

A Brief

# Introduction

to

# Afrikan

# Liberation:

The route to real

# Reparations

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



# PAPP Galaxy Radio PAPP

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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.

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# **A Brief Introduction to Afrikan Liberation**

## **A snapshot of Afrikans in the world**

### **The historical assault on Afrika and Afrikans**

The central contradiction facing us as Afrikan people wherever we are in the world is that whilst Afrika is the richest continent in the world, Afrikan people are amongst the poorest. Far from being an act of nature, this contradiction is rooted in imperialist incursions into our Afrikan homeland and has been consolidated by the expansion of European imperialism which took place in Afrika and other parts of the world from the 15<sup>th</sup> century onwards.

It is the expansion of capitalism (imperialism), born in Europe during the 19<sup>th</sup> century, that has completely destroyed the connection between us as Afrikans and our wealth. The undermining effect has been so profound, that this brand of imperialism has effectively destroyed the hold on wealth that previous forms of imperialism (including Arab imperialism) commanded prior to its existence. The historical evidence to support this assertion is considerable. The detail is beyond the scope of this document, but we can attempt a simplistic appraisal aimed at demonstrating how Afrikans have come to be so impoverished.

In a nutshell, when European imperialism came to Afrika it engaged in a massive programme of theft. When it was confronted with the natural resistance of a people who saw their wealth being stolen, it engaged in the most horrendous genocidal maniac murdering spree ever conducted in the history of mankind. In order to disguise the full sadistic horror of its evil behaviour, it spun the most shameless web of lies known to humanity. It then had the audacity to attach labels such as 'history', 'education' and 'news' to its catalogue of obscene lies. It is this web of deceptive propaganda that gives true definition and full historical meaning to the deliberately misused term 'white lies'. The overall catalogue of barbaric evil, perpetrated by imperialism is of such magnitude, that it is beyond the capacity of humanity to fully document it. Despite this limitation, it is possible for us to make some observations regarding imperialism's savagery.

One of the results stemming from this calamity was that European imperialism succeeded in stealing virtually every Afrikan thing that it could get its hands on. It even managed to steal many immaterial aspects of Afrikan culture which it was unable to get its hands on in any literal sense.

European imperialism stole Afrikan land, Afrikan people, Afrikan gold, Afrikan diamonds, Afrikan chocolate and a whole range of Afrikan valuables too numerous to mention. The fact that in some cases nominal payments may have been paid does not excuse or disguise the massive scale of the theft. At the immaterial level it stole Afrikan names, Afrikan people's

identities, Afrikan ideas, Afrikan languages, Afrikan religions, Afrikan customs, Afrikan rituals, Afrikan practices and so on.

The process of theft of the immaterial was cunningly wicked. They simply prevented Afrikans, by methods of force or dissuasion from using those things that were from Afrikan culture and supplanted them with their equivalents from their own culture. Over a period of time, many Afrikans lost the use of a range of the immaterial aspects of our culture because we simply forgot how to use them. In addition, the problem was compounded by the fact that Afrikans were then taught to resent anything that was Afrikan, based on the lying premise that Afrikans and Afrikan culture was inferior. This calibre of psychological torture was the seal designed to make the alienation of Afrikans from things Afrikan complete.

Some ignorant Europeans, inculcated with their own racism, may try to argue against this historical reality. These apologists for imperialism go to extraordinary lengths to deny the outrageously disgusting behaviour of their ruling elite. This contrasts starkly with the testimony of those perpetrators of evil who actually carried out the atrocities. Examples are given by Walter Rodney in his book *How Europe Underdeveloped Afrika*. For instance, one self confessed land grabbing thief colonel Grogan, infamous for his banditry, laid bare his motives for committing atrocities, of the most heinous kind, against the Kikuyu people in Kenya. He admitted:

“We have stolen his land. Now we must steal his limbs. Compulsory labour is the corollary of our occupation of the country.” (Rodney 1981, p. 165)

Since it is not our primary purpose to fully explore the outright arrogance, the inherently obnoxious character and the barefaced egotistical nature of Grogan’s statement, we will simply note it and concentrate on the implications of his confession.

Clearly he was owning up to the grand theft (of Afrikan resources and labour) for more than just himself. The ‘we’ he refers to, is in fact a very big ‘we’: It includes colonel Grogan and his colleagues who actually perpetrated the theft; it includes those that subsequently came along and occupied the stolen land; it includes those that remained overseas but continued to receive the produce from the stolen land and labour; it includes those, who in the modern day continue to benefit from the historic and contemporary theft of Afrikan resources; it includes all of those people who deny Afrikans our just demands for reparations as a partial remedy for the hideous atrocities perpetrated against us. The whole of this European imperialist society is inculcated in the theft and must bare some responsibility for those atrocities and that includes the apologists.

For those apologists that persist in questioning the understanding of theft expressed above, the argument can be expanded still further. In his book *The Strategy and Tactics of the Revolution*, Sekou Toure illustrates a catalogue of diabolical behaviours implicit within imperialism that can be properly categorised as theft. He shows us that:

“To steal is to seize others’ property, either by force or by taking advantage of his absence to remove it. To steal is to subtract fraudulently others’ property, to confiscate for oneself the property of a social group. To steal is to claim from somebody more than he owes you. To steal is to refuse to return what one owes. To steal is also to accept what one does not deserve. The exploitation of slaves is nothing but theft. Feudal exploitation is a theft.

Capitalist and colonialist exploitation is a theft. Imperialist exploitation through unequal terms of exchange is a theft. Every form of human exploitation under any cover what so ever, is a theft. Treason, since it consists in defrauding others’ trust, a trust which you have accepted and you do not deserve is a form of theft, undeniably the most violent and the most pernicious one.” (Toure 1977, p. 340)

### **The contemporary assault on Afrika and Afrikans**

Tragically for us as Afrikan people our losses are not merely historic. Imperialism imposed slavery, colonialism and currently neo-colonialism upon us, which means that our wealth is still being stolen with unrelenting vigour. We continue to suffer the legacy of our stolen wealth with the impact being felt right here in the present, in our day to day lives.

Imperialism has updated its programme of inhumane theft of Afrikan resources through a web of genocide promoting capitalist killer institutions. At the heart of this gangster mechanism we find institutions such as the International Monetary Fund (IMF), the International Bank for Reconstruction and Development (IBRD) otherwise known as the World Bank, the World Trade Organisation (WTO), the United Nations (UN) and the scoundrel multi-national thieving companies. The modern imperialist attack on Afrika is implemented, not through slavery or direct colonial governments as happened in the past, but through the continent’s multiplicity of neo-colonial governments peopled by an Afrikan elite class dominated by traitors, that colludes with imperialism.

Collectively, these US Satan controlled imperialist institutional monstrosities are responsible for wholesale, unwarranted and unprovoked massacre of millions of innocent hard working and unsuspecting Afrikan people. These thieving capitalist killer institutions each have their particular role to play in battering the neo-colonial governments into submission. As a general

pattern of operation, they bully the Afrikan elite class into submission to them and encourage their treacherous actions against their won people through a veiled system of intimidation, threats, extortion and bribes as well as pandering to their egos. The neo-colonial governments are used as a means for creating devastating mayhem and carnage in the lives of millions of ordinary Afrikan people who are simply fighting for mere survival.

Under the title of 'multi-lateral aid', Imperialism uses the World Bank and associated agencies to grant loans to neo-colonial governments at exorbitant rates designed to put Afrikan micro nations into an irretrievable situation of debilitating debt. History clearly demonstrates that it is imperialism that is in debt to Afrika, since it owes its very existence to its theft of the resources of Afrikans and other oppressed peoples. Nevertheless, this fictitious debt is designed to leave ordinary Afrikans and other oppressed peoples at the eternal and constant mercy of those who control imperialism's mechanisms.

Once the micro nation is tricked into believing that it is in 'debt', the IMF (or imperialism's murdering force) is employed to 'advise' the neo-colonial government on what to do next. The IMF invariably dictates to the neo-colonial governments the self crippling actions that they must take in order to create the best possible conditions for capitalist thieves. These thieves, otherwise known as investors, act through their savage multi-national companies, to come in and steal Afrikan people's wealth. This inevitably means dismantling the country's already poor infrastructure of hospitals, schools and other social amenities, with direct adverse consequences for the quality of life of ordinary Afrikan people.

The WTO was vomited into existence out of the notorious anti-Afrikan and anti humanity General Agreement on Tariffs and Trade (GATT) in 1995. It is there to ensure that Afrikans and other oppressed peoples do not have the option of trading their way out of the catastrophically crippling dilemma assigned to them by imperialism. Its purpose is to permanently maintain an unequal international trading situation in favour of countries at the imperialist centres (i.e. US Satan, Britain, France etc.) and against the interests of the countries at the imperialist periphery (in Afrika, Asia and South America).

On behalf of imperialism, it sets the biased prices at which Afrikan nations can buy from and sell to imperialism's multi-national resource grabbing monstrosities. The imposed unequal trading arrangement forces Afrikan nations to buy manufactured products at exorbitant prices, whilst selling Afrika's abundant resources for a pittance. This leaves the neo-colonial governments in a permanent and debilitating state of having a balance of payments deficit, created through spending substantially more money than they receive through trade.

By taking the emphasis away from resources and focusing instead on money, the illusion is created that Afrikan nations need more money to make ends meet. It is this illusion which

creates the requirement, in the minds of the neo-colonial elite class, dominated by traitors, that they must go crawling on their knees to beg for further high interest loans from the IMF and World Bank, which only serve to make their peoples' situations even worse.

The ultimate purpose of the UN is to police the neo-colonial states on behalf of imperialism. It is a sad fact that the so called armies and police forces in the Afrikan neo-colonies have been trained by imperialism to fire their guns at innocent unarmed Afrikan civilians rather than to protect our people and our land from outside invaders. The UN operates as the external police force that smiles and fakes friendship as it invades the neo-colonial country when the internal policing institutions (i.e. the police and the army), through the people's resistance, have lost control of the neo-colonial state apparatus.

In this way, the UN supplies imperialism's rear guard or backup oppressive force that prevents the neo-colony from breaking away from its master's controlling clutches. Where necessary, it will arrange the physical execution of progressive leaders, as happened with Patrice Lumumba, because he dared to challenge imperialism's domination of his country. Prior to its ultimate role it provides a veil of political justification for a range of more subtle undermining interventions into the internal affairs of 'uppity' neo-colonial regimes. In any event, history allows us to safely conclude that:

"... the UN is not an arena where small countries can moderate the ambitions and power of the larger ones." (Ovenden, 1992, p. 48)

In his book *Rogue State*, William Blum makes an analysis of US Satan imperialism, the current leader of world imperialism. He decodes the evil hidden agenda of US Satan imperialism along with its relationship to and deployment of the fore mentioned institutions of theft and genocide. Despite his emphasis on US Satan imperialism, his analysis provides a useful guide for analysing imperialism as a whole. Four critical objectives are identified as underpinning the brutality of international capitalism's thieving, killer institutions as follows:

- "1) making the world open and hospitable for - in current terminology - globalisation, particularly American based trans-national corporations
- 2) enhancing the financial statements of defence contractors at home ...
- 3) preventing the rise of any society that might serve as a successful example of an alternative to the capitalist model

4) extending political, economic, and military hegemony over as much of the globe as possible, to prevent the rise of any regional power that might challenge American supremacy, and to create a world order in America's image ..." (Blum, p 13, 2003)

On the Afrikan motherland there are many manifestations of the callous calculated extermination of innocent human beings. Imperialism uses its vicious instruments of exploitation and oppression: the World Bank, the IMF, the WTO and the UN to impose policies designed to facilitate a full frontal murderous assault on the already suffering (and often destitute) Afrikan masses. As a direct result of the cold blooded, premeditated activities of these institutions, in some parts of Afrika, life expectancy has fallen to below 40 years. Effectively, this means that some regions in Afrika are populated by children without parents or any adult supervision. This demographic catastrophe has far reaching implications for short, medium and long term planning in the particular regions themselves and for Afrika as a whole.

Whilst this is not the place to deal with the complex range of issues underlying this statistic, it must be clear to even the casual observer that leaving children to fend for themselves represents a situation of unprecedented abuse. The situation is made worse by the fact that Afrikan children have not simply been left alone to fend for themselves, but have through calculated genocidal practices been deliberately put into a situation of involuntary collective orphanage.

Imperialism has shamelessly planned and executed a reduction in overall Afrikan life expectancy, but not satisfied with that, it is slaughtering Afrikan children as well. The fascist British prime minister, Anthony Liar Blair, during the World Summit on Sustainable Development held in South Afrika on 2/9/02, revealed that an Afrikan child is dying every 3 seconds. This means that every month, over 200,000 Afrikan babies lose their lives. This genocide is manifested in a variety of diabolical forms from deaths through Aids infection to the blowing up of innocent children by land mines.

What Anthony Liar Blair failed to reveal was the part that he, as an agent of imperialism has played in this devastation heaped on Afrika, Afrikan people in general and Afrikan children in particular. There was no reference to the chemical warfare targeted against Afrikan people, of which Aids is just one aspect. Nor was any light shed on the shamelessly evil role that imperialism's arms industry plays in the organised assassination of our children.

In an attempt to camouflage its evil undertakings from those unfamiliar with its mode of operation, imperialism hides behind a number of coded names such as 'the west', 'globalisation' and 'the new world order'. In a similar manner, it uses the label 'privatisation' to

disguise one of its main processes for looting Afrika's wealth. Privatisation is, in fact one of the modern day methods by which those at the heart of imperialism (i.e. institutional investors) steal the resources of other people. Using this technique, the local treacherous elite groups, prove their allegiance to our imperialist enemy by giving away the mineral, forestry and agricultural resources of their own people to imperialism's scavenging trans-national companies or conglomerates.

However, in addition to the theft role that the privatisation technique plays in relieving Afrikans of our wealth, there is also a privatising approach to ensuring instability on our continent. Imperialists deliberately promote wars in Afrika to assist them in their process of stealing our wealth. It is important to understand that at the centre of all modern imperialist wars is the idea of depriving indigenous peoples of the control and use of their own land. Alien control of their land, whether direct or indirect, creates the most fertile environment for imperialism to steal the resources contained in the land as well as commandeering the labour of the people on the land.

Wars give further protection to imperialism's anti-human interests by creating a chaotic environment for people that live in the affected area. Since the wars effectively divert local people's attention away from their wealth (some people become refugees and simply run away from their birth right to save their lives), imperialism uses the distraction caused by the chaos as a shield to facilitate the under cover theft of 'vacant' or unguarded resources.

US Satan and other imperialist nations' arms industries have embarked on a comprehensive campaign of privatising terrorism. They fund 'private' military operations in Afrika and other parts of the world. These include covering the costs of mercenaries, so called 'special forces' working under cover, treacherous forces indigenous to the region that is being attacked, military advisors and paramilitaries as well as the supply of weaponry and arms. In his book *Power and Terror: Post 9/11 Talks and Interviews* Noam Chomsky points out that US Satan military officers operate within private companies like DynCorp and MPRI (Military Professional Resources Incorporated). He exposes imperialism's despicable hidden agenda by explaining that:

"The privatisation of international terrorism means that the advice and arms are free from congressional supervision." (Chomsky, 2003, p. 68)

These immoral outfits (based on the money orientated, bounty hunting, cowboy posse) are to war what the management consultant is to business. The tactic of employing them leaves the US Satan government free to present the lie, to the rest of the world that it has no hand in, nor knowledge of the atrocities the private military companies are committing on its behalf. In this

way imperialism uses privatisation as a shield to mask the fact that it creates, stimulates and sponsors inter-Afrikan wars in Afrika itself and across the entire Afrikan Diaspora.

This type of devastation was exposed some 40 years earlier by Kwame Nkrumah. He identified the US Satan imperialist warmonger General Maxwell Taylor as the originator of a military technique known as 'special warfare'. In his book *Neo-Colonialism: The Last Stage of Imperialism*, Nkrumah explains that:

"... the technique is for the foreign power to supply the money, aircraft, military equipment of all kinds, and the strategic and technical command from the general staff down to the officer 'advisors', while the troops of the puppet government bear the brunt of the fighting." (Nkrumah, 1980c, p. 252)

'Special Warfare' is a technique sponsored by governments, banks and trans-national companies based in the imperialist centres. It is the source of virtually all of the civil wars in Afrika as well as the wars between the Afrikan micro-nations which were themselves created by imperialism during the Berlin Conference of 1884/5.

As a direct result of these covert policies and practices of evil, Afrika is suffering externally imposed and internally implemented genocide against its people on a massive scale. This horrendous loss of human life, much of which is carried out by Afrika's contingent of child soldiers, is far in excess of anything currently being experienced in any other continent in the world. The result of this deliberate policy of orchestrated mayhem is that two thirds of the Afrikan continent is currently ravaged by war resulting in by far the highest death toll anywhere in the world today.

The appalling death toll has risen to levels which are beyond anything that the human mind is truly capable of comprehending: 5 million Afrikan people have been killed in war in the Congo in the last 5 years; 5 million Afrikan people have been killed in the war in Sudan in the last 20 years; 3 million Afrikan people have been killed in the war in Rwanda in the last 10 years; 1 million Afrikan people have been killed in the war in Uganda in the last year and this represents just a sample of our human losses.

The onslaught is relentless with the result that the death count continues to increase. It follows that the very existence of Afrikans as a part of humanity is seriously called into question since we see little sign or prospect of this tidal wave of evil activity abating. It must be remembered that this snapshot analysis merely serves to give some indication of the magnitude of the barbarous acts of carnage constantly organised by imperialism against the lives and interests of Afrikan people.

Whilst it may be a blessing of sorts for those who manage to escape the battle fields without losing lives, such 'fortune' should not be confused with the capacity of surviving Afrikans to live happy and unfettered lives. There are no reliable statistics available revealing the true number of Afrikans maimed and injured as a result of the wars in Afrika. However, one of the things that we can say for certain is that this figure is far greater than the number of Afrikans that have lost their lives.

Even those who do not suffer physical injury have their lives devastated by the wars. Afrika has a refugee crisis which physically displaces the Afrikan masses and undermines our capacity to build a successful, unified society. Of the estimated 33 million refugees in the world today, over half are to be found in our Afrikan motherland. At this point it should be remembered that we have not even attempted an assessment of the psychological damage caused to the Afrikans that have lived through imperialism's proxy wars on our continent.

The overall result is that Afrika is left to measure the continental scale bloodshed by the number of dead, injured, displaced and psychologically traumatised Afrikan men, women and children. On the other hand, imperialism's arms dealing trans-national conglomerates measure their Afrikan experience in profits amounting to hundreds of billions of US Satan dollars. Imperialism's arms industry is an unremorseful trade in blood money; its profits and money are drenched in the blood of millions of slaughtered and maimed Afrikan people who have no history of attacking the heartlands of the imperialists.

Another example of the conniving and underhand way in which imperialism destroys Afrikans physically, whilst simultaneously attacking our moral base is illustrated when we scrutinise the activities of its notorious 'foreign correspondents' or 'journalists'. It will come as no surprise to those Afrikans fighting against imperialism, that many of these 'journalists', in addition to their anti-liberation propaganda role, have a subversive role of spying on behalf of imperialism's intelligence agencies. Presenting their apparent desire for 'news stories' as a front, they use a variety of methods including note taking, photography, audio and video recording to gather intelligence information for their imperialist masters. Their mischievous and unscrupulous hidden activities continue to the present day and have resulted in the indirect loss of millions of Afrikan people's lives.

As if that kind of activity was not bad enough, these 'journalist' have stooped to new debts of sub-human and anti-human behaviour. In her book *We Did Nothing* Linda Polman inadvertently reveals one of the methods used by imperialism's journalists to fuel the atrocious genocide perpetrated and practiced across the entire Afrikan world. She explains how she was party to a negotiation process that resulted in a murderous money making scheme aimed at Afrikans in Haiti.

These Afrikans were paid for providing journalists with the corpses of fellow Afrikans that had been killed as a result of the uprisings and violent disturbances that were taking place on the island. For a fee of between one and two US Satan dollars, the bodies were presented and then photographed to create images designed to increase the sale of newspapers in the imperialist centres. The payments being offered, though small by the standards of Europe and US Satan, were substantial in terms of the local economy. They were far greater than anything that local people could otherwise hope to earn. Unsurprisingly, this led to a keenness amongst local Afrikans to bring the dead bodies of their brothers and sisters to the journalists offering the rewards.

Eventually, Afrikans resorted to killing other Afrikans in order to create the corpses for which they would receive the bounty payments. In other words, new corpses were being produced, which were not people who were killed as a result of local conflicts, but were a direct result of the economic inducement offered by the so called journalists. So many Afrikan dead bodies were brought to them that they altered their conditions of payment: they began paying for only the most horrifically mutilated of the dead bodies produced. Following the same economic process, they became inundated with the bodies of Afrikans who had been murdered in a variety of cruel and sadistic ways.

The number of Afrikans murdered proliferated further, since every economic murder brought with it a spate of revenge murders – each with its own economic bonus. The scale of the horror was intensified by the fact that the severity of the economic executions and mutilations would then be superseded by the revenge executions and mutilations. The situation then degenerated to proportions of genocidal cruelty on a national scale. This represents a horrific contemporary scenario created and stimulated by imperialism's 'foreign correspondent'.

This journalistic barbarism is executed across many parts of the Afrikan world. A press bureau photographer whom Polman calls John was the person that she witnessed making use of this ruthless and atrocious practice in Haiti in 1994. This was part of a calculated process that led to thousands of Afrikan people being robbed of their lives as a direct result. The same technique was employed to ensure the demolition of millions of Afrikan people's lives in the war in Rwanda in the same year.

Putting this 'technique' into its proper context, it becomes clear that this is just one of the many methods that imperialism uses to deliberately manipulate, what on the surface appears to the world as self inflicted genocide amongst Afrikans. On closer examination however, we discover the 'hidden hand' of imperialism planning, manipulating and implementing the most appalling crimes against humanity. Such practices raise the genuine question of whether there are any limits to the calculated savagery of western imperialism.

We might expect that the consciences of the imperialist 'foreign correspondents' might compel them to own up to the obscene role that they play in sponsoring the carnage amongst Afrikans worldwide. Instead, they use their position as the story teller to disguise, distort and discount their own evil doings. At the same time, they have the audacity to present a misleading picture to the world, of mindless Afrikans thoughtlessly roaming around killing other Afrikans for no apparent reason. The calculated evil of the lies that they propagate, is only superseded by the callous nature of the worldwide genocide casually inflicted upon Afrikans by the ruthless imperialist system.

### **The contemporary assault on Afrikans in Britain**

The genocide and general deprivation suffered by Afrikans worldwide is also suffered by Afrikans here, in Britain. British capitalism uses neo-colonialism as its mechanism for stealing the wealth of Afrikans in Afrika. At the same time, it mimics this process within Britain and organises Afrikans into internal neo-colonies from which it can steal labour and resources on an as and when required basis. A deliberately anti-democratic and inhumane policy of containment (within these colonies) is then put in place, designed to ensure that we as Afrikans cannot improve our collective situation so that we remain ripe for exploitation.

There may be those that attempt to deny the reality that Afrikans are contained as a colony within the belly of the British imperialist beast. They may argue that colonial status automatically requires geographical remoteness. However, the falseness of this argument is most aptly crystallised by an analysis of the settler colonies imposed on Afrika by imperialism. South Afrika, Rhodesia, Kenya and Algeria provide just a few examples. Franz Fanon in his book *The Wretched of the Earth* identifies the following patterns:

"The colonial world is a world cut in two ... The zone where the natives live is not complementary to the zone inhabited by settlers. The two zones both follow the principle of reciprocal exclusivity ... The settler's zone is strongly built ... brightly lit ... an easy going town ... always full of good things ... The settlers town is a town of white people ...

The town belonging to the colonial people, or at least the native town, the Negro village ... the reservation, is a place of ill fame, peopled by men of ill repute ... The native town is a hungry town ... starved of meat, of shoes, of coal, of lights ... a town wallowing in the mire." (Fanon, 1990, p. 29-30)

The contrast described here is clearly visible in Britain and this confirms that geographical remoteness is not a critical factor in determining colonialism. Fanon is describing a divided world where imperialism has the power to colonise natives, even in their own land. It follows

that it is only a minor task for British imperialism to contain Afrikans in colonies on its own land, for its own parasitical purposes.

The population census assists us in identifying the six principle internal colonies for Afrikans in Britain. In order of numerical concentration they are: Lambeth, Brent, Lewisham, Haringey, Hackney and Southwark. In all of these areas we find that the social conditions of Afrikans are consistently inferior to those of the indigenous Europeans. The main difference between the British internal colonies and the British settler colonies in Afrika is that Afrikans are in the minority in Britain, which reduces our capacity to achieve revolutionary change.

In his book *A Concise History of Warfare*, arch imperialist warmonger and war Lord Field Marshall Bernard Montgomery explains the thinking behind the containment strategy. He says:

“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)

British imperialism has learned from its history. In 1939 when Britain declared war against Germany, the Irish Republican Army (IRA) declared war against Britain. In his book simply entitled *MI5*, Nigel West (enemy agent and journalist) reveals how the IRA, applying what they called their ‘S-plan’, went on a bombing spree. In London, bombs went off in Stonebridge under the North Circular road, Willesden railway bridge and power station, Hammersmith bridge was struck twice, public toilets received sporadic bombings and cinemas were randomly bombed with tear gas.

They launched random attacks on post boxes, forcing British capitalism to open up all of their post boxes in a desperate attempt to regain public confidence. Victoria and Kings Cross stations, three banks in Piccadilly Circus and Madam Tussaud’s waxworks all received their attentions. Beyond London, Birmingham, Manchester, Coventry, Liverpool and the little known Tralee were in receipt of sporadic attacks. This caused widespread public and official confusion internally at a time when British capitalism was conducting a war externally.

Afrikans in Britain have never resorted to this kind of armed struggle. Despite this fact, 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. 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, that 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 it 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.

## **A collective purpose for Afrikans**

### **A basis for Afrikan unity**

An analysis of the historic and contemporary situation of Afrikans across the world reveals a catalogue of horror unrelentingly inflicted upon the mothers and fathers of humanity. However, it would be inappropriate for us as Afrikans to wallow in our undeserved suffering.

Instead, it is more meaningful for Afrikans to address the question of how we can transform our situation to one which is free from exploitation and the oppression which it automatically engenders.

The suggestion here is that Afrikans should focus our energies on creating a situation where we are a self determining people, operating within a social, political and economic system based on justice. It is proposed that three basic principles should guide that justice: *Humanism* – that the welfare of ordinary people is taken as our highest material priority; *Egalitarianism* – that all human beings are equal in essence and despite differences in particular attributes, nobody can claim superiority to anybody else; and *Collectivism* – that the needs of the people as a whole are more important than the desires of any individual or subgroup and that we work together to solve our problems.

Since capitalism is diametrically opposed to justice and just principles for Afrikans and anybody else it does not like, a critical objective for us must be that of achieving fundamental change in our situation. This means a revolutionary change to remove capitalism which is the principal barrier disqualifying us from self determination.

If we can achieve a level of agreement around the notion of Afrikans having a right to determine our own future and that imperialism (i.e. capitalism in its international form) is our principal enemy, then we must address the issue of how best to apply our energies. In other words, what are the best tactics to be applied to achieving self determination? One of the critical questions for Afrikans in Britain to answer is, what particular role can we play in achieving Afrikan self determination globally?

To help us with this analysis we will make a concise illustration of relationship between capitalism, imperialism and neo-colonialism using theft as the common denominator. Crudely interpreted, capitalism is an inherently evil system of organised theft within a nation. *Capitalism* exists when a small band of people in an industrial nation, systematically steal as much wealth from their fellow nationals as they can get away with and at the same time dominate them to prevent them from getting their wealth back; *imperialism* is capitalism in its international form (i.e. theft from and domination of the people of other nations); and *neo-colonialism* is the modern method by which international capitalism (i.e. imperialism) steals the wealth and dominates the peoples of other nations, using an indigenous internal elite class dominated by traitors, who betray the interests of their fellow nationals.

## Neo-colonialism: Afrika's principle enemy

Writing in Samuel Ochola's *Minerals in Afrikan Underdevelopment*, Bhagat gives more flesh regarding what is meant by the term neo-colonialism:

"The principle task of those who man the neo-colonial state apparatus is to facilitate plunder by the imperialist monopolies. The comprador classes and the functionaries of the state apparatus become the junior partners of the imperialists. In keeping with their status, the monopolies give them crumbs. This is not to say that all Afrikan regimes are simply comprador in the sense that they enjoy no relative independence. They do enjoy a degree of relative independence at times but always under the umbrella of imperialism, that is, so long as they do not fundamentally change the overall interests of imperialism.

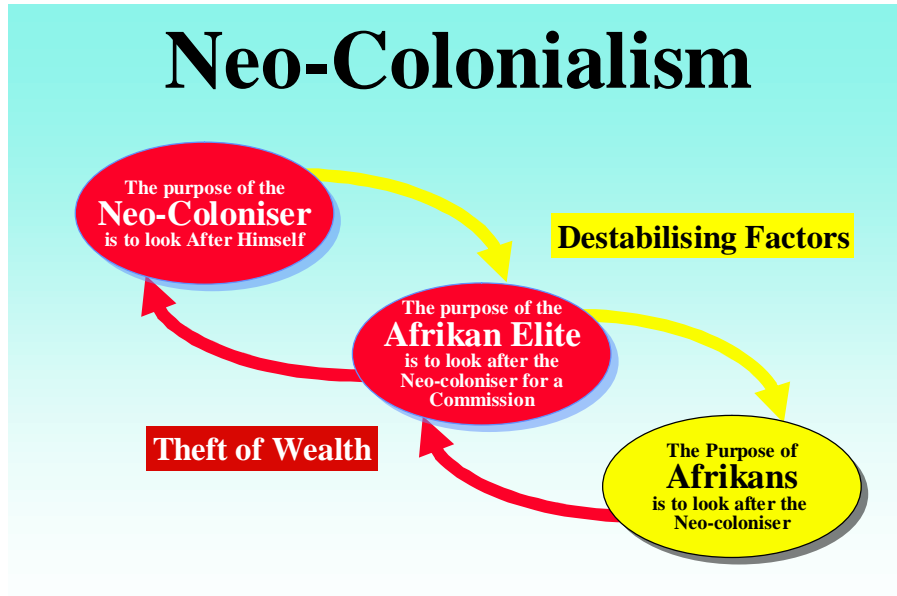
Imperialist oppression, exploitation and plunder on the one hand and the crumb grabbing of their allies in the neo-colonies on the other means terrible hardships for the masses which gives rise to the discontent amongst them. The neo-colonial regimes basically use two methods to deal with the situation. One is to unleash terror and the other is to attempt some reforms." (Ochola 1975, p. x)

This raises the question of who exactly are the people that man the neo-colonial state apparatus as imperialism's junior partners. Echidime in his book *An Appeal to Fellow Nigerians: Why You Should be a Socialist* gives some description to what he describes as the 'domestic agents' working for the success of the neo-colonial domination of their own people. He identifies them as being mostly:

"obahs, chiefs, and their off-spring; erstwhile politicians and ex-judges, ex-army colonels, generals and police commissioners; senior civil servants and bishops; university dons and ex-presidents and secretaries of the trade unions, and even of university student unions who hoard directorships in the form of retainers for these foreign devils. The directors of the mass media, newspapers and television studios, are thick in the racket ... so called importers and contractors ... the bureaucrats who inheriting the colonial administrative salary and tax structures, which are unrelated to the needs of the ordinary citizen, and whose chief expertise consists of how to spend the oil revenue. Then there are the whole breed of hustlers waiting in the wings hoping to clutch at foreign exchange to sell in the underground market at multiples of that rate and then reinvest the multiples of that rate and the proceeds in more foreign exchange at the official rate and so on." (Echidime, p. 32)

It is vitally important for us to understand that neo-colonialism is at the centre of all of the problems that we currently face as Afrikan people. For this reason it makes sense to further illustrate the impact of neo-colonialism. If a nation has its borders defined by somebody else; if a nation cannot protect these boundaries from the entry of an aggressor; if a nation

cannot control its economy, its political structures and its cultural institutions, then it is no longer a nation, it must be something else and that something else is a neo-colony – a powerless entity, a pretend nation, which exists only to serve its masters at the imperialist centres (i.e. US Satan, Britain, France etc.).



*Brother Omowale*

Every pretend nation in Afrika is a neo-colony. Every pretend nation in the Afrikan Diaspora is a neo-colony. Every group of Afrikans contained in the imperialist centres exist in an internal neo-colony. They are all powerless, all unable to practice self-determination and all have 'high profile' Afrikan puppets whose strings are operated by the imperialist enemy, which maintains a veto over their tenure in office.

So long as Afrikan countries remain neo-colonies, the wholesale theft of Afrikan resources will continue and intensify. For this reason, Kwame Nkrumah, in his book *Handbook of Revolutionary Warfare*, identifies the neo-colonial mechanisms of imperialism as the number one enemy of Afrikan people. Neo-colonialism ravages Afrikans wherever we are in the world. He says that fighting its mechanisms must be treated as the highest priority of all Afrikans because of the life sapping effect neo-colonialism is having upon us as a people.

In addition, he suggests the achievement of Afrikan unity as the other great priority and outlines a formula for achieving unity in both thought and deed. Firstly, all of the Afrikan forces fighting against imperialism (movements, parties and governments etc.) must engage in coordinated collective action through joining an Afrikan umbrella organisation. The close collaboration flowing from working in the Afrikan umbrella organisation would then lead to a second, qualitatively higher phase. The umbrella organisation will develop into a continental

wide (including the Diaspora) Afrikan political party which will control a continental wide military wing for defence purposes.

On 24/2/1966 Nkrumah's government was deposed by an anti-democratic, unconstitutional and unlawful coup d'etat. The coup was a conspiracy between the unprincipled and treacherous supporters of neo-colonialism in Ghana itself, combined with the undermining and conspiratorial 'hidden hand' of the capitalist centre's murderous intelligence agencies. This catastrophic event gave the neo-colonial forces control of what was the effective centre of Pan-Afrikanism. It also caused Nkrumah to reconsider the best approach to achieving Afrikan unity.

It had also become clear by that time that the sabotaging neo-colonialist minority enemy within the continental Afrikan community was now in control of the then recently formed Organisation of Afrikan Unity (OAU). This exposed a problem of fundamental proportions for those people concerned with achieving genuine Afrikan liberation. Namely, the relative weakness and lack of autonomous political organisation and structures of us as ordinary Afrikan working people, (including unemployed people) pursuing our fully justified quest for freedom.

This point is illustrated more lucidly as the central thesis made by Elenka M'buyinga in his book *Pan-Afrikanism or Neo-colonialism*. He demonstrates that Pan-Afrikanism and neo-colonialism are totally incompatible; that they are diametric opposites; that they are the anti-theses of each other; that to support one automatically means to destroy the other; that where one dominates, the other must fight for its very survival. He recognises that any action taken by neo-colonial regimes in Afrika are designed to strengthen their own power base and at the same time destroy and cripple their opposite Pan-Afrikanist initiative. The OAU had developed into a higher collective form of neo-colonial control over Afrika, hell bent on destroying Pan-Afrikanism.

Nkrumah recognised the danger implicit in the development of a continental wide anti-Afrikan governmental agency, which is effectively what the OAU had become. His proposal was aimed at giving some protection to ordinary Afrikan people against imperialism's internal onslaught against us. He proposed the formation of a continental wide Afrikan government as a mechanism to supersede the enemy controlled OAU and to operate as a further catalyst to unity amongst anti-imperialist forces in Afrika. In his book *The Conakry Years* he said that:

"Such a government could be established over the heads of the independent Afrikan states. Membership or citizenship of the Union will be based on individuals and not on states. And the government doesn't have to seek diplomatic recognition. It will work through its individual citizen

membership.... Such a Union government will cut across the confusion and pandemonium reigning in Afrika, since it will function independently of Afrikan states which the Union government consider as zones." (Nkrumah, 1980d, p. 331)

The continental wide government had now become vital, because the expressed desire for unity amongst ordinary Afrikan working people was now being suppressed by the very governmental agencies, installed in Afrika by imperialism that masqueraded as our domestic and international advocates and leadership.



*Brother Omowale*

The continental wide government and political party were conceived as the mechanism for: guiding our army's fighting role against neo-colonialism; managing the reconstruction of Afrika's political economy; and safeguarding Afrika and Afrikans from any and all future attempts to enslave and subjugate Afrikans with a view to stealing Afrika's wealth or for any other purpose. These protective Afrikan institutions will be vital in helping Afrikans to effectively organise in order to achieve and maintain a self-determining status in the world.

This analysis is suggesting that Afrikan people as a whole should actually stand *for* something i.e. self determination. At the same time it is suggesting that Afrikan people should stand *against* something i.e. imperialism. There is no contradiction between these two aims which are inversely related and complementary. On the one hand we build our own strength from within and on the other hand we fight our external enemy and its allies.

## **Afrika: Our centre of gravity**

Whilst all Afrikans should be involved in both parts of this approach, our location in the world has a key determining effect on where we should lay our emphasis. During one of his London lecture tours Yousef Ben Yochanen made the following remark:

"I don't give a damn if you have a golden toilet bowl in another man's nation, you've got nothing. It is only when you have your own nation that you can demand anything 'cause you're it." (Ben Yochanan, Lecturing on Kemetic Culture, London)

The analysis is clear, Afrikan self determination must have its centre in Afrika. The self determination base cannot be in Britain or any other part of the Afrikan Diaspora. The role that Afrikans in Britain can play in the self determination part of our strategy is partially determined by our geographical reality. The priority for Afrikans in the Diaspora, is to provide all possible support to the Afrikan masses at home (our centre of gravity) with all the means at our disposal. The only real issue is what forms such support should take.

A geo-political analysis also reveals that Britain is one of the capitalist/imperialist world centres. This means that Afrikans based here are located in the heart of the imperialist enemy infrastructure. The imperialists are well aware of the significance of our location in strategic terms. The warmonger Montgomery's words are again helpful to our analysis:

"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)

Our enemy is admitting that we are well placed to play a significant role in bringing their entire system down. In addition, they are reserving an extra degree of oppression for Afrikans to terrify us as a means to dissuading us from taking the actions necessary for bringing their system down. Even if there are question marks regarding our ability to destroy imperialism from within, there can be little doubt that Afrikans can plan or be a part of processes that will cause substantial disruption to the enemy's imperialist infrastructure.

In his book *Handbook of Revolutionary Warfare*, Kwame Nkrumah identifies the critical historical role of Afrikan revolutionaries located in the Diaspora. He points out that, with effective organisation, Afrikans outside the continent can:

"... play an important part in the liberation movement by means of sabotage and subversion at the very core of the capitalist-imperialist states." (Nkrumah 1980b, p. 62)

Any disruptive actions that take place in the heart of imperialism are bound to reverberate throughout the imperialist infrastructure, thereby loosening the grip of its neo-colonial tentacles on the imperialist periphery. Since Afrika is a part of the imperialist periphery, disruptive action here will contribute to an improved environment for our sisters and brothers in Afrika to engage in actions designed to take charge of our land, resources and labour. It will provide an impetus for revolutionary change.

Afrikans in Britain are massively outnumbered and relatively powerless. It follows that a full frontal assault on this imperialist centre would be tantamount to suicide. The battle against imperialism, in this terrain, is likely to take on an unarmed quasi-guerrilla warfare format: a programme of civil disobedience where Afrikans and other oppressed peoples can plan and decide the type of engagement.

Guerrilla warfare is a fighting technique that has its origins in West Afrika. It was further developed by Afrikans in the Caribbean as a technique of resistance and revolution. Our enslavement under imperialism meant that we needed a reliable method to fight for our liberation thereby ensuring that we could determine our own destiny. During his revolutionary development in the Caribbean, Che Guevara benefited from this wealth of knowledge and codified it for the benefit of revolutionaries everywhere. In his book *Guerrilla Warfare*, Guevara describes the primary characteristic of the guerrilla soldier in the following terms:

“... he should preferably be an inhabitant of the zone. If this is the case, he will have friends who will help him; if he belongs to the zone itself, he will know it (and this knowledge of the ground is one of the most important factors in guerrilla warfare); and since he will be habituated to the local peculiarities he will be able to do better work, not to mention that he will add to all this the enthusiasm that arises from defending his own people and fighting to change a social regime that hurts his own world.” (Guevara, 1969, p. 48)

This fits well with the experience of Afrikans based in Britain, with elders who have spent 40+ years of their lives in this terrain and younger Afrikans who have spent all of their lives here.

Racism makes Britain a hostile environment for Afrikans even when we observe capitalist laws scrupulously. That hostility is bound to increase for any Afrikan openly participating in a programme of civil disobedience. The risks to the wellbeing of dedicated Afrikan cadre engaging in this calibre of action are real. It follows that no stone should be left unturned in ensuring the safety and survival of participants. Guevara highlights the importance of this point in the following words:

"As soon as the survival of the guerrilla band has been assured, it should fight; it must constantly go out from its refuge to fight." (Guevara, 1969, p. 30)

One way of appearing to survive in this hostile environment is to do nothing at all. Another way is to sit in a room, talking amongst ourselves, but stopping short of actively fighting British capitalism, which is our geographical imperialist front. These approaches are based on the false notion that if we 'behave ourselves' or 'keep our heads down' that imperialism will leave us alone. Guevara does not support such cowardly inactivity. Instead his words make it clear that *in addition to ensuring our survival*, we must constantly go out and fight imperialism. Against this background, sincere Afrikan liberation organisations must provide Afrikan people with a mechanism for confronting British capitalism on terrain where it would rather not fight.

The supply of resources to our sisters and brothers fighting for revolutionary change at home is another significant contribution that Afrikans in Britain can make. Our close proximity to advanced technology and finance for instance, means that we can facilitate the supply of materials critical to the success of our people's fight on the ground in Afrika. This must however, be regarded as secondary to the role of disruption in the heart of imperialism, since imperialism's actions are literally killing us off as a people. It is also clear that imperialism has the capacity to send more resources to its allies in Afrika than we are able to send to ours.

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