1980, p. 81).

3.2 Afrikan people need a global political party uninhibited by national borders

Nkrumah was unquestionably in favour of Afrikan people setting up independent Afrikan political organisations, both at home and in the Diaspora. The purpose of those organisations was to contribute to Afrikan people's aim of achieving their collective freedom and self-determination. He advised Afrikan organisations in the Diaspora that their duty was to:

“... mobilise, educate and reawaken the Black people [in their part of the world] to the full realisation of their revolutionary potential.” (Nkrumah, 1981, p. 14).

Nkrumah was crystal clear on the point of which political parties Afrikan people should or should not join. He was against the idea of Afrikan people joining the Labour, Conservative or Liberal parties in Britain or the Republican or Democratic parties in US Satan. All of these parties were capitalist formations that were anti-Afrikan in their essence and lacked the capacity to raise the level of Afrikan people's revolutionary consciousness. Despite having once had a friendship with Harold Wilson – one time leader of the Labour party (Milne, 2001, p. 192), Nkrumah was clear that even the British Labour party was not genuinely socialist (Milne, 2001, p. 376) and in fact openly supported racism (Milne, 2001, p. 286). Joining such an organisation could never be more than a tactic. On 6th December 1968 Nkrumah wrote:

“What is needed is a militant, well organised vanguard party, linked with the vanguard revolutionary party of the Afrikan revolution, not with a view to providing a President for [US Satan], but in order to unite and give direction, strength and leadership to the struggle.” (Milne, 2001, p. 270).

A Vanguard party is to the revolutionary process what the tip is to a spear; it has a clear political line which points the way towards the society within which it is based towards revolution. It operates in front of the masses, behind the masses and within the masses agitating for the kind of mass action that will ultimately lead to revolutionary change (Toure, Volume XXI, p. 442).

3.3 The Afrikan revolution needs Afrikan freedom fighters in Afrika, not the White House

In addition to raising Afrikan people's revolutionary consciousness, the role of the Afrikan vanguard party in the Diaspora was to develop strong links with similar parties in Afrika primarily, but also other parts of the world in order to advance the Afrikan Revolution. It was not the role of the vanguard party to set Afrika's agenda backwards by providing Prime Ministers and Presidents for Afrika's oppressors – the imperialist nations. In fact, rather than running for senior public office in foreign lands controlled by Afrika's enemies, those Afrikan people in the Diaspora who wanted to help achieve Afrikan liberation should instead:

“... come back home and fight for Afrika’s total emancipation, unity and independence ...” (Nkrumah, 1981, p. 14).

In other words, committed Afrikan cadre were both welcome and needed on the frontline in Afrika, not the White House. This suggested tactic also served to re-affirm a point that he had already identified. On 31st March 1968 Nkrumah indirectly exposed the fruitlessness of having an Afrikan as president in the US Satan White House when he wrote:

“It does not matter who enters the White House. They are all under the stiff manipulation and the pressing thumb of big business and the Pentagon.” (Milne, 2001, p. 230).

Nkrumah was pointing out that the power structures surrounding the position of the US Satan presidency were more powerful than either the role of the presidency or the person performing the role. It does not matter therefore whether the person carrying out the role is Afrikan, European or Asian, Male or female, nice or horrible. What is important is the purpose of the role. The purpose of the presidency role is to keep US Satan strong. This automatically means keeping Afrika weak so that US Satan imperialism can continue to steal Afrika’s abundant resources with minimal resistance. It follows therefore that whoever occupies the presidency role must automatically be an enemy of Afrika regardless of their physical make up or their personality.

3.4 Pan-Afrikanism is the objective, not the presidency of US Satan

Following the CIA sponsored reactionary coup which deposed Nkrumah on 24th February 1966, US Satan appointed an Afrikan by the name of Franklin Williams as its ambassador to Ghana (Milne, 2001, p. 230). Nkrumah was not pleased with this appointment which he saw as a con trick specifically designed to fool the Ghanaian people. All of the evidence identified above points to the fact that he would have been at least equally as disappointed by the appointment of an Afrikan to the position of president of US Satan.

Nkrumah’s position was unambiguously in support of Afrikan people uniting amongst themselves rather than with imperialism’s anti-Afrikan institutions. This strategy was a pre-condition for Afrikan liberation. He argued that:

“Real Black freedom will only come when Afrika is politically united.” (Nkrumah, 1981, p. 14).

The job of Afrikans wherever we are in the world is to unite as Afrikan people around the best interests of our motherland Afrika – which is our centre of gravity. Our liberation role does not involve leading other people’s political parties, governments, armies or businesses. Afrikan power will not come to its full fruition until Afrikan people experience genuine Afrikan liberation; Afrikan liberation will not come to fruition until the masses of Afrikan people achieve genuine unity across the world. He re-affirmed this by saying:

“Until Afrika is free and politically united, we are without power or status, and can only reach very limited objectives either in Afrika or [US Satan].” (Milne, 2001, p. 270).

Nkrumah was a Pan-Afrikanist. It is no surprise therefore that he saw Pan-Afrikanism rather than US Satan presidency as the solution to Afrikan people's problems. For him, all of the independent Afrikan political activity that he spoke of had to be aimed at one outcome in order to be truly fruitful. That outcome was:

"... the Afrikan Revolution – the goal of which is a united Afrika under a Socialist All-Afrikan Union Government and the emancipation of the entire Black world." (Milne, 2001, p. 270).

4 Malcolm X on Afrikan people and the US Satan presidency

4.1 Afrikans must unite as Afrikans

One of the central issues confronting Afrikan people in pursuit of liberation is the question of where we should place our loyalty. For Afrikan people in US Satan, if giving their loyalties to the organisational structures of US Satan will bring them liberation, they should unite with those structures. On the other hand, if giving their loyalty to Afrika will liberate them, then they should unite with their fellow Afrikan people. Malcolm X left us with no illusions on the central issue of where Afrikan people should begin the process of establishing unity. He said:

"... there can be no worker solidarity until there's first some Black solidarity. There can be no White-Black solidarity until there is first some Black solidarity. We have got to get our problems solved first, and then if there's anything left to work on the white man's problems, good, but I think the mistake Negroes make is this worker solidarity thing." (Breitman, 2003, p. 34/35).

Since it is clear that Malcolm X took the view that Afrikan people should first unite amongst themselves, it follows that he did not advocate Afrikan people uniting with the capitalist structures created by the European imperialist invaders of the American Indians' land. Since accepting the role of president of US Satan is an overt act of uniting with that nation's anti-Afrikan and anti-American Indian capitalist structures, it follows that Malcolm X would not have advocated such a move.

4.2 US Satan's political system cannot be trusted

Malcolm X never spoke specifically on the issue of an Afrikan person occupying the position of president of US Satan. However, he did speak about (i) US Satan governmental processes, (ii) the institution of the presidency and (iii) the contradiction of 'upper' class Afrikan people using their privileged positions to support US Satan institutions in their racist vendettas against the masses of Afrikan people in that country. On the issue of Governmental process for instance, he highlighted the bankruptcy and dishonesty of US Satan's anti-Afrikan Democratic party when he said:

"In this present administration they have in the House of Representatives 257 Democrats to only 177 Republicans. They control two-thirds of the House vote. Why can't they pass something that will help you and me? In the Senate, there are 67 senators who are of the Democratic Party. Only 33 of them are Republicans. Why, the Democrats have got the government sewed up, and you're the one who sewed it up for them. And what have they given you for it? Four years in office, and just now getting around to some civil-rights legislation. Just now, after everything else is gone, out of the way,

they're going to sit down now and play with you all summer long—the same old giant con game that they call filibuster. All those are in cahoots together.” (Breitman, 2002, p. 39/40).

Malcolm X had no trust in US Satan’s bogus system of governance which it misleadingly describes as ‘democracy’. It is a system designed by anti-Afrikan and anti-American Indian gangsters to amongst other things divide, humiliate and mislead deluded Afrikan voters with promises that it never intends to keep. He explained:

“When you take your case to Washington, D.C., you’re taking it to the criminal who’s responsible; it’s like running from the wolf to the fox. They’re all in cahoots together. They all work political chicanery and make you look like a chump before the eyes of the world.” (Breitman, 2002, p. 48) ... [furthermore] ... “They get all the Negro vote, and after they get it, the Negro gets nothing in return. All they did when they got to Washington was give a few big Negroes big jobs. Those big Negroes didn’t need big jobs, they already had jobs. That’s camouflage, that’s trickery, that’s treachery, window-dressing ... They have got a con game going on, a political con game, and you and I are in the middle. It’s time for you and me to wake up and start looking at it like it is, and trying to understand it like it is; and then we can deal with it like it is.” (Breitman, 2002, p. 40).

Clearly the ‘biggest job’ is the presidency of US Satan and the ‘biggest Negro’ is the Afrikan person who occupies the ‘biggest job’. Since Obama clearly occupies the ‘biggest job’, he must be the prime candidate for Malcolm X’s ‘big Negro’. In fact building on Malcolm X’s analysis of Afrikan neo-colonial agents working against the interests of fellow Afrikan people, it might be more accurate to describe him as ‘biggest Negro’ of all time holding the ‘biggest job’ of all time.

4.3 US Satan uses Afrikans against Afrikans

The idea of giving ‘big jobs’ to some Afrikan people over others is not a new one. For a long time this tactic has been used as a calculated technique designed to create deep internal class divisions amongst Afrikan people. Its purpose has been to foster competing Afrikan sub-groups thereby creating split loyalties. This technique uses greed to encourage some Afrikan people to be disloyal to their sisters and brothers. They are seduced with a ‘gift’ of a slightly larger stake in the anti-Afrikan capitalist system than the rest of their oppressed people. In return, they are mandated to assist the anti-Afrikan capitalist system to oppress their Afrikan sisters and brothers. Their neo-colonial acts of betrayal operate to seriously undermine initiatives aimed at achieving Afrikan political unity, because they sow the seeds of deep distrust within the Afrikan community.

Building on the line of reasoning identified above, Obama’s main role is to make as many Afrikan people as possible loyal to the anti-Afrikan US Satan system of governance that actively oppresses them. Unbeknown to many of them their loyalty to US Satan makes them automatically disloyal to the cause of Afrikan liberation. In other words, Obama’s job is to increase the proportion of what Malcolm X called ‘House Negroes’ in US Satan’s population. Malcolm X explained the ‘House Negro’s’ role as follows:

"There was two kinds of slaves. There was the house Negro and the field Negro. The house Negroes - they lived in the house with master, they dressed pretty good, they ate good 'cause they ate his food -- what he left. They lived in the attic or the basement, but still they lived near the master; and they loved their master more than the master loved himself. They would give their life to save the master's house quicker than the master would. The house Negro, if the master said, 'We got a good house here,' the house Negro would say, 'Yeah, we got a good house here.' Whenever the master said 'we,' he said 'we.' That's how you can tell a house Negro." (Breitman, 2002, p. 22).

There is little prospect of Obama getting a 'better' house than the White House. Furthermore, his own words suggest that he is a good fit for Malcolm X's House Negro analysis. He uses the words 'we' and 'our' for instance, in relation to Afrikan people uniting with the structures of US Satan rather than unity amongst Afrikan people - a clear sign of his anti-Afrikan liberation agenda. There are many examples but his victory speech on 4th November 2008 is sufficient to illustrate the point. On that occasion he said:

"If there is anyone out there who still doubts that America is a place where all things are possible, who still wonders if the dream of *our* founders is still alive in our time, who still questions the power of *our* democracy, tonight is your answer ... It's the answer spoken by young and old, rich and poor, Democrat and Republican, Black, white, Hispanic, Asian, Native American, gay, straight, disabled and not disabled. Americans who sent a message to the world that *we* have never been just a collection of individuals ... *We* are, and always will be, [US Satan] of America." (Barack Obama's - *Author's emphasis*).

His words are clearly aimed at making people in US Satan, including Afrikan people, loyal to US Satan i.e. their oppressor rather than (in the case of Afrikan people) to their Afrikan homeland. Therefore Obama's call for US Satan unity directly undermines Afrikan unity and is consistent with Malcolm X's caricature of the 'House Negro'.

Malcolm X's assessment of the treacherous class of Afrikan people who would even consider accepting the role of US Satan president was scathing and uncompromising. They are prepared to do everything within their power to save the anti-Afrikan capitalist US Satan system that oppresses Afrikan people, but showed little or no commitment to saving their own people from the ravages of that system. He described this treacherous class of Afrikan people as 'house Negroes' and saw their roles as being antagonistic to Afrikan liberation. He explained their contradiction in the following words:

"If the master's house caught on fire, the house Negro would fight harder to put the blaze out than the master would. If the master got sick, the house Negro would say, 'What's the matter, boss, we sick?' We sick! He identified himself with his master more than his master identified with himself. And if you came to the house Negro and said, 'Let's run away, let's escape, let's separate,' the house Negro would look at you and say, 'Man, you crazy. What you mean, separate? Where is there a better house than this? Where can I wear better clothes than this? Where can I eat better food than this?' That was that house Negro. In those days he was called a 'house nigger.' And that's what we call him today, because we've still got some house niggers running around here." (Breitman, 2002, p. 23) ... [he added] ... "This modern house Negro loves his master. He wants to live near him. He'll pay three times as much as the house is worth just to live

near his master, and then brag about 'I'm the only Negro out here.' 'I'm the only one on my job.' 'I'm the only one in this school.' You're nothing but a house Negro. And if someone comes to you right now and says, 'Let's separate,' you say the same thing that the house Negro said on the plantation. 'What you mean, separate? From America? This good white man? Where you going to get a better job than you get here?' I mean, this is what you say. 'I ain't left nothing in Africa,' that's what you say. Why, you left your mind in Africa." (Breitman, 2002, p. 23).

4.4 Uncle Toms and House Negroes are made, not born

Had Malcolm X been alive today, it would not come as a surprise if he were to describe Obama as, not just a 'House Negro', but as the original White House Negro. It is obvious that, Obama cannot realistically expect to get a 'better' job than the one he currently has. In fact his 'better' job is part of the package that guarantees his personal loyalty to the anti-Afrikan capitalist US Satan state. There is also little doubt that Malcolm X would have categorised Obama as an Uncle Tom, possibly even pronouncing him as the greatest Uncle Tom in the history of humanity due to the power, seniority and uniqueness of his role. In fact Malcolm X specifically warned Afrikan people about Uncle Toms and their neo-colonial role when he said:

"Just as the slave master of that day used Tom, the house Negro, to keep the field Negroes in check, the same old slave master today has Negroes who are nothing but modern Uncle Toms, 20th century Uncle Toms, to keep you and me in check, keep us under control, keep us passive and peaceful and non-violent." (Breitman, 2002, p. 24).

It is in the best interest of US Satan's anti-Afrikan capitalist system to create 'Uncle Toms' and 'House Negroes' to carry out their veiled neo-colonial agendas. It goes to great lengths to create neo-colonial characters in order to impose them on the Afrikan community. These neo-colonial characters form a crucial part of US Satan's anti-Afrikan containment strategy designed to hold the Afrikan community in check. Malcolm X took time to explain the process by which these neo-colonial characters are imposed. He said:

"The slave master took Tom and dressed him well, and fed him well, and even gave him a little education -- a little education; gave him a long coat and a top hat and made all the other slaves look up to him. Then he used Tom to control them. The same strategy that was used in those days is used today, by the same white man. He takes a Negro, a so-called Negro, and make [sic] him prominent, build [sic] him up, publicize [sic] him, make [sic] him a celebrity. And then he becomes a spokesman for Negroes -- and a Negro leader." (Breitman, 2002, p. 25).

The cost of the 2008 US Satan presidential election campaign is estimated to have been in excess of \$1bn. This figure by far outstrips expenditure on all previous election campaigns. By far the lion's share of this expenditure was on Obama's campaign. For instance, Obama's advertising campaign was close to saturation point. He purchased 330,000 adverts in little more than a month compared with 100,000 by his counterpart John McCain (US Election). The fact that the bulk of the funding to assist the organising of Obama's election campaign came from outside the Afrikan community would have caused Malcolm X some concern. Malcolm X's stated position on the issue of externally funded organisations was:

"No organisation that is financed by white support can ever be independent enough to fight the power structure with the type of tactics necessary to get real results." (Breitman, 2003, p. 81)

With all of the clapping and cheering that there has been for Obama within Afrikan communities, there are many Afrikan people who have come to accept him as an Afrikan spokesman. This position is enthusiastically held in some quarters despite the fact that Obama was neither funded by, nor nominated from grassroots Afrikan organizations. Malcolm X saw this as the response of people who were exploited but did not know it (Breitman, 2003, p. 69).

Obama does appear to be a good fit for Malcolm X's analysis. His personal history illustrates that he was taken by Brezinski and the Democratic Party, made prominent with the type of massive publicity that turned him into a celebrity as well as a ruler.

Malcolm X understood neo-colonialism. He described neo-colonialists as 'Uncle Toms' and 'House Negroes'. He was clear about the counter-revolutionary as well as the oppressive role of neo-colonialists in Afrikan communities. He explained:

"... how the white man uses these ... Negro leaders, against the black revolution. They are not a part of the black revolution. They're used against the black revolution." (Breitman, 2002, p. 25) ... [In practical terms this means] ... "We don't organise any Black man to be a Democrat or a Republican because both of them have sold us out ... we don't support any black man who is controlled by the white power structure." (Breitman, 2003, p. 68/9).

From Malcolm X's analysis, it is clear that Obama is not and can never be an advocate of Afrikan liberation. In fact an essential part of the president's job is to forestall and prevent Afrikan people's liberation by defending Afrikan people's main oppressor – US Satan the leader of 'Western' imperialism. Indeed, Malcolm X went even further and illustrated the way in which the US Satan president was bound to do what the capitalist system dictated. He said:

"It isn't a president who can help or hurt; it is the system. And this system is not only ruling us in America, it is ruling the world. Nowadays, when a man is running for president of [US Satan], he is not running for president of [US Satan] alone, he has to be acceptable to other areas of the world where American influence rules.

If Johnson had been running all by himself, he would not have been acceptable to anyone. The only thing that made him acceptable to the world was that the shrewd capitalists, the shrewd imperialists, knew that the only way that the people would run toward the fox would be if you showed them the wolf. So they created a ghastly alternative." (Breitman, 2002, p. 223)

There are obvious parallels between Johnson's and Obama's appointments as US Satan presidents. In the latter case, the path was cleared for Obama within non-Afrikan communities by strongly linking McCain with the

overtly anti-human diabolically disastrous policies of the outgoing Bush regime – McCain was used as the ‘ghastly alternative’.

Malcolm X's analysis also clearly infers that the restrictions of the presidency role transcend the race of the occupant. Therefore, whatever his personal intentions, there is no basis for expecting any meaningful advances for Afrikan people from the Obama presidency. His advice for an Afrikan president was uncompromising:

“The Black intelligentsia of the Western Hemisphere could aid the progress and growth of mother Afrika instead of contributing to the upkeep of [US Satan].” (Clark, 2003, p. 44)

5 Conclusion

5.1 Bye-passing Afrika's great sons - all the way to the White House

Marcus Garvey placed heavy emphasis on Afrikan people organising and uniting distinctly as a people. He saw the building of Afrikan focused organisations as a critical phase in Afrikan people's pursuit of liberation. For Garvey, a failure to organise on a national basis as Obama has done would ultimately lead to the destruction of Afrikan people. Whilst Obama's strategy of going for the US Satan presidency appears to have bye-passed Garvey's preferred approach, two other great Afrikans Kwame Nkrumah and Malcolm X confirmed their agreement with Garvey when two decades after Garvey's passing they too built formidable Afrikan organisations.

Garvey specifically advised Afrikan people to give up the possibility of a seat in the White House and seek presidency roles in our own nations. Kwame Nkrumah took this advice and used his presidency of Ghana to make the best effort so far towards achieving genuine Afrikan continental political unity. Nkrumah also warned us about the impotence of the US Satan presidential role in catering for the genuine needs of its general population, let alone those of Afrikan people. As the newly elected president of US Satan, it is clear that Obama has chosen a different route from Garvey, Nkrumah and Malcolm X, choosing instead to adopt the strategy of his anti-Afrikan mentor Zbigniew Brezinski.

Indeed, evidence confirming the overtly anti-Afrikan role of his mentor is also a strong indicator that Obama is really the property of corporate capitalism. Obama appears to come with an agenda of doing damage to Afrika as opposed to being a contributor to Afrikan liberation. Furthermore whatever his personal intentions, president Obama is in reality a captive of the corporate capitalists who appointed him; they have gone to extraordinary lengths, paying millions of dollars to package and present him to Afrikan people and others as an Afrikan leader. They have done this for their own benefit, not to better the lot of Afrikan people. Their actions back Nkrumah's assessment that the US Satan presidency role is devoid of ultimate strategic power. Therefore, Obama like all other presidents before him is part of a package. He will operate as a political figure head for US Satan imperialism.

Obama cannot change the anti-Afrikan capitalist system of US Satan – essentially, he must work within it and do as he is told (or ‘advised’). If he makes any move to create the kind of revolutionary or even radical changes that can truly benefit Afrikan people, he can expect to be dismissed just like any other employee. His real job is to sell the interests of US Satan’s capitalist corporations to Afrikans and everybody else. Fundamentally, he is secretly accountable to US Satan’s capitalist corporations and publicly accountable to what Malcolm X demonstrated was an untrustworthy Democratic Party - he is not a free agent.

5.2 Seeking Afrikan presidents in foreign lands is the wrong strategy

The emotion surrounding the appointment of Obama has contributed to a state of delusion amongst some Afrikan people. It has promoted the misleading notion that an Afrikan individual can lead to the Afrikan liberation process by manoeuvring themselves into leadership positions in foreign nations. If we follow this ridiculous strategy to its logical conclusion, the next phase will be to seek Afrikan presidents of China, India, France, Germany, Canada, Italy, Russia and Japan. Perhaps the crowning glory of this patently ridiculous strategy would be to somehow get an Afrikan appointed as prime minister, or even as King of England.

Afrikan people whose minds have been captured by this illusion seem oblivious to the fact that there is no history anywhere in humanity, of an oppressed people freeing themselves by placing individuals from their nation into leadership positions in other nations. In fact history demonstrates the opposite to be true. In order to throw off external oppression, a people must first take complete collective control of their own land. They must then consolidate their powerbase by building strong political and economic structures which come out of their own culture. Ultimately they must secure these institutions on their own land.

Consider China for instance, a nation soon to be the most powerful in the world. How many US Satan presidents have they had? How many senators or congressmen? Have they tried to take over the prime ministerial role in Britain or have their MPs appointed in Britain or other European nations? Do they judge their success by the number of Chinese that appear on European or American television programmes? No! Instead they have concentrated on building on their own homeland - China. They are powerful because they have led built their own institutions in their own nations, not because they have chased after leadership positions in other nations and institutions.

5.3 US Satan is the worse place on earth to have an Afrikan neo-colonial president

US Satan is the most powerful nation on earth. At the same time US Satan is an imperialist colony. It is arguably the worse kind of colony known to humanity - it is a settler colony. The other settler colonies currently existing in the world are Australia, Canada and the Zionist monstrosity known as Israel. What settler colonies have in common is that in order for them to come into being, genocide must be savagely and ruthlessly unleashed against indigenous peoples together with all other forms of resistance in the territories that they intend to occupy.

Afrikan culture has been strong enough to prevent the whole continent from being taken over by settler colonialism. Nonetheless, Afrika has suffered first hand experience of settler colonialism and the fascism that

accompanies it in South Afrika, Rhodesia, Kenya and Algeria. Though Afrikan culture has been strong enough to expel these scourges from our continent, in each case, the expulsion has only been achieved through armed struggle and a massive number of Afrikan deaths.

Against this background, the idea of an Afrikan person presiding over a settler colony is a total absurdity. For instance, Afrikan people would never have tolerated a situation where fascist apartheid leaders such as Botha or De Klerk, appointed chief Buthelezi as president South Afrika – with settler colonialism and apartheid remaining in tact. The contradiction would have been too obvious. It is therefore a massive contradiction for Afrikan people to be lending support to Barack Obama in his role as ‘leader’ of the most wickedly evil settler colony in the history of humanity – US Satan.

As former victims of settler colonialism, Afrikan people understand the full evil extent of this unjust, totally bankrupt system of governance. It is therefore the duty of all Afrikan people everywhere to destroy all vestiges of settler colonialism so as to restore justice and make the world a better place. In this context, the only good Afrikan president of a settler colony is the one that destroys it for the good of the whole of humanity. Therefore, the only good thing that Obama can do in the role of president of imperialist US Satan is to destroy US Satan imperialism. Anything short of that is abject failure.

Obama has openly declared his intention, not to destroy US Satan, but to save it from destruction so as to preserve and perpetuate it. His declaration simply offers to extend the suffering of the majority of the world’s population – especially Afrikan people. It is of itself a crime against humanity. Afrikan people in US Satan and around the world, together with the American Indians and all other decent human beings are duty bound to condemn both: (i) Barack Obama for his treachery against his own Afrikan people, the American Indians and the rest of humanity; and (ii) the US Satan settler colony for its central role in upholding the evil system of imperialism in the world.

5.4 Obama is more restricted than Afrikan presidents at home

Obama is not the first Afrikan to have been president of a nation. Afrikan leaders have ruled as Pharaohs in Kemet (ancient Egypt); in the ancient Ghana, Mali and Songhai Afrikan empires; Severus Septimius is an example of an Afrikan ruler of even the Roman Empire; and in the Caribbean there have been Toussaint L'Ouverture, Jean Jacques Dessalines and Victor Hughes. More recently, there have been a multitude of Afrikan presidents in Afrika and the Caribbean.

Some of the most progressive of these presidents and prime ministers include Osageyfo Kwame Nkrumah, Amilcar Cabral, Sekou Toure, Modibo Keita, Patrice Lumumba, Samora Machel, Thomas Sankara, Maurice Bishop and Jean-Bertrand Aristide. There can be little in the way of doubt about the commitment of these strong Afrikan presidents to the liberation of Afrika and Afrikan people. However, they all suffered the fate that they were either assassinated or overthrown. The common denominator is that US Satan’s CIA and its allies removed all of them from the office of president in their own countries.

If the CIA is able to remove sincere committed Afrikan presidents from office in their own land, then what chance does Obama have of constructively contributing to the Afrikan liberation process as president in the CIA's homeland - the land of our enslavers? It is obvious that it will be easier to remove Obama from office than it would have been for any of the above mentioned Afrikan presidents. It follows that if Obama has any secret good intentions, the minute he begins to exhibit them he will be removed from office. US Satan has, through assassinations as well as impeachment, a proven track record of removing its own presidents – more so than any other nation in the world.

Furthermore, Obama's children are accompanied virtually everywhere that they go by men baring arms. On the face of it, these gunmen take their orders from Obama. However, a deeper analysis reveals that these gunmen are controlled by the same capitalist structures that control Obama. If Obama suddenly took a pro-Afrikan, anti-capitalist stance, what would prevent the real controllers of the gunmen from threatening to kill his children? Would such a threat not bring him back into line? Do we really believe that Obama would be willing to sacrifice his children's welfare in order to advance a genuinely pro-Afrikan agenda? The truth is that if Obama has good pro-Afrikan intentions, he cannot carry them out because they would bring him into fundamental conflict with the capitalist structures that control him. Obama, like virtually all other US Satan presidents before him, is impotent in the face of the capitalist structures over which he nominally presides.

Alternatively, if Obama's intentions towards his fellow Afrikans are bad, then he will follow the anti-Afrikan path of disastrous presidents such as Mobutu, Abacha, Senghor and Papa Doc; they all used their presidencies to enrich themselves by inflicting great harm on their fellow Afrikan people. Their neo-colonial presidencies relied on exploiting and oppressing the very Afrikan people that their posts ought to have been protecting. This is clearly the route that Obama must take if it is his desire to remain alive and if he wants to 'achieve' a second term in office.

5.5 Yes to Afrikan unity – No to the Pied Piper

Obama's strategy for achieving 'power' is in opposition to the revolutionary strategies proposed and adopted by the Great sons of Afrika – Marcus Garvey, Kwame Nkrumah and Malcolm X. The fundamental contradiction revolves around whether Afrikan people's primary loyalty should be to their Afrikan motherland and the masses of Afrikan people, or whether their primary loyalty should be to US Satan, its governmental structures and their corporate backers. The contradiction shows itself in their relative approaches to unity. Revolutionary strategies support global or Pan-Afrikan unity which includes the reintegration of the Afrikan people in the Diaspora with the central mass of the Afrikan population on the motherland. It simultaneously opposes US Satan unity in so far as this requires Afrikan people to switch their primary allegiance away from Afrika to US Satan's political, economic and military structures.

By contrast Uncle Toms support US Satan unity even when it requires Afrikan people to take their primary allegiance away from Afrika. They oppose Afrikan unity and the reintegration of Afrikan people in the Diaspora with Afrikan people in the Afrikan motherland. Consistent with the worldview of an Uncle Tom, Obama supports US Satan unity and seeks Afrikan people's assimilation into US Satan's anti-Afrikan capitalist political economy.

This automatically means that he opposes Afrikan unity and the reintegration of Afrikan people in the Diaspora with their Afrikan sisters and brothers in the Afrikan motherland. Obama is trying to make Afrikan people primarily loyal to US Satan (their oppressor) rather than Afrika (their home). By disorientating Afrikan people, his strategic notion of unity actively undermines Afrikan unity.

Malcolm X warned us about how our enemies appoint Uncle Toms and House Negroes, placing them in prominent places. He was really warning us about neo-colonialists i.e. Uncle Toms or House Negroes with the enemy's power of office. It is the seniority of President Obama's position in the ranks of Afrika's enemy that makes him the greatest Uncle Tom in the history of humanity. This observation is an objective assessment of his role and not an analysis of whether or not Obama and his family are nice people. In fact using Malcolm X's framework, Obama can be legitimately perceived as the original White House Negro or the Uncle Tom given special dispensation to hold the reigns for Uncle Sam.

The verdict of these Afrikan greats on how to achieve Afrikan liberation is unanimous: Marcus Garvey told us 'Afrika for the Afrikans those at home and those abroad' (Garvey, 1986, p. 68), not US Satan for the Afrikans; Kwame Nkrumah told us 'Afrika must unite' (Nkrumah, 1998, p. 2) and 'Organise! Organise!! Organise!!!' (Nkrumah, 1980, p. 77), not Afrikans must integrate into US Satan's political institutions; and Malcolm X told us 'We have got to get our problems solved first' (Breitman, 2003, p. 34/35), not we have got to solve US Satan's problem first and then look after ourselves later.

All of these great sons of Afrika advocated that Afrikan people first organise and unite as an Afrikan nation in order to achieve our liberation. They all saw this initial step as a fundamental necessity. None of them advocated Obama's chosen option i.e. seeking leadership positions in other people's national institutions. Obama's alternative strategy is more reminiscent of the Pied Piper's children's story. His approach of bypassing our greats and chasing after the US Satan presidency, seems to be designed to lead Afrikan people clapping and cheering to their doom – it is counter-revolutionary.

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