



Inheritor and Continuator of the
Revolutionary Theory and Practice of Kwame
Nkrumah, Sekou Toure and Kwame Ture!



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All-African People's Revolutionary Party ^(GC)

At the International US-Cuba Normalization Conference

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The All-African People's Revolutionary Party ^(GC) extends revolutionary greetings to the struggling masses worldwide and to Cuba, a nation that stands at the forefront of the Pan-African and International struggles to build and sustain scientific socialism. We thank the International US-Cuba Normalization Committee for inviting us to make our humble contribution regarding the just struggles to rid Cuba of its political, social, cultural, and economic victimization by international imperialism, led by the U.S.

As an independent political party, we are allied with the Cuban Revolution and in solidarity with the work of this support committee. We are not a solidarity group nor a support organization. We share similar objectives and interests which are complimentary although not necessarily identical.

We, as A-APRP ^(GC) members, adhering to our Nkrumahist-Tourest ideology, advance Pan-Africanism as our primary objective. We uphold the conclusion of Kwame Nkrumah, Secretary General of the 1945 Fifth Pan-African Congress, clarifying Pan-Africanism in the following statement: "The total liberation and the unification of Africa under an All-African socialist government must be the primary objective of all Black revolutionaries throughout the world. It is an objective which, when achieved, will bring about the fulfillment of the aspirations of Africans and people of African descent everywhere. It will at the same time advance the triumph of the international socialist revolution, and the onward progress towards world communism, under which, every society is ordered on the principle of - from each according to his ability, to each according to his needs."

It is the revolutionary struggle for Pan-Africanism, for Africans in Africa and its Diaspora that will change the course of history, including Cuba fighting for socialism. We understand that a United States of Africa, including her islands under a scientific socialist government, is the solution to national oppression, racism, class exploitation, and gender oppression of African people worldwide. For the A-APRP ^(GC), solidarity between Pan-Africanism and Socialism in Cuba is a matter of principle. We challenge all African revolutionary and progressive political parties to be in solidarity with Cuba. Pan-Africanism demands it.

We are concerned and understand the sources of the many problems facing Africa and Africans worldwide, the Indigenous land struggles, those who have not abandoned socialism, and the struggle against neo-colonialism today. "The neo-colonialism of today represents imperialism in its most final and perhaps dangerous stage." ⁱⁱ Neo-colonialism, entrenched and consolidated in Africa, using all forms of traditional, and new asymmetric

warfare including AFRICOM, the US military Africa Command, the US Agency for International Development, and the National Endowment for Democracy, buys, compromises, and re-enslaves African and other governments and Social Movements for the service of empire. Economic warfare in the form of blockades, sanctions, embargoes, and extraterritorial jurisdiction, are all international violations of human rights and war crimes.

The struggle for One Unified Socialist Africa, Pan-Africanism, underscores that we are fighting imperialism and neo-colonialism. Again, Pan-Africanism finds itself in solidarity with Cuba and the Cuba Solidarity Movement worldwide as we all fight U.S. imperialism.

As genuine Pan-Africanists, we are defending and advancing the African Revolution. We are disciples and loyal adherents to the Nkrumahist-Toureist maxim: that “The core of the Black revolution is in Africa and until Africa is united under a socialist government, the Black man [and woman] throughout the world lacks a national home.”ⁱⁱⁱ

“The African revolutionary struggle is not an isolated one. It not only forms part of the world socialist revolution, but must be seen in the context of the Black Revolution as a whole. In the U.S.A., the Caribbean, and wherever Africans are oppressed, liberation struggles are being fought. In these areas, the Black man [and woman] is in a condition of domestic colonialism, and suffers both on the grounds of class and of colour “.^{iv}

It is critical to acknowledge, as historical truth, that, which Kwame Nkrumah correctly articulated, “All peoples of African descent, whether they live in North or South America, the Caribbean, or in any other part of the world are Africans and belong to the African nation.”^v Wherever Africans live, as we do in Cuba and the US, our struggle must be understood as being part of the revolutionary struggle for Pan-Africanism. It is both the conscious and unconscious masses of the People who are the architects of history. It is only the African masses that can bring Pan-Africanism to fruition. The A-APRP^(GC) is allied with the revolution in Cuba. We want to strengthen our contact and further develop our relations with the Africans, the women, students, youth & the ruling Communist Party there as another act of solidarity with Cuba.

We have identified countries across the Americas that have significant African populations, some of which are currently governed by progressive and revolutionary parties. We affirm our responsibility to lend solidarity and support to these and all other progressive and revolutionary struggles inside the belly of the beast and worldwide, just as our allies must understand their responsibility to support and work for Pan-Africanism also.

We support Cuba’s call to:

- Smash the Blockade and Travel Ban Against Cuba.
- Fight Imperialism’s Ongoing Programs of Destabilization and Regime Change.
- Liberate the occupied, sovereign territory of Guantanamo, Cuba.
- Remove Cuba from the State sponsors of terrorism list.

We come to:

- Offer solidarity and support, and not to compete or recruit.
- Build principled working unity with the peoples of the Caribbean, Central & South America. This region is and must remain a zone of peace.
- Defend Cuba as one of the very few Liberated Zones that exist in the world today.

- Collaborate on our efforts to build a mass political education campaign, promoting Pan-Africanism across the world, particularly among African women, students, and youth.

With respect to the conference organizers, and the request to be brief, we have abbreviated our presentation here. For more information about our organization, please visit our website at www.a-aprp-gc.org.

Thank-you!

Endnotes

ⁱ Kwame Nkrumah, *Class Struggle in Africa*, pg. 88

ⁱⁱ Kwame Nkrumah, *Neo-Colonialism: The Last Stage of Imperialism*, pg. ix

ⁱⁱⁱ Kwame Nkrumah, *Class Struggle in Africa*, pgs. 87-88

^{iv} Kwame Nkrumah, *Class Struggle in Africa*, pg. 87

^v Kwame Nkrumah, *Class Struggle in Africa*, pgs. 87-88

Given Europe's history of trafficking and enslaving the people, balkanizing, and colonizing the continent, imposing, and maintaining the primacy and division of their artificial micro-states, it is important to understand, they interrupt and disrupt Africa's evolutionary and revolutionary process, and obstruct building the African nation continent-wide.

It is Pan-Africanism, and with-it, African nationalism that challenges and advances the aspiration of the African masses for a united Africa. Kwame Nkrumah, Ahmed Sekou Toure, Modibo Keita, Patrice Lumumba, Kwame Ture, and other genuine Pan-Africanists were clear that the African nation must be established and built on a continental basis.

"All peoples of African descent, whether they live in North or South America, the Caribbean, or in any other part of the world are Africans and belong to the African nation. It is around the African peoples' struggles for liberation and unification that African or Black culture will take shape and substance. Africa is one continent, one people, and one nation. The notion that to have a nation it is necessary for there to be a common language, a common territory, and a common culture, has failed to stand the test of time or the scrutiny of scientific definition of objective reality. Common territory, language and culture may in fact be present in a nation, but the existence of a nation does not necessarily imply the presence of all three. Common territory and language alone may form the basis of a nation. Similarly, common territory plus common culture may be the basis. In some cases, only one of the three applies. A state may exist on a multi-national basis. The community of economic life is the major feature within a nation, and it is the economy which holds together the people living in a territory. It is on this basis that the new Africans recognize themselves as potentially one nation, whose dominion is the entire African continent". See: (*Kwame Nkrumah, Class Struggle in Africa, Pgs. 87-88*)

"The various peoples of Africa cannot be, and historically never have been, confined behind rigid frontiers sealing off territory labelled "Nigeria", "Togo", "Senegal", and so on. The natural movements of the African peoples and of their societies have from time immemorial swept along extensive axes as for example from the Nile to the Congo, from Senegal to the Niger, and from the Congo to the Zambesi.

The African "nations" of today, created artificially by foreigners for their own purposes, neither originate from ancient African civilization, nor do they fit in our African way of life or habits of exchange. They are not even, for the most part, economically viable. Yet they continue to struggle on, each one separately, in a pathetic and hopeless attempt to make progress, while the real obstacle to their development, imperialism, mainly in its neo-colonialist stage, is operating on a Pan-African scale." See: (*Kwame Nkrumah. Handbook of Revolutionary Warfare: Our Objectives. P. 25*)

"Pan-Africanism, as we have seen, is not based on the strong will of a few States. We have seen that Pan-Africanism is essentially based on an Africa of Peoples, peoples who cover the entire expanse of the geographical limits of our continent and beyond, towards the Americas". See: (*Sekou Toure, The Black Scholar, July-August 1974, Sekou Toure's Speech to the Congress. Pg. 27*)

“In Africa there can be no lasting achievement without the contribution of the masses, founded on their understanding, adherence and conscious participation, which are essential for building up the nation. This indeed, is another typical feature of political action in Africa: we have to start from the state for building up the nation.

In present-day Africa, due to the circumstances of the political liberation from colonial rule, not only does the state exist before the nation is shaped, but furthermore, the nation is not founded on the common background which would guarantee its viability while giving rise to a logical process of development. In most African countries the nation originates in the new situation engendered by the disruption brought about the colonial conquest: it is a mutation, a more or less rapid shift from an objective condition to another, thoroughly different condition. To build itself up the nation has to draw its substance from present realities, to discover its own path and to justify the means it chooses. In this historic circumstance what can form the substance of the nation if not the people? —and what can be its purpose if not the aspirations of the masses who desire its existence and constant consolidation, which will secure their common future? See (*Ahmed Sekou Toure. Africa on the Move: From State to Nation. P. 303*)

*As Pan-Africanists and Nkrumahist-Toureist our solidarity and relationship with Cuba exists since at least the triumph of the Cuban Revolution in 1959, the 1961 declaration of Socialism & Marxism-Leninism, the beginning of the US sanctions, embargo, and blockade. See: ([*Jorge Risquet Valdes, Speech: At the International Symposium to mark the 103rd anniversary of the birth of Osagyefo Dr Kwame Nkrumah, Accra Ghana, September 24, 2012.*](#))